

# A WORLD OF WONDERS:

OR  
AN INTRODUCTION TO A  
Treatise touching the Conformitie of ancient  
and moderne wonders:

OR  
A Preparative Treatise to the Apologie  
for HERODOTVS.

*The Argument whereof is taken from the Apologie for*  
HERODOTVS written in Latine by HENRIE STE-  
PHEN, and continued here by the Author himselfe.

*Translated out of the best corrected French copie.*

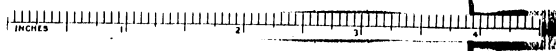
Plutarch. in Sympoſ.

Ο ἑστὴς ἐστὶν τὸ ὑπεροχὴν πᾶσι τοῖς ἀνθρώποις τὸ θαυμάσιον.



LONDON,  
Imprinted for IOHN NORTON.

1 6 0 7.





*Non inuat assidue libros tractare seueros,  
Bartole siue tuos, siue Galene tuos.  
Sed libet ad dulces etiam descendere lusus,  
Atque animum doctis exhilarare iocis.*

*Omne tulit punctum qui miscuit utile dulci.*



## TO THE RIGHT HONORABLE LORDS,

WILLIAM Earle of PEMBROKE:

PHILIP Earle of MONTGOMERIE:

*Patrons of learning: patterns of Honor.*



RIGHT noble Lords:

*Laetius* telleth vs, that in old time there were but seuen wise men to be found in the world: but now it seemes there are hardly seuen ignorant. For a man can no sooner set a faire mark, but euerie bungler will out with his bolt (as though he could *cornicum oculos configere*) and like a Roman Cenfor will giue his censure, though (often) no more to the purpose then *Magnificas* for *Matins*, as it is in the French prouerb. VVe are now fallen into that criticall age, wherein *Censores librorum* are become *Censores librorum*, *Laetores*, *Litiores*: and euery mans works and writings (both prime inuentions, and second hand-translations) are arraigned at the tribunall of each pedantical *Aristarchus* vnderstanding. For if a man follow the point orderly and well, he is curious: if he digresse neuer so litle, he is friuolous: if the style be elaborate, it smel- leth of the socket: if somewhat neglected and incult, it is good for nothing, but to be paper for his pocket. If the worke swell with quotations and carie a large margent, it is nothing but a rhapsodie. If it be naked, without all allegations, it is plaine Dumbtable, and a meere sopperie. If the author write in praise of any, they fine him for a flatterer: if of none, for a maligner. Our ancestors called *Hypocritas* *Patrem Historie*: these censorious Sirs, *Satrem Fabularum*. They thought him worthy to be read at the games of *hymnus*: these men reade him but as a *Canterburie tale*, to hold children from play, and old folkes from



from the chimney corner. Notwithstanding, if the Readers were onely censorious, the matter were the lesse; but they are also humorous: For mens faces are not more differing then their fancies and affections. ZENO hath still two sorts of schollers in euery schoole, *quidam* *deus* and *deus* *deus*, some affecting nothing but *subiectam scientiam*, soliditie of matter: others respecting nothing but *subiectam sententiam*, quaintnesse in regard of the manner. The former being (like vnto CATO) *beluones librorum* (men of Steele stomachs) can digest any discourse (though neuer so course) that comes to hand. The later (like our daintie dames) can away with nothing, except they haue finer bread then can be made of wheat. Some are like SOCRATES, whom nothing can please but Ethicks, some discourse of morall Philosophie. Others (like EPICVRVS) can relish nothing but Physicks, some subtile disputation of natural Philosophie. Some take pleasure in nothing, except it be full of plainnesse and perspicuitie. Others (of a more refined and sublimare temper) can fauour nothing but that which exceeds the vulgar capacitee. Some with PLVTARCH cannot fancie ARISTOTLES Metaphysicks. Others with CAPELLA & POLLIO find Solæcismes in TVLLY, and I know not what Patauinie in LIVIE. So that it may be truly said, *Vt rerum omnium, sic literarum quoque in-temperantia laboramus*: As we are sicke of a surfet of all other things, so of learning also. Therefore considering there are so many theecues lying in the way, and so many pirats in this our paper-sea (as wel sea-dogs as land critickes) it cannot be that any mans writings should safely trauaile into any country without safe conduct, nor arriue at any coast without a conuoy.

Vouchsafe therefore (Right honourable Lords, and by right most worthy to be honoured, because deserts haue made you truly honorable) to giue your passe to this Apologie, now that it is to passe the file of so many and so diuerse iudgements: and to let the Sunne of your fauourable aspects giue shine to this new world: the Author whereof being a man so well knowne to the learned, and so deare to your renowned Vnkle (that worthy Knight of famous memory SIR PHILIP SIDNEY) can not be vnknowne nor vnwelcom to your Lordships. Of whom albeit I cannot say as NAZIANZENDOTH OF BASIL, that there is no more comparison betweene him and his fellows, then betweene the pillars in the Church and their shadows: Yet thus much I hope I may speake without offence, that as he was a man of the rarest skill in the Greeke tongue; so of the finest conceit in plea-

sant discourse that euer this age afforded. I appeale no further then to this Apologie, wherein (to parallele those histories in HERODOTVS, which seeme to come so incredible, and so to stop the mouthes of those Didymists, who will beleue nothing except their senses say Amen) he hath so artificially couched diuers Centuries of our strangest moderne histories (as an abridgement of the wonders of former Ages) and that with such felicitie, varietie, breuitie and perspicuitie, as the like (I perswade my selfe) is not to be found in the French, and I dare boldly say was neuer in the English tongue before. Here your Lordships shall see the rusticities of former times, and the fashions of forraign countries: as also the cheating cunnitcher, the quack saluing mountebanke, the kind cuckold, the rigging hufwife, the mercilesse murderer, the griping vsurer, the lawlesse Lawyer, the ignorant, coquetous, and fantastick Physitian, &c. so liuely described & laid forth in their colours, as if APELLES had bene here with his pensill. But especially (as a garland to all the rest) the gluttonie, lecherie, crueltie, felonie, blasphemie, stupiditie, and the like cardinall vertues of our good Catholicks of the Romish Hierarchie: and that (how euer they beare it out with a Romanes resolution, in arrogating to themselves the glorious name of Catholicks, and branding their opposites with the odious tearme of Hereticks, as certaine Heathen in old time called themselves *Deists*, and all men else *Atheists*, and the Turke at this day, who wil needs be the true *Musliman*, and all the world besides *Pagan*;) that (I say) their Catholick religion is nothing but catholick corruption, and Catholicke Papists, catholicke heretickes.

Seeing therefore (most noble and my most honoured Lords) the qualities of the mind (as Philosophy teacheth) do commonly run on a blood, (as in Rome the *Lelij* were wise, the *Publicole* curteous, the *Pisces* frugall, the *Metelli* religious, &c.) I am in good hope that as your honourable Vnkle highly esteemed the Author of this Apologie in regard of his excellent parts, and incomparable knowledge in the Greeke tongue, and kindly entertained him in his trauaile, and that at sundrie times; as first at *Heidelburgh*, after that at *Strasbourg*, and last of all at *Vienna* in *Austria*: and curteously accepted the two books which he dedicated vnto him, the one\* coming out of his presse, the\* other onely from his pen: so you (who forerunne all as farre in curtesie as in pedegree) will as kindly entertaine this his poore Orphane newly come into a strange country, and hauing lately learned the language of the place. And were it but onely that your renowned Vnkle (I can

The veritat.  
Christ relig.  
by Sir Philip  
Sidney.  
His discourse  
of life & death  
by the Countesse  
of Pembroke.

neuer name him too often whom I can neuer sufficiently honor) and your honourable Mother (the vertuous Ladie, and thrise renowned Countesse of Pembroke) haue trauailed in this kind, in translating some of the workes of that Phoenix of France, the Lord *du Pleſſu*, into our English tongue; I perswade my selfe, it would not be vngratefull to your Lordships: especially being dedicated by him who hath dedicated and deuoted himselfe, to employ his pen and paines, and what seruice he can else performe for the honour of your house. In confidence therefore of your accustomed clemencie, as the Author dedicated his *VVORLD OF VVORDS* (I meane his treasury of the Greek tongue) to the greatest Princes of Europe; that vnder their names it might passe with greater applause to their Vniuersities: So I do here humbly commend this his *VVORLD OF VVONDERS* (a work of farre lesse volume, but no lesse value) to your honorable protection, that vnder your patronage it may passe to the vniuerse of our Britiſh nation. And verily among those many radiant Diamonds which do so beautifie his Highnesse Crowne & Diademe, I could see none more resplendent, and consequently fitter to be placed in the Frontispice of this worke (like two great lights to shine in the heauen of this new world) then your two Lordships. For who more fit to patronage so conceited a worke, then they who for their sufficiencie are best able to iudge of conceits? and by their excellent discourse (as it is said of *ASHER*) to affoord pleasures for a King? And to whom should students haue recourse, but to those who are *amici studiorum & studioforum*, both louers of learning and of learned men? (whose recompence in this barren Age, were it not for such bountifull benefactors, would be but small; their bed might be vpon the straw at the signe of the Star, and they get nothing but their labour for their paines.) And if it be a true saying, *Temples are to be dedicated to the Gods, and bookes to good men*; to who may I better dedicate this Apologie, then to your good Lordships, in whom those eminent parts and almost heroicall vertues of your dearest Vnkle (whose vntimely death hath bene so infinitely regretted) are now (as out of the ashes of the *Phoenix*) quickned and reuiued again? and in whom the blossoms of many rare vertues putting forth so timely in this Aprill of your age, do promise more then ordinary fruit of great good in time to come?

But lest I should seeme to guild gold: and for that you are not wont to feed vpon the wind of mens words; I cease to be further troublesome: though neuer ceasing in my best wishes and desires to pray

pray to the highest Maiestie, that great God of heauen and earth (who is great without quantitie, good without qualitie, infinite without place, eternall without time; whose providence reacheth from the Center to the Circumference; from the silliest Scyniph, to the highest Seraphin,) to blesse your Lordships with health of body, peace of conscience, increase of honour, and length of daies: that his most excellent Maiestie may long enioy such faithfull *ACHATESES*, and learning such bountifull *MECENATES*: and that in the end of mortalitie (after the reuolution of many happy yeares) you may attaine to that happinesse that neuer

shall haue end.

Your Lordships

most humbly deuoted

in all dutie and seruice,

R. C.





## to the Reader.

But it is not my purpose (gentle Reader) to detain thee with impertinent discourse about scarmes and titles, nor yet to abuse thy patience with a second Apologie for Herodotus, (for that were not to disfigure the time, and to write Iliads post Homerum, considering it hath bene sufficiently performed by Manutius, Camerarius, and this our Author.) Now best something of myselfe must be spoken in way of Apologie for this Apologie, to clear it of those many imputations and aspersions that are cast vpon it; as well vpon the matter of the book, as the manner of writing: the truth of the history, as the modestie of the historian. And first to begin with crimes falsi: Our good Catholicks abroad and corner-croepers at home, stick not to cast out such speeches as these: That it is an easie matter to make the rule run which way shal please the tellers; that as vnder the fairest face lieth the foulest heart, (so often) in the smoothest tale the smallest truth. In a word, that Stephens Apologie is nothing but a rhapsodie of fables of Friers, deuised of his fingers, and therefore the Translater had need to looke to his proofes. But what writer should be innocent,

nocent, if such senſeſſe prating might paſſe for prooſe? T hey are therefore to know, that the greateſt ſticklers are not alway the greateſt ſtrikers, nor the lowdeſt barkers the foreſt biters; We haue liued too long to be ſcared with ſuch bugs. And I doubt not, but (for all theſe crackes and bravaadoes) they will take counſell of their pillow, and (perhaps) ſtroke their beads five times (as the Doctors of Sorbonne that diſputed with Eraſmus did, are they could bring out one wife a word) before they will diſpoſe it. For had it bin ſo eaſie a pill to haue bene ſwallowed, we ſhould haue heard of them longer ere this, conſidering they haue had it lying by them full ſcore yeares and more. But this is the matter: if St pichon or any other orthodox writer trip neuer ſo little, and miſtake but the leaſt circumſtance, they cry out by and by that they do nothing but belie them, that they miſreport their actions, and ſully their poſitions, &c. Wherein they deale like certainee thebees, who robbing a true man, and finding more money about him then he would be knowne of, cried out of the fallhood of the world, that there was no truth to be found among men. They may do well to looke a little nearer home, where Walingham (one of their owne writers) will tell them that Friars in the reaigne of King Richard the ſecond, were ſo famous (or rather infamous) for their lying, that it was held as good an argument to reaſon thus, Hic eſt Frater, ergo mendax: He is a Fryer, ergo a lyer: as, Hoc eſt alius, ergo coloratu: This is white, therefore coloured. And that they have not yett left the ewel ſtone, nor left their old wont, may appeare by thoſe infinite lewd liies which they have published in their Legends, Feſtiuals, Breuiaries, Specula Hiſtor. Viræ Patrum, Houers, Offices, Pies, Portifories, portuſies, &c. For whereas Mahomet left but 113. fables in his Alcoran: they haue left more then ſo many thouſand. For hardly ſhall a man find a leafe (if he had almoſt ſaid a linc) without a lie. To give a taſte of me few: What more common in their writings then ſuch fables as theſe? That Saint Denis the Arcopagite tooke up his head after it was ſtricken off, and caried it in his hand two miles. That Saint Dunſtone tooke the diuel by the naſe with a paire of pinners as he looked in at a window, and made him cry moſt pitifully. That Saint Bernac turned oake leaves into loanes, viz. by changing one letter, flomes into fiſhes, water into wine: and that he ſailed once the ſea upon a ſtone, as an hundred and fiſhe of Iophu of Arimath company did vpon his ſons ſhirt, and Frier Hercules vpon his mantle. That Saint Nicholas while he lay in his cradle ſaſted Wednesdaies and Fridayes, on which dayes he would neuer ſucke about once. That Saint Chriſtopher pitched his ſaffe in the ground, and forthwith it budged and brought forth leanes: at the ſight wherof eight thouſand Pagans became Chriſtians. That Biſhop Trian hauing killed his cow and his calfe to entertaine Saint Patticke and his companie, the next morning both of them were ſee feeding in the meadow. That a kheepe being ſtole, and not reſtored to the owner as Saint Patticke had commanded, he cauſed it to bleete in the belly of him that had eaten it. That Saint Briceus being cut by a boy, ſaw the Diuel behind the Altar, noting the miſdemourance of the people in a peece of parchment: and that when he wanted parchment to write on, he pulled it ſo hard with his teeth, that the parchment rent, and he knocked his head againſt the wall. And that Saint Martin conuined him ſo, that he cauſed him to blot out what he had written. That mat when the Kings daughter of Silena caſt her girde about the Dragons necke (as Saint George had commanded her,) he followed her up and downe like a gentle dogge. That S. George being caſt into a copperfull of boiling lead, by making the ſigne of the croſſe was reſreſhed therein, as if he had bin in a bath. That Saint Goodrick (that good Norfolk Saint) ten yeares before his death ſaw clearly whatſoeuer was done within ten miles of him round about: and that he often ſaw what was done in all the world. That Saint Dominicks bookes being fallen into the river, and lying there three dayes, were found by a fiſherman, and taken up as dry as a feather. That Saint Romuald deliuered

Walling. in Rich. i. pag. 287.  
A Zigenen, in Saracen.  
n neu-Rom.  
Pg. 1. R.  
Club. Lects.  
N Engl. Legat.  
Lib. 103.9.  
col. 1.  
d libid 37.  
e libid 157.  
col. 1.  
f Alcorā Fidei.  
l. 1. pag. 144.  
g Seculū Alcor.  
Alcor. d.  
lib. 128.9. 11.  
h Engl. Fidei.  
i Nicotoll.  
col. 1.  
k Jacob de Vorag. 393.  
lit. C.  
l Nou. Legend.  
Angl fol. 61.  
col. 4.  
m Lomb. hiſt. de Ap. Patrie. feſt. 49. lit. c.  
n Dicip. de Temp. in Promp. Ex-empl. lit. E. Incap. 16.  
p Jacobi Vo-  
ta. leg. in Va-  
georg. Ita.  
n lib. II. B.  
o Legend. nou.  
Angl fol. 161.  
col. 3.  
p Legend. au-  
di. S. domini-  
co. lib. D.  
q Caput in Romualdo.

high

de S. Domi-  
nico. lit D.  
9 Capgr. in

*high*

*high points of divinitie as soone as he was borne; and presently after hee was baptized made a learned Sermon. That Saint Christina spake when her tongue was cut out. That Saint Margaret being swallowed by a Dragon, had no sooner made the signe of the crosse, but the Dragon burst asunder, and out he came as sound as a trout. That Syre Ambright Earle of Venice (or of Vtopia, whether you wil) desirous to receive the Sacrament, and being not able to take it by reason of continuall casting, layd it on his side, upon the place next his heart, saying, Lord thou knowest that I love thee with all my heart, I would faine receive thee with my mouth if I durst; but because I may not, I lay thee on the place that is next my heart: and having so said, his side opened, and when the host was gone in, it closed againe. That Bede's boy (who led him up and downe to preach because he was blind) being disposed to play the knave with him, brought him into a valley full of great stones, telling him that there were many there assembled to hear him: and that when he had made his sermon, and concluded with per omnia secula faculorum, the stones answered aloud, Amen venerabilis Pater; which was one speciall reason why he was ever after called Venerable Bede. That when Thomas Becket (who neuer dranke any thing but water) sat at table with Pope Alexander, and that his Holinesse would needs tast of his cuppest his abstemiousnesse should be knowne, God turned the water into wine: so that the Pope found nothing but wine in the cup. But when Becket pledged him, it was turned into water againe. For it were halfe heresie to thinke (notwithstanding the Pope found it to be wine) that Thomas dranke any thing but water. With these and infinite the like fables (which a man would thinke should come rather from the wise men of Gotham, of the posteritie of them that drowned the Eele, then from any in their right wits) do their pulpits daily sound, and their writings swell againe. And therefore if you do not beleue them, take heede you be not burnt for an heretike.*

*Now it would be tedious to giue but a lights touch to those manifold fables which they haue broched of their lying Saints, as of Saint Christoph, Saint George, Saint Catherine: which neuer saw the light, nor ever had being, saue onely in picture and imagination. And which they shame not to tell vs in their lying Traditions, as namely of the bodily assumption of the virgin Mary into heauē, &c. In their lying reuelations, as of the deliuerance of Traians soule out of hell, &c. And which they daily broach in their lying reports, as that Ignatius Loyola was rapt up into heauen, and saw the holy Trinitie in three persons and one essence: and that God shewed him the patterne which he layd before him when he made the world. And lastly in their lying letters, of the miracles done by the holy Fathers of their Societie in the West Indies: as that a burning taper of a cubits length being set before Xauiers tombe, burnt above three weekes day and night, without winking. That a man (who neuer saw further then the length of his nose) opening Xauiers tombe, and rubbing his eyes with his hand, recovered his sight. That a peece of his whip and girdle cured all sorts of diseases: and a thousand such like: which our holy Mother calleth Pias fraudes, godly cofinages: and the milke which Saint Paul gave the Corinthians to drinke, being unable to digest stronger meate, as a Frier at Gaunt was wont to say. And no marvel they should send vs ouer so many Legends (or rather legions) of lies, and such a fardle of fooleries out of forraigne countries, when they are not ashamed to feed vs at home with as fine fables: and that not onely in print, but also in picture; as namely that some for the Catholick cause haue bin here in England put into Beares skins and baited with mastines. That others haue had booties full of boyling grece pulled on their legs. And that others haue bin shod with hot iron shoes, &c. That Luther was begotten by an Incubus, and strangled by the diuel. That Calvin was a stigmatick, and banished for a Sodomite. That Bucc renounced Christian religion at his death, and died*

*a lew.*

*a lew. That Beza reconciled himselfe to the Church of Rome, and died a Catholicke. That Iewell after his challenge at Pauls Crosse, being requested by a Catholicke to shew his opinions out of the Fathers, should answer, that he spake not, as he thought, but ad faciendum populum; as they say. That Doctor Sands Archbishop of Yorke should entice his hostesse to unlawful lust: when as the world knowes he was brought to his bed, as Laity the famous strumpet was to Xenocrates. That Queene Elizabeth had a blacke beard. That Robert Campion was drawne to the place of execution, the water in Thames flood still. That a Preacher in London (speaking against the holy virgin Hallensin, was suddenly twitted out of the pulpit, and carried away by the diuel. These few examples I haue here alleaged out of their old Legends; and late worthy writers, as Cocheleus, Stapylus, Bolfec, Surius, Coster, Puteranus, and such like, the Popes parasites: partly to shew their diffidence in defence of a bad cause; that as foule gamesters when they cannot make their part good by faire play, begin to quarrell with their fellows, or to cog with a die: so they, not able to maintaine their Catholick cause by plaine dealing, are driuen to defend it with a trick of a false finger: namely with one of those three figures of Roman Rhetorick (to which they are so much beholding), Auxesis, in advancing their fauourites; Meiosis, in debasing their opposites; and Pseudologia, which in Latin is termed mendacium, we Englishmen call it a lie. Partly to shew that they haue small reason to lay lies in other mens dishes, seeing all the packe of them, from the proudest Pope, to the poorest bedge-priests, are but a lying generation. For as lying wonders are his part (as the Apostle saith): so wondrous lies are theirs, as the former examples do sufficiently declare. And lastly, to let the Reader see what a spirit of giddinesse, what strong delusions, what efficacy of error, God in his iust iudgement sends upon them to beleene lies, because they receive not the love of the truth. We were in good hope they would at the last haue bene ashamed of these Legendary lies, when as their owne writers began to disfast them. For Petrus de Alliaco exclaimeth against them in his booke de Reformatione Ecclesie. And it was one of the hundred grievances which the Germans complained of, that their Friers fed the people with fables; and told them nothing but tales out of the pulpit. And Vives writing of the Lombardica historia, saith, that it is not fit to be read by any Christian; and that he cannot imagine why it should be called the Golden Legend, considering it was written by a man ferrei oris, plumbei cordis. And Bristow himselfe reiects certain of his miracles, which (saith he) we read in I know not what Legenda aurea. And as for that execrable booke of Conformities, written by Bartlemew de Pisis (for that of Iohannes Capella one of Saint Francis his schollers, and that other of Ieremie Buechius, are not altogether so notorious) even the Friers themselves after the light of the Gospel began to dispell the darknesse of Popery, were so ashamed of it, that as they called it in againe, and laboured to suppress it by buying up all the copies they could heare of: that the world might neuer (for shame) know, how shamefully they had abused our forefathers. But behold the malice of the diuel, who of late is growne farre more impudent; as he who knowing his time to be but short, meanes to use it to the full proofe. For that which our good Catholickes in former ages were ashamed once to heare of: his imps at this day sticke not to defend. For now if a man do but once call the counterfait history of Saint George, Saint Christoph, or Saint Catherine into question, he shall straight with Virginius be suspected of heresie, and expelled their Societie. And it is no longer since then the other Mart, that we received an Apologie in defence of this worthy worke of Conformities, written by one Henrie Sedulius a Minorite Frier, against the Alcoran of the Franciscans: yet so performed, as that it doth not onely call his modestly, but his wits also into question. There fore seeing they are not ashamed to thrust upon vs such rotten wares, and to rake up such rusty stuffe out of the dead dust and darknesse, wherein time and shame haue suffered them*

to rest. Necessary is it we should ~~constrain~~ cast some of their stile in their faces againe, and answer fooles according to their follies: that is they may haue a qui pro quo. Rowland for an Oliuer, at leastwise, oyle for their vinegar.

But lest they should say (as their manner is) that our loading of them with lies, doth nothing lessen the sardle of our owne faults and fables; and that to make long inuictives (how truely soeuer) against the old Legends, doth make little for iustifying of this Apologie (except it would haue them to know that there is no one history in the whole Apologie (excepting those which the Author had by credible information, or his owne priuate obseruation, which are but very few, and wherein there is no indifferent man (I thinke) but will rather credit him, protesting to deliuer nothing but the plaine truth, then the Popes prentises, who are bound to a lying occupation) which may not be proued by good authorities, and most by out of their owne writers: as namely out of Boccace, Petrarch, Pontanus, Fulgosijs, Poggijus, Menard, Benno, and the like: especially out of the *Queene of Nauarres* Heptameron, which she writ in imitation of Boccace his Decameron. A booke which (besides that it was penned by one of their owne profession, for Lady Margaret author thereof, was the Duke of Angoulemes daughter, sister to King Francis the first, aunt to King Henric the second, and grandmother to King Henric the fourth that now reigneth) is authorized by King Henric the second, with a large priuilege: and highly commended by your deuoutest Papists: and was so generally applauded at the Court in the reigne of King Francis the first, that such as spake against it were severely punished. Witnesseth Frier Tossian, Warden of the Franciscans Conuent at Vlixodunum, who for preaching against her, and saying that she was a Lutheran, and that she deserved to be seued in a iacke, and cast into the riuer (for that she had discovered the knauieries of his fellow Friers,) was banished France by the King, and sent to be gallie slaue in the Mediterranean sea, for the space of two years. Now against that which Stephen hath here deliuered touching the leudnesse of their lines, I hope they will not greatly except. For though our new Apologise† Sedulijus (the great Proctour for the Franciscans) sticketh not to say, that there is no more comparison betweene their Friers and vs in regard of holinesse of life, then betweene light and darknesse, Christ and Belial: yet if the matter once come to curious scanning, it will be found that they haue no such cause to insult ouer their neighbours: they being such a viperous brood, whose venomie lies not onely in their tongues, but also in their tailes, that is to say, as well in their leud lines, as in their diuillish doctrine: and that if the life of our Ministers be compared with that of their Friers, it will be found to exceed theirs as farre as Yorke doth soule Sutton, to vse a Northerne phrase. And that if holinesse of life be a true note of the Church, ours will be found Apostolical, theirs Apostaticall. For if they put their hands into their owne bosoms, oh how leproous shal they pul the forth again? They are indeed often praying, yet where lesse deuotion? vniuersal obedience, yet where more contention? chastitie, yet who more luxurious? penitencie, yet who so conscious? It were infinite to recount what we find in their owne writers of their Popes. Ioannes Salisb. saith, that the reason (in Gods providence) why Popes die so fast, is, lest if they should liue any long time they should corrupt the whole Church. Budé saith, that in gluttony and lechery, pessimum quemque superant. Warnerus author *Pacifici Temp.* Hec, heu, Domine Deus, quomodo obscuratum est aurum: mutatus est color optimus. Qualia contigisse circa hæc tempora etiam in sancta sede Apost. quam vique huc tanto zelo custodisti, scandala? quales contentiones, sectæ, inuidiæ, ambitiones, intrusiones, persecutiones? O tempus pessimum, in quo deficit sanctus & diminutæ sunt veritates à filiis hominum. Eia quis conueniunt? quæ congregatio? quis homo iam securus erit, si sic deficit sanctitas Apostolica? Petrarch wishing his friend not to come at the Popes Courts (which lay then at Auinion in France) hath these

Reade the Epist. to his friend, lect. 3. & Chap. 3. sect. 7.

Mount. Elib. lib. 2. cap. 11.

Vit Fran. l. un. pag. 3. 4.

\*Epist. Deolic. Prælat. Alcor. Francic.

De nug. curi. alib.

De alle.

Epist. sine Tit. Ep. 13.

words: Loco te si mouere volucris, ad nos veni: vide Romam, vide Mediolanum, vide Venetias, vide Florentiam, vide Patavium tuum, vide Bononiam: postremò quidlibet vide, Indos quoque, modò ne videas Babilonem, neque descendas in Infernum viuus. If thou wilt traualle, come to me: or go to Rome, or Milan, Venice, or Florence, or to thine owne citie Padua, or to Bononia: in a word, go whither thou wilt (though it be to the Indies) so thou come not at Babylon, and so quick to the diuell. And be giueth a reason of this his dissuasion in another place, where he saith: Quicquid de Alisia vel Ægyptia Babylone, quicquid de quatuor Labyrinthis, quicquid denique de Auerni limine, de quæ tartareis syluis, sulphureisq; paludibus legisti: huic Tartaro admotum, fabula est. Hic turricus simul atque terrificus Nemroth, hic phætra Semiramis, hic inexorabilis Minos, hic Rhadamanthus, hic Cerberus vniuersa confutens, hic Tauro supposita Palsiphæ, mixtumque genus (quod Maro ait) proleque biformis Minotaurus inest, Veneris monumenta nefandæ: hic postremò quicquid confusum, quicquid atrum, quicquid horribile vquam est aut fingitur, aspicias, &c. That is, That which thou readest of Babylon in Alisia, or of that in Ægypt, or of the foure Labyrinths, or of the gate that leades downe to hell, or of those tartarian woods, and sulphurean lakes, is nothing in comparison of this hell. Here diuels that towne & terrible Nimrod, that hating vgly Semiramis, that inexorable Minos and Radamanthus, that all deuouring Cerberus: here is Palsiphæ who prostituted her selfe to a bull, that mongrell and monstrous kind, of which Virgil speaks of: that two formed misshapen Minotaurus: the monuments of lawlesse lust not to be named. In a word, nothing is or can be imagined so confused and out of order, so vgly, horrible, & hideous which is not here to be seen. But to leaue their Popes, and come to their Priests: what saith\* one of their holy Fathers of them in generall?

Noctu filium Veneris agitant in cubili,  
Mane filium Virginis sacrificant in Altari.  
Nocte Venerem amplexantur:  
Mane Virginem venerantur.

And what saith† Palingenius?

Proh dolor! hos tolerare potest Ecclesia porcos,  
Duntaxat ventri, venci, somnoque vacantes:

\*Holcot calleth the Priests in his time Sacerdotes Priapi: and saith moreover that they are Angeli Sathanæ per discordiam; Angeli Apostatici per superbiam; Angeli in cubi per luxuriam; Angeli abyssi per auaritiam. Hence it is that Erasmus being de-maunded what charitie was, answered, that it was a Friers cowl, because it couereth a multitude of sinnes. And that it doth so, heare what Walter Mapes saith:

Est nullum Monacho maius Dæmonium,  
Nihil auarijs, nil magis varium;  
Cui si quid datur, est possessor omnium,  
Si quicquam petitur, nihil habet proprium.

Si prander, competit, vt loqui nesciat,  
Ne lingua dentium opus impediatur.  
Si bibit, expedit, vt sedens hauriat,  
Ne pes sub pondere ventris deficiat.

Die deuotus adorat doliā,  
Nocte cum bipede laborat bestia:  
Tali discrimine, tali molestia,  
Meretur vir Dei regna coelestia.

\*Innoc. 3. in die Ciner. Serm. 2.

\*In Sagitt.

\*Sup. lib. 5. ap. Lect. 2.

# THE EPISTLE

And what honest men these Iesuites are, may appear by the late Gunne-powder Treason against his Majesty and the State, and by that which Watton and other secular Priests as well without as within the land have written to their great commendation. But though men were silent, yet the very stones would speake (as Christ saith in another case) and shew the leandesse of their lines. Witnes (among the rest) a picture in a stone wal in the Library of the Monastery at Fulda (which remains as a monument to the world of their everlasting reproch and ignominy) of a Wolfe in a Monks cowl, with a shaven crowne, leaning on a staffe, and preaching to a company of geese, and saying, Testis est mihi Deus quam cupiam vos omnes in viscibus meis. And that of a Cat with a myter on her head, and a crozier staffe in her foote, preaching to the mice. To whom one of them answereth in this sort: Charius est mihi vt moriar Paganus, quam sub vestra manu fiam Christianus. The Cat replies,

Quod fueram non sum, frater, caput aspicetonsum.

She answers againe,

Cor tibi restat idem, vix tibi praesto fidem.

Which pictures being aboue 200. yeares old at the least (though Wicelius call them Lutheranifimas) do notably set forth the fraud and felony, the conuersiones and treachery of the Popish prelacy. For neuer did greedy Wolfe so raucen for his prey, nor the cat so narrowly watch the mouse, as these false Friars haue done to prey vpon the poore people. Witnes the Romant of the Rose, Mapes his Goliah, Chaucers Iacke Vpland, Taxa Apostolica, &c. And whereas they say that the loose life of Catholics proceeds only from humane frailty: and that in vs hereticks it flows from the principles of our new diuinity, which permitsury, dispenseth with polygamy, & grants liberty to a man to copany with his maid when her mistris is too coy: They keep their old wont of lying and slandering. For none of all these can be deduced by iust consequence out of the principles of our doctrine: the first being a meere mistaking of Caluin: the second, the singular opinion of Oclinius: the third, a shamefull slander and wilfull wresting of Luther. The sinnes rather of the Popish Clergy and Laity do flow from the principles of their diuinity, and are as well practicionis as conuersionis, as well Cathedral as Personall. For veniall sinnes (so call'd: their owne distinction) are easily done away with a short shrift, an Aue Mary, or a holy water sprinkle. Witnesse their owne verses here ensuing:

Confiteor, tundo, conspergor, contoror, oro,  
Signor, cdo, dono: per hac venialia pono.

That is,

I am confest vnto the Priest,  
I knock mine heart and breast with fist;  
With holy water I am besprent:  
And with contrition all yrent.  
I pray to God and heauenly host,  
I crosse my selfe at euery post.  
I cate my Saviour in the bread:  
I deale my dole when I am dead.  
And doing so, I know I may,  
My veniall sinnes soone do away.

And as for mortall sinnes, any man that hath money may haue a warrant dormant, to do what belist, even to commit sinnes against nature, to marry his Aunt with Ferdinand, his brothers wife with Henry the eight, his niece with Philip the second: nay to marry his owne sister: for Martin the first (of whom the boyes at Florence were wont to sing as they went in the streets,

# TO THE READER.

El Papa Martino non vale vn quattrino:

Martin the Pope is not worth a rope:)

dispensed with one to marry his owne sister, as their own writers do record. Et quid (to vse Crantzius his words) hodie per dispensationem Apostolicam non obtineatur? What may not a man do now a dayes by warrant from the Apostolick See? Now whereas some are wont to object, that in speaking against the cunning and sleight of merchants, cheaters, mountebanks, the common practises of vjurers, the knaueries of Friars, &c. he doth nothing but teach them, and therefore might haue done better to haue concealed them: I answer, that herein he hath but followed the example of Aristotle and the Lacedaemonians: of Aristotle who deliuereth the doctrine of Fallacies, or Sophisticall Syllogismes, not to teach men how they may play the Sophisters, but how they may espy and avoid their sophismes. (And verily if the Translation had bin out one halfe yeare before, a friend of mine might haue had more money in his purse.) Of the Lacedaemonians, who were wont to bring forth their seruants being drunk, and to shew them to their children, that seeing their beastly behaviour they might grow to a greater loathing and detestation of their drunkenness. And thus much for the matter of the Booke.

Touching the manner of writing: because the most do fancy and affect nothing but that which is candid with pleasure and delight; he hath of purpose penned this Apology both pithily like a Logician, and pleasantly like a Rhetorician: yet not following the example of the Lord of Saint Aldegonde, who vseth easie and pleasant conceits as faule, and not as sawes, and can neuer take manum de tabula: but rather the precept of Aristotle, who would haue matter of meriment (as it were) sprinkled in a discourse, and vsed as it were, not as it were, onely as a condiment, and not as nourishment: purposely shunning all filthy, rotten, and vsanuary speeches, as being not onely condemned by the Apostle, but by the very light of nature itselfe. But doth not the Apostle (may some say) condemne as well vtriusque als as dixerunt: iesting as filthy speaking? No verily: For Pauls vtriusque is nothing else but Aristotles *ὑποπόροια*. And therefore it is not so well translated iesting in the English, nor plaiſanterie in the French: it should rather be turned Curtilitic, as it is in the old Latin Interpreter. For so the Syrian Metaphrast vnderstands it, when he expresseth it by *ἄνωγος* & *ἄνωγος*, iustus & fabulae, as a man would say, toys and trifles, fables and fooleries. And Bruciolus by le ciencie, that is idle iargon and vaine babbling. And Luther by leichtfertiger schimpff, light talke, and prittle prattle. Therefore Theodoret saith, that the Apostle condemnes not all manner of iesting and meriment, but onely immoderatum risum, immoderate mirth: such (saith Primastius) as cannot stand with Christian gravity: (such as was the scoffing & scurrilous vaine of that famous should I say, or rather infamous leud libeller Martin as well marre. Church and Mar-Prince as Mar-Prelate.) We must therefore distinguish inter salcem Mercurij, & sallem Momi, between festiuitie and scurrility, vrbanity and ribaldry: Inter iocos cruentos & eruditos, between such iests as will suffundere sanguinem, and those that will effundere, that is, between such as will make our aduersaries blush, and those that will make them bleed. So that iesting being rightly leueled in regard of his object (for it is no new saying, Non patitur lusum, fama, fides, oculus:) and rightly bounded, I meane kept within the banks of Charity & Sobriety, may wel be vsed, & that in two cases: either in way of honest recreatio: or in dealing with obstinate hereticks and enemies of the truth, who hauing bin confronted & confuted a thou and times ouer, persist stil in their former follies, albeit they bring nothing but the painted face of Iezabel, rotten stiffe newly warmed over, and old cole-worts in a new dish: that so they may be (as the Lord threatneth the obstinate Iewes) a by-word and a prouerb, a hissing and a derision to all that are round about them. For proofe whereof (to passe ouer prophane writers, as Cicero, Horace, &c.)

\*A fawning.

\*Anton. sum.

P.3 tit.1. cap.1.

Angel. de

Clau. & Sylu.

Fumus in ver.

bo Dispenf.

\*Saxon lib. 5.

cap. 8.

des differens.

Ephel. 5. v. 4.

1er. 24. 9. &

\*De Orat. 1. 2.

\*Serm. l. 1.

Quin. fat. 10.

\*Infit Orat. \*Quintilian, and the like, who in some cases preferre a pleasant conceit before a sound argument: as when Horace saith,

—ridiculum acri

Fortius, & melius magnas plerumque secat res.)

*I* he current of the ancient Fathers is in this point concurrent: some teaching the lawfulness of it by precepts, others by practise. Irenaeus derides the Valentinians, calling them pepones Iophistas, and their Aëones, cucumeres & cucurbitas. The like doth Clemens Alexandrinus, Strom. lib. 7. And Ignatius epist. ad Tral. Tertullian saith that if he laugh them to scorn, and deride their dreams and dotages, he serves them but right: Nam multa (saith he) sunt sic digna reuinci, ne grauitate adorentur. And Hieronimus (a Christian Philosopher) hath written a booke which he calls Gentilium Philosophorum irrisio, wherein he finely scouts the folly of the heathen Philosophers. Why then shall it not be lawful for vs to do the like in jesting at those who rest at God and his holy truth?

Experience teacheth, that an Ironical speech doth often pierce deeper and stick close to a man then a sound argument. It is the Physicians' *ἰατρικὴ ἀνὰ*: for as that serves to cure the diseases of the body, so this the maladies of the mind. It is the corrosiue which Elias applied to the gangrene of Baals Priests that had so dangerously infected the people of the Iowes; Cry aloud for he is a God: either he smelleth or pursueth his enemies, or is in his journey, or (it may be) he sleeth and must be awaked. It is the salt which Elias

2. King. 18. 27. zacus cast into the barren waters of Jericho: For as they could not be cured but by the salt which he cast into the fontaine: so neither can the waters, upon which the Scarles strumpet sitteth (being people, and multitudes, and nations, and languages) be cured of their

Apoc. 17. 15. spiritual barrennesse, or of the Romish pock and Egyptian scab, except the salt of the Sanctuary (as I may say) be applied to their sores. What more frequent in Scripture then such kind of Ironies? Behold man is become as one of vs, to know good and euill: Now therefore (we must looke to it) lett he put forth his hand, and take of the tree of life, and eate thereof, and so liue for euer. Go vp and prosper, for the Lord will deliuer the citie into the hands of the King. The Prophet Isaiah is commaunded to take up a parable (or a taunting speech, as the word signifies) against the King of Babel, and to say, I how art thou fallen from heauen o Lucifer, son of the morning: And he derideth the brightness of Idolaters, who of the same wood where of they make a fire to warm themselves, to bake their bread, and roast their flesh: make a God to worship. And how doth the holy Ghost play upon the very places of Idolatry, as namely upon mount Oliuet, when he nicknameth it (as I may say) calling it no more Mons misitche, the mount of Oliues or of oration, but (by an excellent Antonomasy) Mons mischith, the mount of corruption: And Bethel is no more called Beth-el, the house of God, but Beth-aven, the house of iniquity.

Cen. 3. 22. Therefore (we must looke to it) lett he put forth his hand, and take of the tree of life, and eate thereof, and so liue for euer. Go vp and prosper, for the Lord will deliuer the citie into the hands of the King. The Prophet Isaiah is commaunded to take up a

1. King. 21. 15. parable (or a taunting speech, as the word signifies) against the King of Babel, and to say, I how art thou fallen from heauen o Lucifer, son of the morning: And he derideth the brightness of Idolaters, who of the same wood where of they make a fire to warm themselves, to bake their bread, and roast their flesh: make a God to worship. And how doth the holy Ghost play upon the very places of Idolatry, as namely upon mount Oliuet, when he nicknameth it (as I may say) calling it no more Mons misitche, the mount of Oliues or of oration, but (by an excellent Antonomasy) Mons mischith, the mount of corruption: And Bethel is no more called Beth-el, the house of God, but Beth-aven, the house of iniquity.

Fla. 1. 17. Therefore (we must looke to it) lett he put forth his hand, and take of the tree of life, and eate thereof, and so liue for euer. Go vp and prosper, for the Lord will deliuer the citie into the hands of the King. The Prophet Isaiah is commaunded to take up a parable (or a taunting speech, as the word signifies) against the King of Babel, and to say, I how art thou fallen from heauen o Lucifer, son of the morning: And he derideth the brightness of Idolaters, who of the same wood where of they make a fire to warm themselves, to bake their bread, and roast their flesh: make a God to worship. And how doth the holy Ghost play upon the very places of Idolatry, as namely upon mount Oliuet, when he nicknameth it (as I may say) calling it no more Mons misitche, the mount of Oliues or of oration, but (by an excellent Antonomasy) Mons mischith, the mount of corruption: And Bethel is no more called Beth-el, the house of God, but Beth-aven, the house of iniquity.

Fla. 4. 15. Therefore (we must looke to it) lett he put forth his hand, and take of the tree of life, and eate thereof, and so liue for euer. Go vp and prosper, for the Lord will deliuer the citie into the hands of the King. The Prophet Isaiah is commaunded to take up a parable (or a taunting speech, as the word signifies) against the King of Babel, and to say, I how art thou fallen from heauen o Lucifer, son of the morning: And he derideth the brightness of Idolaters, who of the same wood where of they make a fire to warm themselves, to bake their bread, and roast their flesh: make a God to worship. And how doth the holy Ghost play upon the very places of Idolatry, as namely upon mount Oliuet, when he nicknameth it (as I may say) calling it no more Mons misitche, the mount of Oliues or of oration, but (by an excellent Antonomasy) Mons mischith, the mount of corruption: And Bethel is no more called Beth-el, the house of God, but Beth-aven, the house of iniquity.

2. King. 23. 13. Therefore (we must looke to it) lett he put forth his hand, and take of the tree of life, and eate thereof, and so liue for euer. Go vp and prosper, for the Lord will deliuer the citie into the hands of the King. The Prophet Isaiah is commaunded to take up a parable (or a taunting speech, as the word signifies) against the King of Babel, and to say, I how art thou fallen from heauen o Lucifer, son of the morning: And he derideth the brightness of Idolaters, who of the same wood where of they make a fire to warm themselves, to bake their bread, and roast their flesh: make a God to worship. And how doth the holy Ghost play upon the very places of Idolatry, as namely upon mount Oliuet, when he nicknameth it (as I may say) calling it no more Mons misitche, the mount of Oliues or of oration, but (by an excellent Antonomasy) Mons mischith, the mount of corruption: And Bethel is no more called Beth-el, the house of God, but Beth-aven, the house of iniquity.

1. Ios. 4. 15. Therefore (we must looke to it) lett he put forth his hand, and take of the tree of life, and eate thereof, and so liue for euer. Go vp and prosper, for the Lord will deliuer the citie into the hands of the King. The Prophet Isaiah is commaunded to take up a parable (or a taunting speech, as the word signifies) against the King of Babel, and to say, I how art thou fallen from heauen o Lucifer, son of the morning: And he derideth the brightness of Idolaters, who of the same wood where of they make a fire to warm themselves, to bake their bread, and roast their flesh: make a God to worship. And how doth the holy Ghost play upon the very places of Idolatry, as namely upon mount Oliuet, when he nicknameth it (as I may say) calling it no more Mons misitche, the mount of Oliues or of oration, but (by an excellent Antonomasy) Mons mischith, the mount of corruption: And Bethel is no more called Beth-el, the house of God, but Beth-aven, the house of iniquity.

Therefore (we must looke to it) lett he put forth his hand, and take of the tree of life, and eate thereof, and so liue for euer. Go vp and prosper, for the Lord will deliuer the citie into the hands of the King. The Prophet Isaiah is commaunded to take up a parable (or a taunting speech, as the word signifies) against the King of Babel, and to say, I how art thou fallen from heauen o Lucifer, son of the morning: And he derideth the brightness of Idolaters, who of the same wood where of they make a fire to warm themselves, to bake their bread, and roast their flesh: make a God to worship. And how doth the holy Ghost play upon the very places of Idolatry, as namely upon mount Oliuet, when he nicknameth it (as I may say) calling it no more Mons misitche, the mount of Oliues or of oration, but (by an excellent Antonomasy) Mons mischith, the mount of corruption: And Bethel is no more called Beth-el, the house of God, but Beth-aven, the house of iniquity.

Now if any modest mind shall (happily) take offence at some of his broad speeches, or shall thinke that they might haue bin better spared: I shall desire him to consider that it is not so easie a matter to find modest words to expresse immodest things: as himselfe saith Chap. 34. §. 2. that he hath but laid forth the lines of Popish Prelates, as Suetonius is said to haue written the lines of the Emperours, Eadem libertate qua ipse vixerunt: and that there is no reason that some should commit their villany with impunity, and that no man may speake against it with modestly: or that writers should be counted baudy Bales (that is, knaues) for publishing it, they honest men who practise it. As for those wit-foundred and letter-stricken students, I meane those cloudy spirits that are so wedded to the Muses, that they become enemies to the Graces, and can relish no discourse except it be full fraught and forced with Ob. and Sol. Videtur quod sic: probatur quod non, &c.

Let them (a Gods name) enjoy their Dunces and Dorels, their Bailes and Bambres,

bres, their Royards and blind bayardes; as they measure us not by their owne measure, and (making their minds the modell for all men) but giue vs leave to vse our liberty, and to imitate the practise of prudent Physicians, who apply the medicine to the malady, with particular respect of the patients temper, not giuing the same potion to a queasie and a Steele stomach. For every plummet is not for every sound, nor every line for every leuel. All meats are not for every mans mouth: nor all liquors for every wans liking. The ignorant multitude and profound Clarke are not to be perswaded with the same arguments. For popular persuasion the learned prize not; and deepe demonstration the simple pierce not. They must also remember what Saint Augustine saith, Vile est plures libros a pluribus fieri, diuerso stylo, non diuersa fide, etiam de quaestibus istidem, vt ad plurimos res ipsa perueniat, ad alios, sic, ad alios autem sic. That is, It is good that many bookes should be written by many men, and that of the same argument, in a different style, but not of a different faith: that so the same truth may be conueyed to many: to some after this manner, to some after that.

Touching the Translation, I haue not much to say: for I do not professe my self a Translator, neither do I arrogate any extraordinary skill in the French tongue. (I leave both to the skillfull Linguists of our moderne languages, as lately Sauile, flourishing Florio, graue Grimeston, facile and painful Holland, &c.) Yet this I hope I may truly say, that I haue expressed the meaning of my Author both truly and fully: and that I haue not lost either the life or the grace of any conceit, where it was possible to be kept. Which I speake not as dooting upon mine own doings; for I am not so in love either with the work or workmanship, with the matter of the booke, or the manner of handling, nor the gay coate, that I haue put upon it, as Heliodorus was of his amorous discourse of Chariclea (called the Ethiopian history) who chose rather to leave his Bishoprick, then to cal in his book. I am rather of Marcellus Ficinus his mind, who having translated Plato into Latin, came so his learned friend Mufusus Candiot to know his opinion of it: where Candiot after he had perused some few leaues, perceiving that it would not satisfie the expectation of the learned, considering it was but slubbered over, and that it resembled the original (as Cicero the younger did his father) in nothing but in name: takes a sponge, and having dipped it in an ink-pot, blots out the first page: then turning him to Ficinus, Thou seest (quoth he) how I haue corrected the first page: if thou wilt, I will correct the rest in like sort. To whom Ficinus very mildly answered: No reason that Plato should be disgraced through my default: and so refined it again. (Who notwithstanding hauing done the best he could, by his rustick simplicitie resembles the maiesty of Plato's style (if we may become Scaliger) no otherwise then as if an Owie should represent an Eagle.) If therefore any candid Candiot (for I appeale onely to such as haue skill in the French tongue) shall shew me that I haue done the like in translating this Apologie; and that I haue not attained so the Venus of the French, the sweetness, fineness, and featnesse of the phrase: I refuse not the sponge: so that he will correct me, and not controule me. As for the rest, I shall desire them to spare their censure till they haue learned their Littleton. But lest any carping companion should brag that he had found a hole in my coate, and that he could shew where I haue missed the cushion: I do here correct my selfe and confesse a fault in the translation, Chap. 15. §. 1. which as (in my necessary abcence) it passed the presse before I was aware: so if it come to a second reuiew, shall haue his due correction. As for other escapes (sparing such as haue escaped the Correctors care) I know none: except some sciolus shall iudge it a fault to translate a pain & a pot, at bed and board: a pot & a cuellier, at racker and manger: Entre Paris & Lyon, betwixt Yorke and London. Chien de S. Roch: To-bies dog, &c. As though it were neuer lawful to translate lxxcenta, five hundred: And albeit it be bootlesse to complaine of those infinite rubs that lay in my way, and those many difficulties

De Trinit.  
lib. 1. cap. 3.

Niceph. Cal.  
list. Eccle. hist.  
lib. 12. c. 34.

difficulties which encountered me in my course: yet he that shall duly consider the Authors intricate notions, his obscure allusions, his manifold (though not impertinent) excursions, his continuall repetitions of the same phrase in diuers senses, (for Homers Tr. & Am. unisquas noted by Martial, and Tullies esse videtur by Mountaigne, are not so frequent as Stephens à se propos) and last of all his infinite parentheses, which were enough to exercise the patience of a Saint: will no doubt (if he haue but a graine of candor) as well with conuincency passe over such faults as are triuiall, as take those with some easie censure which he shall find to be materiall. As for the rigide censurer (who is crucellus in animaduertendo) I shall desire him but to make triall himselfe in translating of two or three paragraphs, and then I doubt not, Quin fuerit studijs æquior ille meis. Touching the phrase, I desire the lesse fauour: for albeit I am not ignorant that tailors and writers are now in like esteemes; that if they haue not new fashions, they are not fancied; and if the style be not of the new stampe, the author is but a simple fellow, and may put up his pipes: yet I haue of purpose so tempered my style, as that it might content the iudicious: nothing respecting the iudgement or censure of our finical affecters, who are so humorous: leaning in kithorne phrases and tapsterlike termes for the tawerne, and affected straines of Oratory for the stage: and auoiding especially the French fripperie, because I would not haue it seeme to be a translation.

Now before I conclude, I am to aduertise thee (courteous Reader) that of two editions of this Apologie, I haue here followed the latter, (viz. that of Rigauds Anno 1592.) the rather because I was giuen to vnderstand, that the Author himselfe not long before his death, did reuiew the former edition of Marces, and left it corrected as here thou hast it. I haue also obserued the seuerall citations in every Chapter as they are in that Edition, & haue added the figures for thy ease, and for more distinct reference in the quotatiō of places: which notwithstanding through the Printers ouersight hath not bin obserued till the 12. Chapter. And whereas thou maist (haply) expect another booke to second this, because the Author calls it The first booke of the Apologie, (for as Demonax saith in Lucian, ὁ πρῶτος ἐστὶν ὁ δεύτερος) Thou art to know that as Francis de l'Isle intending to write three books of the life of Charles Cardinall of Lorraine, and the house of Guise, concluded all in one: so our author purposing to haue added a second (and it may be a third) vnto this first: by reason of his great employments and manifold distractions, hath shut up all in one, making the Preface to the Reader serue not only as a specimen but as a supplement in stead thereof: as thou maist better vnderstand, if it please thee to reade the Preface to the second part, §. 2. The materiall faults which corrupt the sense, I haue corrected according to the page and line: as thou maist see in the end of the booke, where I shall desire thee to begin to correct before thou begin to reade. In the Preface to the Reader pag. 12. lin. 13. thou maist (if thou please) for The cudgell marres loue, The cudgel made loue, reade The cudgell kills loue, The cudgell kindled loue. Other littell and lesse faults, which haue escaped either my pen in writing, or the Printer in correcting, I leave to thy iudicious candor. And thus much (if it be not too much) shall suffice for the present; till this world being ended, I bring thee further newes out of another world. London, Nouemb. 6. Anno 1607. This very day iust one and forty yeares since the first Edition of this Apologie: and the day after the gun-powder Treason.

\*Epigram. l. i.  
sect. 46.  
\*Erlay. lib. 1,  
cap. 10.



## HENRIE STEPHEN TO THE READER.



**E**URIPIDES in the Preface to his historie, hath an excellent saying worthy our serious consideration, teaching vs to condemne that in our selues, which he condemnes in the auncient Grecians, for speaking vainly of sundry accidents which fell out before their time, grounding their beliefe vpon an vncertaine brute blazed abroad without taking further paines to search therinto: which was the cause they so often entertained fallshood in stead of the truth. Which should teach vs to bridle our leuitie, as often as we are drawne to credit any report, especially in matters of importance. But this euill hath made so deepe impression in many mens mindes, that before it can be beaten out of them, I feare me, they must be cast in a new mould. Notwithstanding, the reasons hercof are different, for the cause of some mens ouergreat incredulitie, is weaknesse, and want of iudgement, in that they are not able to discusse what they heare. The ouer-light beliefe of others proceedeth from hence, in that they neglect, at leastwise do not seriously consider what is said, but relie more vpon the authoritie of the speaker, then the truth of that which is spoken, according to that of Euripides:

*In rich mens mouths the sentence of the poore,  
Soundeth alike (perhaps) but weigheth more.*

Which common experience proues true in those who are wont to say, I beleene it, for I heard it of such a Gentleman, or such a Lord, or (to expresse Euripides his owne terme) of such a man of credite and account. Seeing then this ouer-great credulitie entertaineth all reports alike without iudgement or discretion, to exemplifie euery branch in particular, would be a thing not only tedious, but euē endless, and such as would neither be pleasant nor profitable to the Reader. I will therefore content my selfe with the relation of one of them, which may serue as an introduction to the argument I haue here vnderaken to intreate of.

First therefore I will begin with the rashnesse of certaine critickes in censuring the writings of ancient authors, which as it is now growne farre greater then euer it was in former time, so the leuitie of others in beleeuing their censures, was neuer so great. Indeede some of these selfe-conceited censurers, who haue not lost all modestie, shoot their bolts in priuate only among their friends: others suffering themselves to be transported with presumption and vaine glory, not herewith content, publish them in print, to the view of the world. Whereof we haue an example in an Italian, whose iudgment (or censure) of certain Latin Poets, if it were true, he only among all the students of Poets and Poeticke for these diuers hundred yeares, was sharp sighted and Eagle eyed, the rest as blind as Moles & Beetles. And what I beseech you say these credulous men herupon: Such & such a one (as I take it) is no such good Poet. And why Sir, I beseech you? Because (forsooth) such a learned and



famous writer saith so. In like manner, we haue heard of some within these few yeares, who haue held strange opinions of *Latin* authors: some giuing the pre-heminence (for a pure and elegant stile) to three, others to one onely. For some make a triumvirate of *Terence*, *Cicero* and *Cæsar*. Others make *Cicero* the Prince or rather monarch and soveraigne Lord of all the *Latinists*. And then God knows how finely they who alledge no other reason then the authoritie of such holly iudges come in with their *I beleue*. In spite of all which, there was a bold *Brittan* who proscribed *Cicero* with all his eloquence to perpetual banishment. Howbeit, he was straight recalled by another of greater account. See here (gentle Reader) how these learned *Latin* authors haue bene trounced by these dangerously conceited and proud presumptuous censurers. But what shall we say of *Greeke* Authors? Are they exempt from the sharpe censure of such critickes? No verily. For this worshipful writer of whom I haue spoken, spareth the *Greeke* writers no more then the *Latin*. And who knows not, how that famous and thrice renowned *Aristotle*, with all his Philosophie, hath bene scourged by a pedant of *Parût*

But to come somewhat nearer to *Herodotus* (the author of whom I am to speake) I will here enter discourse as well of *Greeke* as of *Latine* Historiographers, seeing they are the men who are most read and perused by all sorts of censurers, by reason of their translations. What historian then is there extant at this day, on whom these hastic hot-spurres spend not some by-words and taunting quips? As when they say, *Herodotus doth nothing but lie*. *Thucydides can pen an oration prettily wel, and that is all*. *Xenophon is not like himselfe in his history*. And some shew themselves yet more ridiculous in giuing peremptory iudgment of the stile of the historian by the translation; as when they say, *Thucydides hath no such graue and exquisite stile as some ascribe him to*: haue: for a man can see no such thing neither in the *Latin*, *French*, nor any other translation. These men (me thinks) speake to as great purpose, and with as good reason, as if a man should guesse at the beautie of one long before departed, by his skull taken out of the charnel-house: or as if one seeing a sickle man, reported to haue bene very faire and beautifull, of a vermillion hue, and ruddie as a rose (as we commonly speake when we would expresse a faire complexion) should call the truth of that report into question, or should ascribe it to be as false as contradiction can make it onely vpon a silly supposall and meere imagination, that if there had bin any such thing, either the lineaments of his fine feature, or some rayes and relikes of that vermillion tincture would remaine to be scene. If any shall here aske me, why I make choise of this comparison, and deliuer my notion rather in this then in any other allusion: I answer, because I find none so fit nor pertinent to my purpose: for I dare confidently asseure, that the greatest part of *Greeke* writers, who in their owne language are found and succulent, and of such excellent forme and feature, colour and tincture, that the beames of their beauty do draw vs into an admiration of them, and are (as it were) an allec-tive to make vs in loue with them: look very sickly, as being much shrunk, and almost disfigured in *French*, *Italian*, *Spanish*, and other languages, by reason of the bad entertainment they haue found by the way. That is (to speake plainly without allegorizing) that the greatest part (especially of *Greeke* authors) who being read in their owne language by such as vnderstand them, haue excellent good grace, and do not onely please the eare, but euen ravish the mind with delight, are so poorly and pitifully translated into *French*, *Spanish* and *Italian*, that a man shall find as great difference betweene the original *Greek* and their translations, as betweene a body in perfect health, and the same when after a long & lingering sickness

it

it is ready to giue vp the ghost. And from whence (I beseech you) cometh this, but onely from hence, that they which translated them into their mother tongue haue bene translators of translators, that is to say, haue translated them out of the *Latin* translation; and hauing no knowledge in the *Greeke*, haue not onely retained the errors of these translations, but often mistaking euen them also, haue fallen into sundry other more grosse and palpable. Wherof I haue giuen some few examples in my *Thucydides*, shewing how *Laurentius Valla* hath guesed, and (as it were) deuined at *Thucydides* his meaning: as also how the *French* translator *Claudius de Seyssel* bishop of *Marseille* hath guesed at *Vallas* translation. But as *Valla* did much mistake the meaning of *Thucydides*, so *Claudius de Seyssel* did guesse amisse at *Laurentius* his meaning. So that looke how much the number of those is greater, which haue bene wronged in this kind (which is more truly verified of *Thucydides* and *Herodotus* then of any other,) so much is *Plutarch* the more beholding to two learned translators, who to array him in *French*, haue onely changed his garment and attire. Whereas these tinklerly translators (of whom I haue spoken) change not onely the authors attire, but put him also into another fashion.

But to returne to those who iudge not of authors by their translations, but by a certaine notion which they haue of their phrase and idiom. Verily such censurers are rather to be regarded, as not being so impudent as the former: nor yet like *Rabbi Bede*, who to the end he might auer king *Francis* the first from his most noble and princely resolution touching the establishing of professors of the languages, alleged in the presence of the now deceased *M. Budé* against the *Greeke*, that it was the fountaine of all heresies, whereas he (on the contrary) encouraged the King by all possible meanes to go forward with that so worthy a worke. But after it was once knowne that *Bede* condemned a language whereof he scarce knew the first letter, he was condemned of all for a very bedlem. Those (I say) which rely vpon some smattering knowledge they haue of the language, are not in the same degree of impudencie with the former; notwithstanding they shew that they haue eaten too much of the critically cream, when they censure a whole worke because they vnderstand some part thereof. But that we may the lesse wonder at this rashnesse, we must remember an excellent saying of the foresaid *Thucydides*, *There are none so bold, as these blind bayards*. The reason is plaine, because they cannot to w<sup>th</sup> foresee the difficulties which they are to encounter with, as those who haue waded through them. And verily this proverbiall sentence is verified at this day in all bold and rash aduenturers, but especially in such as take vpon them to censure classike authors, a thing as well dangerous as odious. How euer it be, certaine it is that they who for their sullenie might best play the *Arsilarchi*, and thereby purchase to themselves immortal fame, do least of all others intermeddle therewith.

But to descend to particulars: if the common prouerbe, *A foolles bolt is soone shot*, was euer verified in *Greeke* or *Latin* writer, it may be truly said of *Herodotus* about the rest: for he (poore author) is euer brought vpon the stage, nor onely by such as haue read him rather in a strange language then in his owne; but euen by those who haue not read so much as one line or letter in him, but are altogether ignorant of the very inscription and title of his historie. How then (may some say) do they sentence and censure him? Verily by following the example of others, who (it may be) know nothing but by hearsay neither. But leauing such censorious Sirs, I come to those who ground not their opinion vpon so sandie a foundation,

dation, but seeme to be able to iustifie what they affirme. I demand then, what reason they haue to condemne his histories as false and fabulous? Will they say, they know them better then the author himselfe? They are not (I hope) so deuoid of shame. Why then do they suspect them? Because (forsooth) they haue no shew nor semblance of truth. Consider here (gentle Reader) how Logically they reason, when they inferre, that therefore they are not true, because they seeme to be false.

But this is not all I haue to say: for I further deny that to be true which they take as granted and already proued, viz. that these histories haue neither substance nor shadow of truth in them. Yet admit it were so: whereon (I beseech you) do they ground their opinion? Verily vpon these two reasons. First, the exceeding great impietie which is to be seene in some particulars described by *Herodotus*, and the extreme folly which bewrayeth it selfe in other some seeme to them altogether incredible. Secondly considering that most of that which we reade in his history, hath no correspondence to the customes and fashions of these times, they suppose auncient stories to be as dissonant from truth, as they are from that which they daily heare and see. The former of which two reasons, branching forth into two stemmes or heads, I haue encountered before: for doubtlesse we shal find some as notorious facts as any mentioned in *Herodotus*, which we cannot but beleuee as hauing bene eye-witnesses therof. The like I affirme of the foolishnesse of those times. For though it may seeme incredible to some, yet I doubt not but if it be compared with the simplicitie of our late forefathers, it will be found but as a mole-hill in comparision of a mountaine, or a dwarfe of a giant. I am not ignorant how the poore *Egyptians* in *Herodotus* are derided and laughed to scorne for their religion (if it may be so called) and derusedly I confesse, as may appeare by their exceeding trifling ceremonies. But if we come to the superstitious Masse-priests, which haue bene within these threecore yeares, and narrowly search all their trash and trinkets, we shal be (in a manner) enforced to confesse, that the *Egyptians* might (in comparision) euen glorie and boast of their religion. I say in comparision, as willing of two evils to point at the lesse. Notwithstanding lest any man should say that I speake of the last yeares snow, I will come to that which is plaine & manifest to all that haue their eyes in their heads. O (will some say) what great fooles were these *Egyptians* to worship brute beasts! I confesse they were great fooles indeed, yet so, as that they also confesse, that worshippers of liuelesse creatures are greater fooles then those that worship liuing creatures. Which being granted, the Masse-priests cake is all dough. For they worship both dead and liuelesse things. And of those things which neuer had life or sense, not only creatures of account, but euen vile and base things, as not onely siluer and gold, but wood and stone also. For if they did prostrate themselves onely before gold or siluer, their worship would be somewhat more honorable: (as the heathen when they would haue a god carrying some maiestie with him, framed him of one of these two metalls.) And they might alledge that *Iupiter* transformed himselfe into a shewre of gold. As also that in all ages (euen in those countries where Images were not in vse) couetous men haue worshipped these metalls as their gods: which cannot be said of wood and stone. Howbeit we haue a story in this author, which shewes what disgrace may befall the worshippers of gold and siluer, as well as of wood and stone. For we reade how that *Amasis* of a golden bason (wherein he was accustomed to wash his feet) made a god. And why might he not as well make a bason or chamber-pot of his god, as a god of his bason? But I leaue it to the Readers consideration, what a

griefe

griefe and shame it ought to be to a man to see that, before which he hath prostrated himselfe, conuerted to so base and sordid vses as cannot once be named with modestie. And here doubtlesse the *Egyptians* would alledge for themselves, that their worship being directed to, and terminated in liuing creatures (though they had pictures also and grauen images) was not liable to such disgrace and infamie. I omit such reasons as common sense leadeth vs vnto; to preserue a liuing thing (whatsoeuer it be) before that which is void of life, or which neuer had life, and come to the other point, viz. that as the *Egyptians* were not so foolish in their worship, neither were they so foolish in defending it. And therefore that which *Diodorus Siculus* reporteth of the *Alexandrians*, who would not pardon a *Romaine* for killing one of their cats, is more excusable and tollerable then the dealings of our Masse-mongers (whereof we haue bene eye-witnesses) when they cruelly massacred those that maimed their Images. For a liuing creature maimed in some member, is hindered of the natural motion whereof that member is an instrument. But doth he (I beseech you) that cutteth off the legges of an Image, depriue it of walking? or doth he that puts out the eyes of it (if I may so speake) bereaue it of sight? And yet the *Egyptians* neuer tooke such cruell reuenge vpon any for killing their cats, as they haue done of late time in wrecking their inalice vpon such as maimed any of their marmousets or puppets.

But sith the comparision standeth betwene these two follies, whether should be the greater, and that all Masse-mongers do not worship Images, we will come to that which all the professors of that religion generally worship, which is their great goddesse *Diana*, the pillar (as it were) of Popery, & the foundation of all their foolery, which they maintaine with fire and sword: let vs therefore weigh without partialitie or passion, what we wold think or say if *Herodotus* or some other ancient historian should tell vs, that men in certaine countries were *Theophages* (that is, God-eaters) as they report of *Anthropophages*, *Elephantophages*, *Acridophages*, *Phthorophages*, and such like; would we not straight say, that this *Theophagie* were incredible, and that these fablers deuised it of their fingers, and fathered it vpon them, though otherwise most barbarous? Notwithstanding we daily heare certaine report of these *Theophages*; nay (which is more) of *Theochezes*. What say I, report? seeing we dwell in the same countries, townes, and houses with them? Concerning other mysteries as well *Morological* as *Hyperbadinomorological*, which accompanie this *Theophagie*, I leaue them to the discretion of the Reader, from whose eyes God of his goodnesse hath remoued the veile of superstition: not doubting but that when he hath well weighed them, he will confesse with me, that in comparision of them, there is nothing base in the religion of the *Egyptians*, I meane in their superstitious ceremonies, which they otherwise call Religion.

The second thing that crackes the credite of *Herodotus*, is, in that we reade sundry particulars in his historie, which sute not with the fashions of these times. For some there be (as hath bene said) who neuer obseruing the great alteration that is to be seene almost in all things since those dayes, would haue the disposition, customes and manners of our ancestors so to sute and iumpe with ours point-deuice, that nothing could please them but what pleaseth vs. And not so onely, but would find a correspondence betwene the States of common-wealths, kingdomes and governments of those times with these of ours. Nay, some in reading of auncient histories go yet a step further, in measuring the climates of forreine and far remote regions by their owne, such simple soules they are. And for conclusion

B 3

they

they alledge diuers reasons, for which sundry things related by *Herodotus* seeme improbable at the least. Well, be it so: yet what Logicke teacheth vs such a consequence? It is not probable, therefore it is false. If this were a good argument, nothing would seeme either strange or wonderfull. For what do we vse to wonder at, but at that which falleth out against our expectation or opinion? that is, at that which we find to be true, and yet seemeth to be false, because it is not vsuall, or above our reach, or against reason; I meane our mentall discourse grounded vpon such or such reasons. In the meane time consider whether this be not to tyrannize ouer historians, to subiect them (as it were) to this seruitude and slaucry, that they report nothing but what we shall thinke probable, for feare of being accounted lying, fabulous, and dreaming fellows.

But it will be more expedient (in my iudgement) to instance this by examples. *Herodotus* therefore reporteth very strange things I confesse: and moreover affirme, that they are of two sorts. For in some of his histories we admire the works of nature: in other some we wonder at the actions of men; and not so onely, but hold them altogether incredible. First then we may not thinke any thing incredible in nature, if we consider the almightie power of the author and gouernour of nature. It were inough to make vs all at our wits end, if we should see the Sunne stay his course and stand still in the firmament: and who would not say that it were cleane against the order of nature? Notwithstanding we haue such authentickall proofe herof, that we cannot once call it into question. True it is, nature now a daies produceth neither Giants nor Pigmes: doth it therefore follow, that it neuer brought forth such? Touching Giants, the Scripture giueth sufficient testimonie: and dead mens bones may well induce vs to beleue there haue bene such. And Pigmes (as authors haue described them) were not much differing from the dwarfes and elves we daily see. Men at this day liue not ordinarily about 80. or 90. yeares: and yet we dare not denie but that some (not to speake of *Metuselah*) haue liued fixe or seuen ages longer. And besides those mentioned in the holy writ, we find that many (long since their time) haue liued so exceeding long (though not so long as those mentioned in Scripture) that there is no comparison betwene their yeares and ours. Women at this day go but nine moneths for the most part: and therefore *Herodotus* must be sent packing with his ten moneths. See how easie a matter it is for those who credit the common report (which hath often a blister on her tongue) to condemne *Herodotus* as a fabulous fellow and lying Legendary. But let vs see how many authors they here encounter. For if *Herodotus* must not be heard with his ten moneths, neither must *Hippocrates*, *Galen*, *Plutarch*, *Plinie*, sundry lawyers, nor the greatest part of Poets, as *Theocritus*, *Plautus*, *Cecilius*, *Virgil* and *Propertius*, who affirme as much. But certaine it is, that they which condemne *Herodotus* in this particular, either haue not read him, or do not remember that they haue read as much in these writers; and being forestalled with this preiudicate opinion, that he maketh no conscience of a lie, they scorne any further information; to which if they would but lend a patient care, they should (without forraging so farre) find the like, nay some farre greater and more wonderfull things in the extraordinary works of nature then any mentioned by him. For clearing of which point, I wil adde an obiection of another kind. That which he reporteth of the fertility of the territory of *Babylon*, that one graine yeeldeth for the most part two hundred and oftentimes three hundred, farre surpasseth the fruitfulnessse of our soyle, and therefore (say they) it is out of question he here lieth for the whetstone. But let these horned Logicians which frame such

crooked

crooked arguments, answer whether nature can bring forth fruit any more of her selfe, then the knife can cut of it selfe? They will answer (I am sure) that it cannot. I demaund then, what is that ouer-ruling hand which guideth and disposeth all these things? They dare not denie but that it is Omnipotency: which if they grant, why should they thinke that to be impossible to him, which is here affirmed by *Herodotus*? If they shall further say, that he and other historians tell vs strange tales of the fertilitie of certaine countries, whose plentie consisteth at this day onely in scarcitie, want and penurie, and hereupon shall accuse him of forgery, let them beware lest they inuolue the holy Scriptures in the same accusation. For they make some places fertile, which are now in a manner barren: But if we consider the hand, which sometimes stretcheth forth it selfe, and sometimes drawes it selfe in again, which now sendeth forth a blessing, and now a curse vpon one and the same country. In brieft, if we call to mind the saying of *David*, *Psalm 104*. and refer the reason of such alterations to that supreme and soveraigne cause, we shall find the true answer to such obiections. Moreover, those who for the former reason will not beleue *Herodotus* his report of the fruitfulnessse of *Babylon*, will neuer beleue that the citie *Babylon* was so great as he reporteth it to haue bene, viz. that those which dwell in the suburbs were surpris'd and taken before they in the heart of the citie had knowledge thereof. For if we measure the largeness of it by the greatness of our cities, it cannot chuse but seeme false and fabulous.

I proceed now to prosecute the second part, touching the actions of men. First then as *Herodotus* is suspected of falshood and forgery, for reporting that *Babylon* was so beautiful, great & rich, and situate in so fertile a soile: so is he also for the large report which he maketh of the puissance of the *Persian Kings*, Lords of that citie. For who can beleue that a King of *Persia* euer led such an armie as drinke riuers drie? I meane such small riuers as he speaketh of. True it is (I confesse) if the Reader shall consider the power of our moderne Kings, and thereby iudge of the puissance and power of the *Persian Monarchs*, he cannot but hold *Herodotus* for the fondest fabler that euer writ. But to make this comparison, were to demaund (as one did) whether the Sea were greater then the Lake of *Newcastle*: and it were to speake with as good iudgement as he that said (as it is reported) *Se le Roy de France se soust bini gouuerna, è soust maître d'honte de nouuon seigneur*. It were (I say) to measure the power of Princes with his meete-wand, who said, *Mo, se pur matto i fori, è uolse essor con san Marco. L'è perso, che i signori ha deliberato di mettere in terra cinquecenti canai fossili*. For looke how much these fond fooles debaied the King of *France* by such ignorant and doltish speeches: so much do they debaie the King of *Persia*, who compare him with our moderne Kings. But as he which asked whether the Sea were greater then the Lake of *Newcastle*, would neuer haue demanded this question if he had seen *Danubius* or *Nilus*, but would (at least should) haue gathered, that if these riuers do incomparably exceed this Lake in bignesse, the Sea (into which all riuers do run) must needs be of a huge and spacious greatness: so he that hath but read what forces *Tamberlaine* leuied of late yeares in comparison (being at the first but a Neatheard) will (no doubt) if he haue but a dramme of iudgement thereby gather, that the power of the *Persian Kings* did infinitely surpass the forces of our moderne Kings. For *Tamberlaine* had fixe hundred thousand footmen and foure hundred thousand horsemen: when he encountered *Baizet* the *Turkish* Emperour; and hauing discomfited two hundred thousand of his men, led him away prisoner in fetters of gold: Now then if *Tamberlaine* of a neatheard became so puissant a Prince, to what height (may we thinke)

mounted the Kings of *Persia*, considering that euen from their cradles they were men of matchlesse might, which at their dying day they left much more increased: For confirmation whereof, though many pregnant proofes might be produced, yet I will content my selfe with such as historians do afford, as namely how *Xerxes* (one of these Emperours) gaue to *Themistocles* five great cities, the first for his pantry, the second for his cellar, the third for his kitchin, the fourth for his wardrobe, and the fift for his bed-chamber. And what great thing was this for the King of *Persia* to giue: Verily no more then for a King at this day to giue one or two small villages.

They further affirme, that it is not probable that euer any King should play such pranks as *Herodotus* reporteth, not only not befitting their places and persons (being Princes) but, why simple swaines or corridors of the countrey. Whereunto I answer, that if it were a new thing to see Kings commit facts vnbeseeming their places and persons, we might well suspect his report in this behalfe. But if it be common and ordinary in euery child's mouth, why should we not beleue it? What (may some say) is it credible that a King should so farre forget himselfe, as to expose his naked wife to the view of his seruants; as *Herodotus* affirmeth of King *Candaules*? To which I answer, that if *Candaules* were the only King that played so shamefull a part, we were in some sort to be pardoned, if we did not subscribe hereto; (though other as vile parts and practises of theirs might induce vs to beleue it) but when we finde in other vndoubted histories that Kings haue done the like, why should not his testimonie go for currant with vs? Nay, we reade of some who haue not only committed the selfe same fact, but others also farre worse. Albeit my memory furnisheth me onely with two examples at this present. The first is of one who committed the very same: The second, of another who did wel worse. For the first, consider what *Suetonius* writeth in the life of *Caligula*, where he discouerseth of that which this King (or Emperour as the *Romanes* speake) did to his wife *Cesonia*, *vt sape chlamyde, peltasi, & galea armata, & iuxta adequitantiem, militibus ostenderit, amicis vero etiam nudam*. Yea but *Caligula* was a man giuen ouer to all kind of villanie. And what then? as though *Candaules* was not as very a villaine as he? For the second, consider how a King (not registred among the rest as famous, or rather infamous for his villanies) hath committed a farre more shamefull fact then the shewing of his naked wife. For *Baptista Fulgiosus* reporteth how that *Henry* King of *Castile*, sonne to king *John*, being frigate and vnable to get children, had one by the helpe of a goodly yong man of the countrey, one *Belsramus Cuenia*. As who so will not credit my report, may reade in the third chapter of the ninth booke of the said *Fulgiosus*. And it is further to be noted, that he did not this in heate of affection, in some sodaine moode or passion, but after long and mature deliberation, hauing advanced him from the bottome of baseness to the height of honor, from the dunghill euen to a Dukedome, to the end he might at the last draw him in this seruice in recompence of so many benefites. And if I were disposed to speake of priuate men, I could alledge examples of sundry lages, possessed with this Kings humour, cosingermans to that wittall, who is so famous by these verses of *Iuuenal*,

—doctus spectare lacunar,

*Doctus & ad calicem vigilanti seruire naso.*

But among other stories impugned by many and reckoned in the number of ridiculous tales, that is not to be forgotten which is recorded in his first booke, of certain that came to King *Crispus*, requesting him they might haue his sons company

to

to assist them in taking a great wilde Boare which wasted the countrey. See (say they) a fine fable, and easie to be beleueed, that a Kings sonne should be intreated to performe such an exploit. Verily if this historie were to be examined by the custome at this day, I grant they had reason thus to except. For example, in the year 1548. when a cat of mount which came out of the Forrest of *Orleans* did infinitely endamage the countrey of *Berry* (as another beast had done elsewhere in the year 1546.) the inhabitants were farre from requesting the King of *France* his sonne (though he had bene of yeares) to helpe them. But if we consider (as we ought) that Kings in those dayes were exceeding ialous of their honour in performing brauer exploits in hunting (especially in striking fierce and furious beasts) then any of their subiects, we shall haue no cause to thinke this history strange. Now that they were indeed ialous hercof, in such sort as hath bene said, may appear by that which *Ctesias*, *Xenophon*, and *Herodotus* also (as I remember) report hercof, viz. how they put some of their huntmen to death for striking the beast they had in chase, and so depriving them of that honour which (as they thought) was due to none but to themselves. But leauing the further prosecuting of this point, we vnderstand by this story what great desire they had to become famous and renowned for their prowesse and actiuitie.

I haue likewise heard the story of the Magician who fained himselfe King of *Persia*, and for seuen moneths was reputed for no lesse, accounted fabulous. For is it likely (say they) that this counterfeite should not haue bene discouered in so long time? To which I answer, that we haue sundry examples of this kind of cosnage (as I haue shewed in my Latin Apologie) where I haue alledged two notable examples of the like imposture, viz. of such as haue enioyed the name and roome of those who they counterfeited, as though they had bene the parties themselves, which in all reason ought not so easily to be credited: and yet are so authentically verified, that we cannot doubt thereof. One is of dame *Ioane* (the she Pope) who was held for Pope *John*, till that a butterflie came out of her belly. The other is of one *Arnold du Tilh*, who played the cunning counterfeite so well, that he was acknowledged and receiued as husband to the wife of one *Martin Guerre*, who was then absent, keeping her companie both at bed and boord as though he had bene her true husband, for the space of three yeares and more, during which time he had certaine children by her: neither she nor any of her kinned and friends euer dreaming that she had companied with any faue her own husband. But in the end her true husband returning home (but not knowne) commenced sute in the court of Parliament at *Troulouse* against this *Arnold*, who disturbed him so grievously in his possession in the year 1559. as is to be seene in that strange manner of proceeding afterwards published in print.

Touching the different dispositions and behaviours of men in sundry countreies described by *Herodotus*, it is strange they should be found so strange as not to be beleueed; especially considering the difference and dissimilitude which is to be seene betwene vs and our neare neighbors, as also the continuall strange alterations of customes and fashions in one & the same countrey. For as for the difference betwixt vs and our next neighbours, who sees not, how in their manner of life, attire, and ordinary affaires, they haue nothing common with vs? If we should see a man of worth in *France*, apparelled in greene, we would surely thinke he were somewhat fantastical: whereas in many places of *Germany* this attire is generally approued of all as decent and seemly. Again, if we should see a woman in *France* weare a gowne of diuers colours with broad guards, we would thinke she meant

to

to come vpon the stage, or that she did it for a wager: whereas in that countrey they hold this kind of attire very ciuill. Further, we in *France* (and others also in other countries) would haue a hard conceit of a woman that should go vp and downe the streets with her breast laid open, shewing halfe her dugges: whereas in some places of *Italie* (especially at *Venice*) not so much as old filthy hanging dugs but are set out (as it were) to shew and sale. Moreover, in *France* and elsewhere women go to market to buy their prouision: whereas in *Italie* their husbands go themselves, keeping their wiues mewed vp as it were in a cage. Furthermore, kissing in *France* betwene gentlemen and gentlewomen, &c. is permitted and held as honest, be they kinsmen or others: whereas such a kisse in *Italie* would not only be scandalous, but also dangerous. In recompence whereof, *Italian* dames make no conscience to paint themselves as *French* Ladies do, those at least wile that are not *Italianized*. These few examples (which may serue vs as a pattenne of that which hereafter (God willing) shal be handled more at large) shall suffice for this present: and herewith I will conclude, that if in so neare neighbouring nations, and in the same age, the manners of men are so dissonant and disagreeing one from another, we may not imagine the difference betwene vs and those of whom *Herodotus* speaketh so incredible, they being so farre remote from vs, not only in distance of place, but also of time. But because the difference betwene our customes and those of our predecessors may easily be discerned, I spare examples.

Yet one thing further is to be noted, viz. that some which at the first blush may haply seeme foolish and ridiculous (and are therefore thought forged and fabulous) if they be thoroughly considered, will be found to be grounded vpon good reason. Among the rest, that of the *Babylonians* recorded in the first booke may well be numbred. In euery market towne (saith he) once a yeare they assemble all the marriageable maides, and leade them to a certaine place appointed for the purpose, where a multitude of men come flocking about them: and there they are sold by an officer to him that offereth most, the fairest of all being crid first, and the being sold at a high rate, the next to her in beautie, and so the rest in order; yet vpon condition that they marry them and take them for their wiues. Whereupon the richest *Babylonians* intending to marry, buy the fairest and most beautifull virgins in the company, one out-bidding another in the bargain. The country swains contenting themselves though they haue not the fairest, take the woodden-fa'd wenches, and the ill-fauoured-foule-fustilings for a small summe. For when the officer hath sold all the handsomest, he comes to the foulest of them all (her especially that is lame, or hath but one eye, or some such deformitie) and crieth aloud, *Who will haue her for such a price?* In the end she is deliuered to him that will be content to marry her for the smallest summe. The money which is giuen for the marriage of the foulest, acrewing of the sale of the fairest. And thus the faire marry the foule, and such as haue any bodily blemish or imperfection. Neither is it lawfull for any to giue his daughter to whom he thinks good; nor for him which hath bought her, to carry her away before he hath giuen his word that he will marry her. This story at the first sight seemeth not onely strange, but also ridiculous: howbeit if we consider the causes and inducements which moued the *Babylonians* to marry their daughters in this sort, we shall find that there is more reason and lesse sin in this custome, then in sundry lawes deuised by those great Philosophers *Plato* and *Aristotle*.

Now as it cannot be denied but that there are in *Herodotus* sundry customes and fashions, both wilde and wicked, which for this cause carry small credite with them:

them: so must it needs be granted, that he recordeth many noble enterprises, firmous acts and valiant exploits, vnderaken, managed and achieved with such courage, prowess and valour, as may well deserve admiration. And that there is nothing in this history so abhorring from truth or so incredible, but may winne credence if we compare it with that which other historians haue written in the like kinde. For they report farre stranger facts, I meane such as were achieved with infinite greater prowess and valour. And verily since the first invention of guns it was necessary men should (as it were) double and treble their valour, in exposing themselves against their mercilesse fury and rage. And we haue dayly euents and occurrences which do in a manner compel vs to beleuee that to be true, which before we held to be false. The fact of *Cæsar* alwayes thought so strange and incredible, was confirmed Anno 1562. by a Scot, who being pursued by certaine Reisters (from whom he could not wind himselfe) leapt with his horse from the top of the mountaine *Caux* (neare to *Havre de Grace*, called *Hable*) into the Sea, and so escaped safe to land: which is a story confirmed by innumerable testimonies.

I am further to aduertise thee (gentle Reader) that some stories recorded by *Herodotus*, which seeme very strange, and which a man would thinke were written for the whetstone, are confirmed not onely by the testimonies of approued late writers, but of our moderne historians, as I haue shewed in my Latine Apology. Of which number that of the women of *Thrace* may well be reckoned, who contented when their husband was dead (for one man had many wiues) which of them should die with him for companie. For each of them affirmed that they were best beloued: and thereupon great suite was made by their kinsfolke and friends, that they might haue the honour to accompanie him at his death. For she that was thus graced, was accounted happie, the rest going away with shame enough all their liues after. Verily this history cannot be sampled nor paralleled by any example of women in these countries: for euen those kind hearts which loue their husbands best, would looke strangely vpon him that should aske them whether they could not be contented to lay downe their liues for their husbands, as *Alcestis* did, (a fact grounded vpon better reason then that of the *Thracians*.) And I perswade my selfe they would aske so many three dayes respite, and so many termes to answer in one after another, that there would be no end. But shall we therefore say it is a fiction? For my part, though there were none but onely *Herodotus* that affirmed it, I would not hold it incredible, considering what *Cæsar* and other ancient historians write of those which suffered voluntary death with the Kings of *Aquitane*. For the King of that countrey (saith he) had six hundred men with him, whom he entertained in his Court, permitting them to haue a hand in managing the affaires of the State, vpon condition they should beare him companie at his death: which (without further intreatie) they were readie to performe. This history (I say) maketh the other much more credible. But to omit this known example, we find this very thing which *Herodotus* reports of these *Thracians*, recorded by other historiographers, who (as we know) neuer took it out of him: and testified also by others who were eye-witnesses thereof: albeit they report it of the *Indians* and not of the *Thracians*.

I further affirme that our moderne historians report some stranger things then any is to be found in *Herodotus*, which hath purchased him so ill a name; which notwithstanding go for current from hand to hand, because the authors thereof are men of credit and account. Those especially which write of barbarous countries,

tries, tell vs certaine strange stories, farre surpassing any in *Herodotus*. I meane such strange wonders as are to be seene in the works of nature, and the actions of mens liues, as well in their manners as dispositions. Whereof we haue examples in those who haue written of *Muscony* (in auncient time called *Scythia*) especially in *Sigismundus Liber*, who discoursing of strange humours and dispositions, hath one thing amongst the rest which is more then incredible. And though all men should subscribe vnto it, yet I see not how any woman could be brought to credit it: and yet he speaketh nothing but vpon good euidence. It is of a woman borne in a country bordering vpon *Muscony*, who though her husband entertained her in the kindest melting maner that might be, yet perswaded her selfe he cared not for her. Whereupon he demanding on a time what reason she had to thinke so: she answered, because he shewed not the true tokens of his loue. He then requesting her to expound her meaning: How (quoth she) can you say you loue me, sith since the time we came first together you did neuer beate me? He wondering at this so strange a humour and extraordinary desire, promised to giue her her belie full. Which when he had done, both parties tooke greater contentment then euer before: for she found her selfe well by being beaten, and he by beating of her. For where as it is said, that the cudgell makes loue, the cudgell makes loue. And thus he kindly entertained her for a long time. Howbeit in the end he entertained her so exceeding kindly with blowes, that he killed her with kindnesse, causing loue and life to giue their last farewell.

There remaine yet other things to be spoken concerning *Herodotus*; but it shall suffice that they haue bin discussed in my *Latin* Apologie. And here I will take my leaue of thee (gentle Reader) onely desiring thee to hold me excused if haply thou find any thing slubbered vp or possted ouer. For as touching my rude and vnpolished stile, and abuse of certaine termes, besides that the great varietie of matter might excuse me (the bare contriuing whereof would haue required greater leisure) I hope my profession will plead for me: for it distracted my mind, and constrained me to diuide the same halfe houre to the studie of the *Grecke*, *Latine* and *French*. But I will confesse mine ignorance, that I know not where a man may furnish himselfe with such a *French* phrase as may go for currant in all places, seeing the best *French* words are dayly reiected and cried downe by our new mint-masters, who though they thinke they vse a fine filed phrase, and speake in print after the Court fashion, yet speake harshly & barbarously in the iudgement of the sager and sober sort who retaine the ancient phrase of speech. True it is (I confesse) I haue here coined some new words, howbeit very sparingly, there onely where the auncient failed, and such as any man may perceiue I haue forged of pleasure, that I might speake ridiculously of ridiculous things, which notwithstanding through the simplicitie of some silly soules are accounted very serious. And albeit (gentle Reader) I am not ignorant that it will be thought that I am verie forgetfull and much wanting to my selfe, in that I make no other excuse nor

Apologie touching this edition: yet I hope I shall not need to intreate further hereof by the grace of God, to the which I heartily commend thee.

HENRIE

## HENRIE STEPHEN to his friend.



Hen I first tooke pensill in hand to draw the lineaments of this present Apologie, wherein I haue shadowed out a world of wonders, I perswaded my selfe that such as were acquainted with my daily employments (whereof the weale-publike, I meane such as loue and like good literature may reape lesse pleasure, but more profite, then by this discourse) would reckon this worke for none of the least wonders. And nothing doubting but that you (Sir) were one of that number, I was the more willing to ease you of that paine, (paine I say, seeing admiration is counted a passion by Philosophers) and to satisfie you touching the inducements which moued me to vndertake this present business. Marke then in what tearmes it stands. Having set forth *Herodotus* translated by *Laurentius Valla*, and corrected by my selfe, and prefixed an Apologie in behalfe of his historie, I had intelligence not long after of one who was minded to translate it into French: which I did the rather beleeme, and the more feare, for that I remembered a like prank which had bene played me about eight yeares before. For I had no sooner published a little Pamphlet, but it met with a tinkery translator, who *Pigmalion*-like doted vpon his owne doings, thinking he had put out the Popes eye; whereas to my thinking he roused at random, and erred the whole heauen; in such sort that I could neither conceiue what I had written, nor yet perceiue any footsteps of my wanted stile. So that I may well say with the Italian, that he performed not the office of a traduttore, but of a traditore; that is, that he played not the part of a translator, but of a traitor. Which notwithstanding I pardoned in that namelesse author, not doubting but that in doing amisse he did his best endeavour. Feare therefore lest the like inconuenience would befall this mine Apologie, I thought good to take order for it betime. And after a short summons of my thoughts, I soone perceiued that it was my onely course to prevent these turkishers, by being mine owne interpreter; as knowing I could not only vnderstand mine owne meaning better then another, but also take that libertie to my selfe, which would neither be permitted them, nor yet be seeme them. Notwithstanding all fell out crosse and contrary to my expectation. For the translation which I had begun, disliked me so much, that I gaue it ouer in the plaine field, and instead thereof (for mine owne satisfaction) began to prosecute this present worke, or rather some shadow or semblance thereof. For certes it was not my purpose to lanch so farre into the deepe, but going about to saile by the shore, I straight found that I was floing in the maine. And then I remembered the Greeke proverbe, that a man ought to be well aduised before he take ship, but when he hath once hoisted up the sailes, it is too late to intreate the winds. Notwithstanding I am arriuied (God be thanked) at the last, if not at the wished haue, yet where I rest content. But to leaue these flourishes of Rhetoricke, and to speake plaine English, where is my purpose was not to exceed the particulars handled in the *Latin* Apologie, I fell by little and little into other discourses, the prosecuting whereof I found to be more tedious then I had thought, and such as you heere see. Howbeit I am in good hope that this worke (once come to perfection) will be both pleasant and profitable; so as the Reader may not onely reape benefite by euery particular here recorded, but further learne to parallele auncient stories with moderne, by obseruing their conformitie

and Analogie (if this word sound not too harshly in English eares,) and consequently to speake with greater reuerence and respect of auncient historians: as also to omit no remarkable thing (which may stand him in stead when occasion shall serue) without due obseruation. I say, this worke once come to perfection, because this is but an Introduction or Preparatiue treatise, as the title purporteth: albeit a man may here take a taste of that which hath bene said, which is the cause why I call it A preparatiue Treatise, or The first booke of the Apologie. But you may here haply demaund the reason that moued me first to pen the Latin Apologie, which was my first Essay & Verily (to deale plainly with you) the great pleasure which I tooke in reading the Greeke storie, made me not onely forget my paines in correcting infinite scapes in the Latin translation: but further so obliged me vnto it by the great content it gaue me, that I could do no lesse then pleade for it in these my Apologeticall discourses, against the Philippicks and sharpe inuectiues of such seuer and rigide censurers as cease not to accuse it of fallshood, forgerie and fabulosity: and that the great desire I had to testifie my good will and affection towards this author, should banish all feare of mine owne insufficiency to undertake the penning of such an Apologie, till some other, better able to furnish out this argument, should take it in hand. Moreover I confesse (for I can conceale nothing from my friend) that one reason among th: which moued me to affect this storie (being common to me with all French-men who are scene in the Greeke tongue) was not onely the great affinitie the French hath with the Greeke above any other language (as I haue shewed at large in a treatise which I published touching the conformitie of these two languages) but for that there is not a Greeke author extant at this day, nor any to be found in the best Libraries in France or Italie, which agreeeth so well with the French phrase, and to the understanding whereof the knowledge of the French is so necessarie and auailable, as Herodotus is.

Now as I haue taken vpon me to be Herodotus his aduocate: so I am to intreate you to be mine, in pleading for me, against such superfluous censurers as not content to lish me for my faults (for I feare me I haue giuen them iust cause in many places) shall straine themselves to go a note aboue Ele, and to correct Magnificat, in calumniating that which their consciences tell them cannot be bettered. And albeit it may be thought that I haue stretched euery storie vpon the tainters, and made mountaines of mole-hills, in enlarging each other narration, thereby to winne the greater applause and admiration: yet you (who know me so well) can witness with me, that I make conscience of enhancing the meanest historie. And verily I was so farre from taking this libertie to my self, that where I found my authors (who are for the most part clasique writers, or historians of note) iarring and at discord, I left all circumstances doubtfull and uncertaine, contenting my selfe with the substance of the storie fully resolved and agreed vpon. You may also boldly speake it vpon my word, that if I haue brought in any like mummers in a mask, concealing their names, it was not because I was ignorant of them, but for that I knew it would be more odious to some, and lesse profitable to others. How profitable? (may some say) Verily the examples in the first part of the Apologie serue in stead of crystals, wherein we may see the waiwardnesse and vntowardnesse, the peniuriosnesse and peruerbnesse of our nature, how backward it is to any thing that is good, and how prone and propense to that which is euill, as also what we are of our selues when we are destitute of the feare of God, which is a bridle should curbe and keep vs in; which point is handled more at large Chap. 11. sect. 4. Again, they serue in stead of aduersifements or warning-peeeces, to admonish vs of sundrie subtille sleights and deceits, so common and rife in the world. Those in the second part shew how farre one age exceeds another in clownishnesse and rusticitie: more especially they serue vs in stead of so many mirrours, wherein we may behold the naturall blindnesse of the multitude in the maine matter concerning their saluation, and consequently

sequently in what great need they stand of diuine illumination. True it is indeed, I haue there also blazoned the vertues of our good Catholickes of the Popish Clergie, who feede themselves sat by famishing of others, in debarring them of the fooode of their soules, and wickedly prophaning that which they beare the world in hand, and vrges vpon others as the onely true religion. Whose inditement I haue so hotly pursued, and trauesed euerie point thereof, that (I feare me) I haue somewhat ouershot my selfe in setting downe some of their sweete sayings and doings in the darke, not worthie to be heard but by their owne eares: which, I perswade my selfe, not you onely, but all that know me, will interpret no otherwise. Notwithstanding let me intreate you to do the part of a faithfull friend, in informing those with whom you shall conuerse, of the sinceritie of my meaning herein: lest haply they stretch my words beyond the leuell of my thoughts, or make some other construction of my meaning then indeed was meant. And thus Sir, accordingly I recommend my suite vnto you, and my selfe to your fauour, desiring the Lord you may rest in him. From our Helicon the sixt of Nouember.

I 5 6 6.

C 2



AN INTRODVCTION TO A  
TREATISE, TOVCHING THE CONFOR-  
MITIE OF AYNCIENT AND MO-  
DERNE WONDERS:

A Preparatiue Treatise in defence of HARODOTVS.

Which may also be called, The first booke of the Apo-  
logie for *Harodotus*.

*The Preface to the first Part.*

**A**S there are many who do highly esteeme of Antiquitie,  
and haue it in great admiration; and are (if I may so speake)  
so zealously affected towards it; that the reuerence they  
beare it, is in the nearest degree to superstition: so there are  
others (on the contrary) who are so farre from giuing it that  
which of due belongs vnto it; that they do not onely dis-  
grace it what they can, but euen tread it vnderfooote. Now  
that these two opinions (be they fancies or humors) haue borne sway among  
the auncient, shall appeare hereafter by pregnant proofes. But for the better ma-  
nifestation of the reasons whereon they ground their opinions, I thought it not  
impertinent to treat in generall of the vertues and vices of auncient times, sear-  
ching out the first source and spring thereof: that so in the sequel of this discourse  
I may come to examine and trie the truth of the old prouerbiall sentence; which  
saith by way of acquiubation, *Le monde va tousiours à l'empire, The world grows  
daily worse and worse*. And so descending (as it were) by steps and degrees, may  
note and obseue the examples of alterations which haue happened in this age  
or somewhat before, as an Introduction to the Preparatiue treatise of the Apologie  
for *Harodotus*.

And first I will begin with the description of the first Age, not as it is recorded  
in Canonickall Scripture, which cannot lie; but in the Apocryphall writings of  
Poets, who cannot speake the truth, being as false, fond and fabulous, as it is true,  
certaine and vnfallible. And I beginne with Poets the rather, because most men  
haue cuer bene addicted to the reading of Poemes; being thereunto allured by  
their pleasant fictions, which insinuating themselves by little and little into their  
eares, haue in proceesse of time so settled in their minds, that they haue taken deepe  
rooting therein. Whereby we perceiue, how men in old time by entertaining of  
fables, and suffering them to lodge and harbour in their minds, haue bene brought  
to beleue many fond fooleries, which haue bene conueyed from hand to hand,  
and deliuered by tradition from father to sonne. Whereas the Scripture hath bene  
locked vp (as it were) in an vknowne tongue, as well from these great admirers  
and scorneres of antiquitie, as from those of whom I am about to speake. Nay,  
many who haue had some smattering knowledge therein, haue reiected them



as more fabulous then mere deuifed fables. For some poeticall fictions taken originally from the sacred fountaine of Veritie (as a true storie may be disguised fundry waies) seeme more probable in some mens corrupt iudgement then the truth it selfe, as shall be exemplified in the Chapter following.

## CHAP. I.

*A description of the first Age of the world, called by Poets Saturnes, and the golden Age: and how they haue deprauid it with their foolish fictions, as they haue done other histories in the Bible.*



If we will giue any credite to *Greeke* and *Latin* Poets, we must confesse that the first age (called by them the golden age) was as happy as a man could wish. For the ground without tilling or manuring plentifully afforded all commodities for the life of man; which were common to all, seeing no man knew what *mine* and *thine* meant: and consequently were not acquainted with hatred, enuie and stealth, much lesse with warre; and therefore needed not to beare armes against any, saue onely (as some are of opinion) against wilde beasts, which they were not greatly to feare neither, considering their wailles were so high that they could not spring them, and so strong that they could not demolish them. I say *as some are of opinion*: for others make no exception at all, but affirme that wilde beasts were then more gentle and tractable then tame ones are at this day: and that those which are now poisonfull and venomous (as experience shewes) were then nothing dangerous. But to leaue this dispute, and to prosecute my former description touching the particular, wherein all generally accord; we shall further beleeue (I say) that as there were then no lawes, so neither was there need of any, seeing no man wished the hurt or hinderance of his neighbour, neither was solicited thereto by any meanes. Besides, they knew not what sicknesse meant: and as they were of a strong and sound constitution, so did they abound with all things necessary for the sustentation of mans life, albeit they knew not of what colour gold, siluer, copper, or other metalls were. For men were not then so curious to dig the earth to know what nature had hid in the bowels thereof. Besides, they minded not the sea, neither tooke they triall in what sort the windes did toss the waues: for euery man abode at his owne home, like the snail in her shel, or the Monk in his cell, nothing curious nor carefull to know what his next neighbours did; no more then the old man in *Claudian*, who though he dwelt within a quarter of a mile of *Verona* (or thereabout) yet neuer went thither in all his life: nor then the *Venetian* gentleman, who being almost foure score and ten years old, neuer desired to go out of *Venice* vntill he was confined therein as in a prison. This (to omit the hony and milken riuers with such like toyes) is the summe of that which Poets haue deliuered touching the felicity of that age, and of that plaine, honest, and vpright dealing which was then in vse, notwithstanding the great plentie and abundance of all things, contrary to the old *Greeke* prouerby, which hath bene found too true of other ages, *A good land, a bad people.*

Now that this Poeticall description of the felicitie of the first age is true in generall (if we consider the state of man before the fall) we may not denie, except we

we will call the Scripture into question: I say in *generall*, not insisting vpon particulars, though Poets like wine-drawers extend infinitly then they are warranted by holy writ, which shewes how that immediately after the fall of our first parents man did eate his bread: in the sweate of his browes; of which Poets also speake, though turking the storie, or (to speake more properly) turning it into a merre fable: affirming that the great God *Iupiter* created the world of a huge confused masse, which they call *Chaos* (wherein the elements were mingled pell-mell) and that *Promethew* afterwards formed men of earth tempered with water, in the likeness and similitude of the Gods. They adde moreover, that he stole fire from heauen, and conueyed it downe to the earth; whereat this great God was so highly offended (in that men by this meanes found out mechanicall artes and sciences) that for a punishment he sent them a yong damzell named by all the Gods, (each of them hauing bestowed something vpon her, some to perfect her in beautie, others to make her wanton, subtil, craftie, and full of alluring sleights; *Vulcane* hauing formerly framed the body of clay, and after infused the soule into it) and directed her first to *Promethew*, who being wary and wise, would not receiue her, mistrusting some trechery: but his vniuersal brother *Epimethew* willingly accepted of her, & gaue her entertainment. Howbeit he felt the smart of it shortly after, and not he onely, but all his posteritie after him. For his Minion forthwith opened a box, whereout issued all manner of euils, mischiefs and miseries, which haue euer since harboured in the world. Now vnder these fables and fictions lay the true story of the creation of our first parents, and of their Apostasie (as it were) musked and disguised. For by the first man named by *Promethew*, we are to understand *Adam*; and by the yong damsell called *Pandora*, *Eue*, (who being brought to *Adam*, was the cause of his fall); and by the fire which was stolne from heauen (by meanes whereof men came to the knowledge of mechanicall artes) the forbidden fruite, whereby they had experimentall knowledge of good and euill.

True it is, all Poets stay not here, but (as it is the custome to amplify and enlarge mens reports) adde that *Promethew* fashioning the first man of earth, infused into him somewhat of the nature of euery beast (for all of them were then created) as namely part of the Lions fury, which he infused into his breast, Howbeit poore *Promethew* could not escape their sharpe censures, for not hauing duly considered of all things appertaining to the constitution of a humane body: as for not making windowes in his breast, whereby we might see what was in his heart, seeing moost mens hearts and tongues agree no better then harpe and harrow. Again, whereas some say, that this *Pandora* was the first woman that was made: others affirme that *Promethew* framed a certaine number of women, immediately after the creation of man; and they blame him more for this second worke then for the first: for he ought (say they) to haue considered fundry things in the framing of this sexe, which it seemeth he did not alledging this among the rest, that he gaue vnto them as large a tongue as vnto men; whereas if they had had but halfe a tongue, they would haue prattled more then enough. But if *Promethew* would make me his Proctour to pleade his cause, me thinks I should not be vnprovided of an answer: and though he giue me not my fee, nor request me to speake in his behalfe, yet I will answer in a word, that he knew not that women would prattle more then men; neither could he imagine how their tongues could vnder one thing, and their hearts conceiue another. No maruell therefore if he did not preuent the inconueniences which he did not foresee.

## THE FIRST BOOKE.

But to returne to the arguments which all Poets haue handled with one accord, borrowing them from the Scripture, they tell vs strange tales of god-gastering Giants, who heaped mightie mountains one vpon another, which might serue them in stead of ladders to scale the heauens: whereas the Scripture speakes onely of such as would needs build a Tower whose toppe might reach to heauen: neither doth it call them Giants, though elsewhere it make mention of such. The flood likewise was a common argument with Poets, who agree with the Scripture in the cause wherefore it was sent, viz. as a punishment for the sinne of man.

Now in speaking of the golden Age, I thought it not amisse to proceed a little further, to treat of these Poetical fictions, to the end I may shew (as occasion shall serue) that if these narrations, being no better then wel qualified fictions (for as they are termed fables, so are they acknowledged to be no other) haue notwithstanding some hidden truth in them, when they are diligently fought into, and founded to the bottom: we ought not lightly to condemne auncient histories, those especially whereunto auncient writers haue subscribed, as not hauing the least shew or semblance of truth. In the meane time I confesse, that as Poets haue disguised, yea falsified sundry histories in the Scripture: so haue sundry historiographers likewise done, as namely *Iosephus*, and *Eusebius* in his Euangelicall preparation. I remember also, that when I was in *Italie* I read in one of their Libraries a fragment of *Diodorus Siculus*, where he speakes of *Moses*, turning him like *Proetus* into euery forme and fashion. And what (I beseech you) haue some historians written of the originall and religion of the *Lewies*: What haue they also spoken of our blessed Sauour? And though I should grant all these to be fictions in historians, yet they shall pardon me (if they please) if I do not grant that a man transported with a preiudicate opinion may condemne any historie vpon his meere (and it may be foolish) fancie. For as there is no reason that the good should suffer for the bad: so neither that true stories should beare part of the punishment due to the false. Thus then I returne to the golden Age.

## CHAP. II.

*Another description of the first Age of the world (called by Poets Saturnes, and the golden Age) as it is recorded in Scripture, after the fall of our first parents. And in what sense those two Epithets may be giuen to the Age wherein we liue.*

**P**OETS (as I haue shewed a little before) confute not the felicitie of the first age of the world (described in the former Chapter) in so straight and narrow bounds as the Scripture doth, but giue it a farre longer time and tearme of years. For the murder committed by *Cain*, is much more auncient then that committed by *Romulus*, or any mentioned in prophane story. Notwithstanding if we make the Scripture Iudge and Vmpire of this controuersie (as Christians ought) we must needs confesse that simple and plaine dealing continued long after the fall of our first parents, in as great and ample measure, if not in greater then euer it did since; and that men were not so loose and licentious, so woluisht and malicious in the golden Age, as in the ages following: in harmlesse innocencie and simplicitie, resembling the

## CHAPTER. III.

the russet-coates of the country, in comparison of subtile citizens. So that the murder committed by *Cain*, may seeme as strange (considering the time) as a murder committed at this day by a country Coridon, in comparison of one committed by a citizen or Courtier. But howfoeuer the mystery of that secret stand, certaine it is that such dissolute demcanour and loofensell of life, such riot and excessse, such swearing and swaggering, was neuer heard of in the prime and infancy of the world as afterward towards the middle Age, and as now in the decrepite Age thereof; in the decrepite Age (I say) if we may beleue our eyes, or iudge by the course and cariage of things, or credit such as are better able to iudge of such questions then our selues. Neuertheless (vnder correction of better iudgement) I am of opinion that it fareth with the vniuersel or great world, as with man the litle world; in that *The older it waxeth, the more it doteth*. For he that shall seriously consider the guise of the world at this day, cannot but say that it doteth extreame, and that it resembles the age of our good grandsire, gray-bearded *Saturne*, whole old and auncient name it may iustly challenge to it selfe: though on the other side, it may well be called the *golden Age*, in the fence that *Onid* applied it to his owne, when he saith,

*Aurea nunc verè sunt secula: plurimus auro  
Venit bonos: auro conciliatur amor.*

That is,

*Golden is our latest worlds age most iustly reported:  
Gold alone our loue buyes: gold onely purchaseth honor.*

## CHAP. III.

*How some haue ascribed too much to Antiquitie, and others derogated too much from it.*

**E**T vs now consider, whether by our former description of the first Age, it may appeare whereon these great admirers and contemners of antiquitie rest and rely themselves. And let vs in the first place examine the reasons which they alledge for confirmation of their opinions. First then we are to obserue, that the ouer-great reuerence which some haue borne to antiquitie, is sufficiently testified by certaine Latine phrases, as when we say, *Nihil antiquius habui* (that is, word for word, I esteemed nothing more auncient) in stead of this, *There was nothing in the world so neare or deare vnto me*, or, *I had greater care of it then of any thing in the world besides*. And, *Nihil mihi est antiquius illare*, that is, *I account nothing more deare*, *I hold nothing more precious*. So *Plautus* when he would commend a yong man to be well qualified, saith he was indued *antiquum moribus*. Again, the Latins call that *prisca fides* which the French call *La bonne foy*, that is, plaine meaning, simple and honest dealing. And *Cicero* seemes to call those men *antiquos*, who vsed old and auncient simplicitie, and were (as a man would say) plaine and honest. But the question is, what ground they haue for their opinion, who by such phrases do so highly honour and magnifie antiquitie? To which I answer, that they who call good manners *antiquos mores*, and plaine dealing *priscam fidem*, allude (no doubt) to the golden Age, and the plaine simple dealing vsed in those dayes, as we haue described it in the second chapter. Whereas it is certain that they which vsed this phrase,

*Nihil*

*Nihil antiquius habui, I esteemed nothing more auncient*, in stead of, *I had nothing in greater account*, &c. had an eye to a further matter. Some say they respected the honour which was given to aged persons, which seems to be more probable in that the Greeke word *αἰσχρογέροντος* is all one with the *Latin*, both for sound and signification: for it is applied to old men, whereas the *Latin* word *antiquus* is never used in that sense. Wherefore (vnder correction) I am of opinion that it is a phrase borrowed from the great account and estimation which was had of antique works in former time, especially of painters and caruers. For when they spake of a picture or ancient statue, they meant a rare and exquisite peece of worke, which was much set by, and of great price: which they vnderstood not onely of the pictures of *A-pelles* and *Zeuxis*, or of the statues of *Scopas*, *Myron*, *Praxiteles*, and like cunning artificers of those times (whose works were then in farre greater request then those of *Durer*, *Raphaël*, and *Michael Angelo* are at this day) but of sundry other workmen of meaner note and later times. About which toys some haue bene exceeding curious. For *Horace* reporteth that one *Damasippus* was so caried away with curiositie in this kind, that it bereft him of his wits. And I leaue it to thy consideration (gentle Reader) what the Poet (if he were now living) would say of these buyers, engrossers, and inlancers of *Antiques*, with whom the world is so pestered at this day, and at whole cost so many cheaters make such good cheare; who (poore soules) are so farre from discerning betwene *antique* and *moderne*, that they scarce vnderstand the meaning of the word, (which, such as it is, was lately brought hither into *France* by some fiddling *Italian*) and this it is which makes them put their hand so often to their purses, and pay for the pins. And verily the *sanoyard* did fealy and finely, who going about to catch a sottish Antiquary, foolishly fond of such toys, after that the fantastick had courted him a long time, in the end for a goodly auncient monument shewed him his wife who was foure score yeares of age. But to returne to the argument in hand. Many men in times past were strangely possessed and besotted with this humorous and itching desire of antiquitie in matters of Poems and Poetry: a fault complained of in the second booke of the Greeke *Epigrams*, but much more by *Horace*, when he saith,

*Si meliora dies, ut uina, Poemata reddat,  
Scire uelim pretium chartis quotus argeet annus.  
Scriptor ab hinc annos centum qui decidit, inter  
Perfictos, uetresq; referri debet, an inter  
Viles atque nouos?*

That is,

*If Poems wont, as wine receiue their praise  
From longer dayes: saine would I know what yeares  
Our writings mote in deare? If he that wrate  
About the date of hundred yeares agone,  
Be deemed one of writers ripe and sage,  
Or of the moderne age?*

He further alledgeth sundry other arguments to this purpose, *Lib. 2. Epist. 1.* Well, be it so (may some say) that this phrase, *Je n'ay rien eu plus antique*, that is, *I esteemed nothing more auncient*, had his originall from the great opinion which was had of *antiques*, whether building or pictures; but why were they had in so great account? To which (omitting Poets) I answer, that for as much as they had such exquisite and perfect workmen in old time, it seemes they were of opinion, that the nearer their successors followed them, the more they retained of their perfection.

Another

Another argument of our auncesters faithfull and plaine dealing, in doing the workes they tooke in hand more substantially then workmen are wont to do at this day, may be taken from the old and ancient manner of building, which seems to be of iron or of Steele in respect of ours. I meane such buildings as were wrought with ciment. It will here (I know) be answered, that cymment is not now in vfe. And I answer againe, that the small care which men haue had to worke soundly and substantially, neuer respecting how sleight and slender their buildings be, hath marred all. Howbeit if any man shall thinke this reason weak or insufficient, he may hold him to the former; which notwithstanding I durst not alledge of Poems, sith it holds not true in generall, but onely in particular. For though it may be truly said, that *Homers* great fame made other auncient Greeke Poets generally better thought of, by reason that this opinion possessed most mens minds, that the nearer they were vnto him in time, the perfecter they were in Rometry. Yet the same cannot be said of the *Latin* Poets. For it cannot be denied, but that *Virgil* excelled all the *Epicks*: that *Tibullus* and *Onid* wonne the garland from all the *Ellegicks*: that *Horace* was the chiefe of choise among the *Lyricks*. And (if I may be so bold as to interpose an example of the Poets of our time) would it not be iniurious (trow we) to our moderne French Poets *de la pleiade*, if their auncesters should be preferred before them? Verily I am of opinion, that he that should prefer them before them, should do them as great wrong as they do sundry other Poets (their equals at least in time) in peaking before them, onely because their Muse is too maidenly, as being nothing so wanton and lasciuious as theirs, but resembling rather that of *Isachim du Bellay*. But be this spoken as it were vnder *Benedicite*, and by way of *parenthesis*, and let this be the conclusion, that the reason formerly alledged, why auncient workmanship was so highly esteemed, and in such request, is not generally true of Poems and Poetry: the reasons whereof I should here fet downe, but that my occasions wil not permit me to trifle away the time with such toys; I will therefore leaue it to those that haue more spare time and idle houres then my selfe.

Now as we begun to speake of the extollers of Antiquitie by the *Latin* phrase, so will we begin with the contemners of it by the *Greeke*: for as there are certaine *Latine* phrases which giue testimony of the reuerent opinion men were wont to haue of Antiquitie; so are there *Greeke* words which leue the contempt and disgrace wherein it was. For the professors of the *Greeke* tongue cannot, at leastwise ought not to be ignorant, that by *αἰχῆαν* and *αἰχῆανος* (which in proper termes is as much as *old* and *auncient*) is meant a simple soule, or a pouice who is but newly crept (as it were) out of the shell. The reason of this their opinion is very apparent and plaine: for they called those *αἰχῆαν* (that is *ancients*) which were very simple, sottish, grosse and blockish, as being perwaded that men in old time (especially in the golden Age) were but simple swaines in comparison of those that came after. Thus then we see how Antiquitie hath bene admired by some, and contemned by others, for diuers reasons, as hereafter shall be declared more at large.

But here it shall not be amisse (for the winding vp of this Chapter) to examine a few ordinary *French* phrases appertaining to this argument. First then when we speake of *antique workes* (that is, of workes made after the old fashion) we do it for the most part in scorn and contempt, contrary to the *Latins*, as if we should say *Faillourdement*, rudely done; and (as our critically coiners of new *French* words speake at this day) *goffement*, grossly or absurdly; the common people at *Paris* say

*say grosso modo.* Contrarily, we honor Antiquitie much, in calling it *Le bon temps*, the good time. For when we say, those that were *du bon temps* saw not the vanities which we see; we meane the men of old time. The like honour we giue to aged persons, when we call an old man *Bon homme*, and an old woman *Bonne femme*; for a man shall heare them now and then (when they are called *Bons hommes, bonnes femmes*) reply and say (alluding to this second acception of the word) that they go not yet with a staffe. I obserued before, that that which the Latins call *Prisca fides*, we French-men call *La bonne foy*. To which let me adde, that the Grecians signifie the same by *πίστις*, which properly signifies a man of good behauiour, and *ἀρχαῖος*, that is, ancient. For by both these words they are wont to expresse and signifie a simple soule. And the Greeke word *πίστις* agreeth very fitly with our French phrase, *Qui va à la bonne foy*, or *Qui va trop à la bonne foy*, that is, one that is plaine Dunstable, who hath neither wile nor gard, but is as plaine as a pack-staffe, without fraud, couen or deceit. Whereof we haue examples in Coridons of the country, in whom we may see the simplicitie of ancient times in some sort shadowed out vnto vs. Albeit a man might find (if need were) enow such swaines euen in your chiefest cities. Witnesse the Embassadour sent to the Pope by a Germane Prince, who taking his leaue of his Holinesse speaking vnto him in Latin, and saying, *Tell our beloued sonne, &c.* was in such a chafe, that he had almost giuen him the lie, telling him that his Master was no Priests sonne, meaning that he was not a bastard. He likewise was plaine simplicitie, who being sent with a letter to the Queene of Navarre, and commaunded to kisse it before he deliuered it. Because his Lord told him in words of doubtfull construction, Carry this letter to her Highnesse, and before you present her with it, *\* Baïsez-la*, (which may be vnderstood either of the Queene or of the letter.) He was no sooner come into the presence, but he went to the Queene and kissed her (not doubting but that he had courted it brauely) and hauing so done, deliuered her the letter without further complement. We say also *Aller à la bonne foy*, when a man speaks any thing in simplicitie, which would be harsh or hardly taken being spoken by another: as when a gentle *Gillian* told king *Francis* the first, that when she saw him in such a fure, she thought she saw one of the nine *lepreux* (that is, *lepers*) as they are vsually painted; whereas she would haue said, One of the nine *Pieux*, that is, *worthies*. To these I may adde the example of the silly *Sauoyard*, who taking the sentence of condemnation which passed vpon him (whereby he was adiudged to be hanged) *verie vnkindly*, said, *Héla messieu, ie voi prion per la pareille, fide me pleion copa la stole*, that is, *O good sirs, I beseech you, if you will haue me requise it, let me be beheaded*. For in saying, *if you will haue me requise it*, he meant simply. It were easie to alledge sundry other examples of like simplicitie. But we are to consider, that though a fort and a swaine be very neare of kin, euen cotingermans at the least, yet we must distinguish them, especially if we will follow the Grecians, who call the one *ἀπείριος*, and the other *πίστις*. For though euery fot be a simple soule, yet euery simple fellow deserues not the name of a fot. For example, incivillitie and rusticitie is not fortifnesse, except it be accompanied with lurdn-like loutifnesse: although it come farre short of hers, who being chid by her mother because she did not thanke her affianced loue when he dranke to her; she telling her roundly of her fault, and saying, Canst thou not say the next time that he drinke to thee, I pledge you, you great foole? Thinking surely she had learned her lesson better, forgot not the next time he dranke to her, to say, *I pledge you, you great foole*. He also meant not only simply, but plaid the foole in graine, who ate the Phisitians prescrip,

\* Kisse her, or,  
kisse it.

(I meane the paper wherein it was written) because he had bidden him take it. And I doubt not but the Reader will giue me good leaue to enrole a certaine *Swit-zar* in this register (for I hope I shall do his worship no wrong) who with great importunitie asked requital and satisfaction for the French pockes which he had gotten in the Kings seruice. And if I durst be so bold as to speake of the Scots (who are all cosins to their King, as they say) I would here bring in a F. of this fraternitie, who hauing heard none in his awne gude cuntry but gentlemen of the better sort speake French, wondred not a litle to heare the poore people in *France* beg their almes in French, and little children speake it so readily. But lest any man should say that I spare mine owne cuntry-men, and spend my spirits vpon others, I will here bring the silly *Limosin* vpon the stage, who hauing seene a Spaniel gentle fold at *Lions* for foure French crownes, highed him straight home againe, for certain great mastiues which he had left behind him, casting with himself what a dog of such a bignesse would afford, if such a little puppet were sold at so high a rate. But a man had need to put on his considering cap, if he would finde fit termes to expresse such fooleries. For we daily heare of sundry accidents, which at the first a man wold think were *fortifish*, whereas they are rather to be counted *foolish*, as being in a higher degree. For though euery *foole* be a *fo*, yet euery *fo* is not a *foole*: which I might exemplifie in the Bishop (who was not only a *fo* but also a *foole*;) who after he had trounced his Chanons in a tedious and troublesome *suiue*, and tossed them from post to pillar, tooke order by his will that his tombe should not lie along, but stand vpright in the Church, fearing lest after his death they should pisse on his head in way of reuenge. As foolish was he, who put out the candle that the fleas might not see him, and so might not bite him. He likewise deserued this name (what country-man soeuer he was) who burning his shins before a great fire, had not the wit to go backe, but sent for masons to remoue the chimney. Who also hauing seene some spit vpon iron to trie whether it were hot, spit in his portage to know whether they were hot or not. The same fot being hit on the back with a stone as he rode vpon his mule, blamed the poore beast for kicking of him. It were easie to alledge sundry like examples of such silly *fo*s (they being mo then a good many, and in such plentie that they are not daintie.) But these shall suffice to exemplifie the former distinction, which hath bene and ought to be made betwene a *fo* and a simple swaine: which I was enforced, to make easie passage for that which foloweth, the better to prosecute my intended discourse. Howbeit there are certaine particulars which will puzzle a man shrewdly to tell to which of these three heads (or common places) they ought to be referred, those especially which seeme equally to participate of fortifnesse and simplicitie (I alwayes take simplicitie in the sence that we vse it when we say, *He meaneth simply*.) Wherefore leauing it to the Readers iudgement, I will only adde this one thing, that it is held in *France* a greater indignitie to be called *fo* then *foole*, notwithstanding my former discourse. The reason is, because that when we call a man a *fo*, we do it for the most part in earnest: whereas when we call him *foole*, we do it ironically and in iest, and therefore it is not taken in fo ill part.

And now that I am speaking of the French phrase, let me adde one thing further, which I shall desire the Reader to consider, viz. that (if my memory faile me not) we cannot call a man *foole* in French, but by the word *fo*; whereas we haue sundry synonimes for a *fo*. For *Niais* (in old French *Nice*) that is a nouices *Fat*, that is, a foole; *Badant* (called in sundry places *Badlors*) a cockneight; *Nigand*, a noddie; *Badin*, a boobie; and such like, are all swome brethren (at least cosin-germans)

germans) to a *for*. We also vse proper names in the same sence, as when we say *C'est un Benoit*, He is a simple cockcomb (for in this phrase it is pronounced *Benoist*, and not as it is comonly *Benoist*). *Ioannes* is vsed somewhat otherwise; for when we say, *C'est un Ioannes*, it is as much as if we should say, He is a *pedant*, or a quaint *Quaqua* for Epistles. And when we say, *J'n bon Lannin* (the vulgar sort saith *Genin*) we vnderstand a *wittald*, who takes it patiently when his wife makes him a horned beast. We further vse the word *Grue*, that is, *Crane*, to signifie a *for*; for *C'est un grue*, is as much as *C'est un for*, *C'est un niau*. He is a simple *for*, or a noddie. True it is, that a merry companion being sued for an action of trespass, and brought into the Court for calling one *Beloiseau*, that is, *faire bird*, and then telling a tale of a Crane, was not so mad as to expound his meaning, but left it to the discretion of the Iudges. For the plaintife accusing him for calling *Beloiseau*, said that he had called him cuckold by craft, in calling him *gossing*. My Lords (quoth the defendant) I confesse indeed I called him *Beloiseau*, that is, *faire bird*, but I denie that I meant a *gossing*; neither is it probable I should so meane, seeing there are (as himselfe confesseth) many birds fairer then a Gossing, were it but a Crane. Whereupon the Iudges (hearing him fetch ouer his aduersary so finely, and nettle him worse then before, the simple noddie neuer perceiuing it) brake forth into such a fit of laughter, that they were glad to rise from the bench, not knowing whether of them had won the day. And thus much of a *for*. If any shal here object, that we cal a man foole in *French*, and yet neuer vse the word, and therefore that *for* hath his fellow, as wel as *for* his synonyme, I answer that it follows not; for my meaning was not that it could not be exprest by a periphrasis or circulocution, but that it could not be exprest in one word; for I grant indeed, that whe we wold delay the harshnes of this phrase, *Il tient du fol*, He is but a foole, we say, *Il a le cerueau gaillard*, He is light headed, or, *Il a le cerueau un peu gaillard*, He is somewhat brainfick; or *Il n'a pas la tete bien faite*, He hath a crackt crannyor, *Il y a de la Lune*, He is lunatik; or, *Il y a de l'heumour*, he is humorous. The word *Innocent*, as when we say, *C'est un poure innocent*, He is a poore innocent, importeth not so much; and *Transporté, incensé*, bestraight of his wits, mad, and such like, imply more, as comming nearer to the signification of fury. Now the reason hereof, viz. why we should haue such varietie of words to expresse a *for*, and but one (if we speake properly) to expresse a foole, I leaue to be discussed by others, (except this perhaps be the reason, that there are moe *foits* then fools); & wil here add one thing more touching those phrases of which we spake in the first place, viz. that (if I haue rightly obserued) we vse the word *Mouté*, that is, *sheepe*, tropically, not so much to signifie a *for*, as a simple soule, who suffers himself to be led by the nose, as we say. Which is common to vs with the Grecians, as with *Lucian* among the rest, saue that he vseth the word *drawing* & not *leading*. He hath also another proverb to the same effect, the meaning wherof is, as if one should say, *He follows him as a sheepe doth a greene bough*; which may serue to confirme the vse of this metaphor in our tong. Howbeit we haue no need of *Lucians* authoritie in this case, seeing *Aschylus* (one of the ancientest Greek Poets) vseth it in the same sence.

But to omit the phrases formerly spoken of (which are so many pregnant proofs of the contempt of Antiquitie) we will in the sequell of this discourse alledge others when we come to speake of those Poets who (contrary to the current and common receiued opinion) thought it a faire happier thing for them that they liued in their owne age, then if they had liued in any other. And verily my purpose was here to haue spoken of them at large, and to haue added them as a supplement

to this Chapter, but that I perceiue I haue already passed my bounds. Howbeit I haue an excuse at hand, viz. that he which hath any dealing with fooles can neuer haue done.

## CHAP. IIII.

*How and wherefore certaine Poets so earnestly desired the golden Age.*



Hen Poets (whose writings serue vs in stead of mirrours, wherein we may behold mens turbulent passions) compared the fashions and customs of their owne age with those of the golden Age, they could not but wish that it had bin their hap they had bin borne and liued in those dayes. We haue an example hereof in *Tibullus*, who hauing recounted the happinesse of those times (which, to omit other particulars, were not harried nor rent in sunder with wares and garboiles;) breaks out into this pathetical wish:

*Tunc mihi vita foret, vulgi nec tristitia nosem  
Arma, nec audissem, corde micante, tubam.*

That is,

*Liu'd I againe, I neuer more would weare  
No deadly armes, nor neuer more would heare  
The trumpets warlike sound.*

Neither are we to wonder at this his wish, seeing that *Hesiod* (who liued many hundred yeares before) sigheth and saith:

*Μυκτὸν ἔσθ' ἀνθρώπων ἔργον ἀμείβομαι κατὰ νῦν  
Ἀνθρώπων, ἀλλ' ἂν περὶ θεῶν, ἂν ἔσθ' ἡ γὰρ ἔστιν.*

That is,

*Would I might liue in this leud Age no more,  
But or had since bene borne, or did before.*

But he greatly deceiued himselfe (good man) in thinking he should not haue bin so vnfortunate if he had liued in the Age following, for this is no new saying, which is commonly spoken by way of aquiuocation, *Le monde va tousiours à l'empire*: The world grows dayly worse and worse: witnesse *Aratus* another Greeke Poet, who in the Poeme out of which *Saint Paul* tooke an *heremistichism*, hath these words:

*Οὐκ ἔστιν ἀλλοτρίον γένος ἀνθρώπων  
Χειρότερον ἡμῶν δὲ κακώτερον τοῦ βίου.*

That is,

*Our golden Sires left us their last bequest,  
An age some deale impaired from the best:  
And you shall frame for your future heires,  
A worse then theirs.*

In imitation whereof *Horace* saith,

*Est as parentum peior aui, sulis  
Nos nequiores, mox daturos  
Progeniem vitiosiore.*

That is,

*Our parents age, worse then our ancestors,  
Hath borne vs worse then they, and we shall breed  
A farre more vicious seed.*

But how commeth it to passe (may some say) that our parents should be more vicious then their fathers and grandfather, and they likewise then their forefathers, and that we (in like sort) should exceed not only them, but all our ancestors, and our children vs? The reason hereof (me thinkes) is euident. For as he which is sole heire to many rich men, hauing besides the inheritance left him by his father, much more wealth accreuing vnto him otherwayes, must needes be richer then they; whose heire he is: In like maner, it canot be, but that they who are left heires *de Asse* of all their ancestors vices, and by their good husbandry improve the old, and daily purchase new, should in the end be more vicious then they whose heires and successors they are. Seeing then it is plaine and apparent by vndoubted stories, that euen those finnes among the rest, against which God hath thundred out such fearefull curses in his law, haue bene so rise in the world since the golden Age, and cuer since running vpon the score; can we wonder to see them now innumerable? When I say *from the first age*, I speake according to the Scripture, which confineth mans happie estate in farre lesse compasse then prophane writers are wont to do, namely, during that short time that our first parents continued in the estate of Innocencie. And some among them confine it in farre shorter bounds and limits then others; as *Iuuenal* by name, when he saith,

*Antiquum & vetus est alienum Posthume lectum  
Comititer, atque sacri genium concernere fuleri.  
Omne aliud crimen mox ferrea protulit aetas,  
Viderunt primos argentea sacula machos.*

That is,

*Of ancient standing is that pleasing sinne,  
By wanton stealths of warming others bed:  
Each other crime the iron Age did gin,  
The siluer world it selfe some lecher's bred.*

But who would cuer beleuee that Adultery should haue bene so common in the siluer Age, and other vices not onely knowne nor heard of til the iron Age? Verily though the Scripture were silent in this particular, and did not affirme the contrary in the story of *Cains* murder, yet I see not how any man should giue entertainment to this conceit. His meaning therefore (I take it) was to shew, that whoredom and adultery were the vices wherunto men in all Ages were most addicted. And how should the heathen and prophane Pagans make conscience of such sins, when as Christians (eue those that are otherwise vnspotted of the world) account them but workes of nature, and trickes of youth.

Howsoeuer the case stand, certaine it is, that the first Age was not wished for without cause. For whatsoever corruption was in those dayes, it was but small (in all probability) in comparison of that of later times, which like bad weed hath cuer growne with speede. True it is, that as we (considering the corruption of these times, and the wickednesse of mans nature) can hardly beleuee it should be greater: so did our ancestors iudge of the corruptions of their owne. *Iuuenal* speaking of his own Age, saith that it did so degenerate, and was so debased from the purity of the golden Age, that it deserved no longer to be called by the name of any metal; thereby signifying that he should grace it much that should call it *the iron Age*, considering

considering it did so farre outstrip it in all excesse of riot. And *Ouid* (speaking of the vnconscionable couetousnesse of the men of his time, saith, he could not imagine how it should be greater. But it *Ouid* were deceiued, in thinking that the wickednesse of his time was then in the ruffe, much more was *Hesiod*, who liued so many Ages before. But sinne and impietie did then so abound, and like a great deluge did so master the banks and ouerflow all, that he thought it a thousand times better to haue liued either before or after the first Age, perswading himselfe that it was so vnlikely there should come a worse, that he thought it not possible that any should match it. And therefore as we may not thinke that the golden Age was without all corruption (albeit Poets extoll it to the skies, and sing forth a thousand praises in commendation thereof:) so neither are we to doubt but that the Ages ensuing retained some seeds and sparkes (as it were) of the first, notwithstanding the clamorous complaints they make against them. For that which *Iuuenal* saith in commendation of the golden Age, viz. that they accounted it a capital crime if a yong man (were he neuer so rich) had not risen from his seat, and done reuerence to an old man, though neuer so poore, was practised long after by the *Lacedaemonians*, who punished such an offence, either with death, or with some grievous punishment. And what great reuerence the auncient *Romains* bare to old age, we may reade in *Valerius Maximus*.

## CHAP. V.

*How that whatsoeuer Poets haue written of the wickednesse of their times,  
might haue bene affirmed of the Age last past.*



Albeit it be a vsuall thing with Poets, so to amplify the matter they intreate of, as that they make mountaines of mole-hills, and therefore their testimony may well be suspected, notwithstanding I dare be bold to say, that they haue written nothing of the leudnesse of their times which can iustly be challenged, especially if we compare it with the practise at this day. And surely if Poets ought not to be suspected, much lesse Historiographers, who take not so great libertie to themselves, notwithstanding they make relation of such detestable facts as seeme past all belief: *Thucydides* by name, who discoursed at large of the plague which swept away an infinite number of people at *Athen*; in whom we find the raging and furious lusts of some (miscreants rather then men) to haue bene such and so great, that they tooke occasion by that so terrible a scourge, to practise their villanies. If there be any that cannot subscribe to this his report, let him but inquire what was done in the year 1564. the plague being at *Lions* (a Christian citie, not heathenish as *Athen* was) especially by the souldiers of the citadell, and he will no doubt, not onely beleuee them to be most true, but will further iudge them excusable and tolerable in comparison. To be short, to what outrage (may we thinke) would not they let loose the reines of their head-strong affections, who made it an ordinary thing to deflower maids, and to force matrons euen then when they were infected, with the noysome and contagious disease of the plague and pestilence, and now ready to giue vp the ghost? What language is there vnder the cope of heaven (I except not the *Greeke* it selfe, the most flowing and copious of all that are or haue bene) that can afford vs a word sufficiently emphaticall to expresse so brutish, so

desperate and furious a fact. Questionlesse if the *Turkes* had heard of such villanie they would haue abhorred it as hell it selfe: and not so onely, but would haue doubled and trebled the hatred they beare vs for our religion.

But it shall not be impertinent before we proceed to a further and more ample discourse of the guise and fashion of this Age, to enquire how euently our auncestors (which liued some three or fourescore yeares ago) caried themselves (where I confine this word *Age* within somewhat straighter bounds then others commonly do) considering the world waxeth daily worle and worse. To whom then may we haue recourse to make inquiry hereof? Verily to the Preachers which liued in those dayes, and amongst others, for *France*, to Frier *Oliuer Maillard*, and Frier *Michael Menot*: for *Italy*, to Frier *Michael Barelete* (aliàs de Bareleta;) who though they haue infinitely corrupted Christian Religion with their doting dreames and foolish fancies, and with sundry wicked speeches, proceeding partly from blockish ignorance, partly from meeie malice; notwithstanding they quit themselves like valiant champions, in encountering the vices which taigned in those times, as shall appear in the sequell of this discourse. I will then (as occasion shall be offered) begin each seuerall argument with *Oliuer Maillard* (as being *Menot* aunceint) and after I will come to *Barelete*, one of another country. And first (because it sutesh so well with that which hath bene said) I will shew how all of them in generall, and euery of them in paticular, find the wickednesse of their times so intollerable and superlatiue, that they iudge it infinitely to surpass the leudnesse of all former Ages. Marke then the words of *Oliuer Maillard*, fol. 96. col. 3. *Audeo tamen asserere quod multi sunt peiores in quarto anno nunc, quam aliis in septimo: & nunc in septimo, quam aliis in atate perfecta.* And a little before, viz. fol. 81. col. 2. *Et quum nunquam fuerint maiores luxuria, iniustitia, & rapina, quàm nunc, ideo, &c.* Likewise fol. 217. O *Deus meus, credo quod ab incarnatione Domini nostri Iesu Christi, non regnauerunt tot luxuriosi in toto mundo, sicut nunc Parhisius. Menot* (who liued certaine yeares after) saith as much in these words: *Legati historiarum, & non inuenietis quod mundus fuerit ita deprauatus, sicut nunc est.* To which (besides the former sentences already alledged out of *Maillard*, jumping with it in sense and meaning) hee hath one which sutes it both in sense and words. In another place he twits his auditors not so much for their non-proficiency in that they did not amend, as for their deficiency, in that they waxed daily worse and worse: Let vs now come to *Barelete*. Nunquam (saith he fol. 261. col. 1.) *mundus fuit tam malus ut nunc, neque tam separatus à Dei amore & proximi, ut nunc est.* Thus we see how all three (though living in seuerall countries) iumpe and accord in one, in taking vp the same complaint against the wickednesse of their times, as saue surpassing all the outrages and enormities of former ages. Let vs in the next place consider how they vpbraide Christians with the same vice, affirming that *Turkes* and other Infidels leadenot so loose a life by many degrees. *Maillard* hauing reported how at *Tours* in the raigne of King *Lewis* the eight, the Iewes reproued Christians for saying that Christ died for them, and yet blasphemed and cursed him, hath these words: *Audeo dicere quod plures insolentia sunt in Ecclesia Christianorum quam Iudeorum.* And fol. 147. col. 2. he saith he had conuerfed with *Moore*, and found them farre honestier men then the Christians then *ying* in *France*. Frier *Michael Menot* saith no lesse: *Sunt Iudai in Auiuione, & sunt Pagani in patria sua: sed firmiter credo, quod secluso lumine fidei perfectius, moralitius, viuunt quam hodie plures Christiani, nec tanta miseria sunt inter eos sicut inter nos. Nescio de quo vobis seruiat nomen Christianitatis, & fides Christi, quam recepistis in Baptismo.*

Let

Let vs now heare what *Barelete* telleth his *Italians*, fol. 24. col. 1. *Non est plus erubescencia tenere publice concubinas accipere sacramenta falsa, & omnia illicita perpetrare: A Saracenis, ab Agarenis, ab Arabis, ab Iudaeis, à Mahometanis, à Barbaris, à Iudeis, ab infidelibus, ò falsa Christiane hac accepisti.*

## CHAP. VI.

*How the former Age hath bene reprovved by the aforesaid Preachers for all sorts of vices.*



Et vs now consider how the aforesaid Preachers declaiming thus in generall against the wickednesse of their times, do in particular also reprove and censure men for all sorts of vices. And that I may proceed in order, I will begin with that which (as *Iuuenal* would make vs beleue) is of all other vices the most ancient, and so much the more ancient, by how much the siluer Age is more ancient then the iron Age. What is this vice, may some say: Surely whoredome, otherwise called carnalitie, sensuality or lechery. (For that which *Iuuenal* saith of adultery, ought rather to be vnderstood of simple fornication.) But for breuitie sake I will alledge their owne words (where they reprove whoredome in generall, calling it *Luxuria*;) yet so, as I will not make a medley or mixture of Church-mens lubricitie with lay-mens lechery, which method I will also obserue in discoursing of their other vertues, lest it should be said that I did confound the spiritalitie with the temporalitie, or that I did misere *sacra profanis*, mixe sacred things with prophane, (as it is in the Latine prouerbe.) I am therefore to intreate our holy mother the Church to haue patience a while, till I haue got our three good Latinists dispatch the temporalitie: and then I will do her this honour, to place her apart by her selfe.

Let vs then heare *Oliuer Maillard*, who (to omit other particulars concerning this sweete sinne) is much offended with gentle-women for making their husbands weare the hornes fol. 81. col. 2. *Et vos domicella quæ habetis tunicas aperias, namquid mariti vestri sunt cornui, & ducitis vos ad banquetta?* And thereupon saith, that the King of *England* consulting on a time with his Councel, whether he should wage warre against the *French* or not, it was concluded he should, because the *English* were appointed by God, to be as it were his scourge, wherewith he would punish the finnes of the *French*. Whereupon he addeth, *Et cum nunquam fuerint maiores luxuria, iniustitia, & rapina, quam nunc: ideo decretum fuit ut venirent.* We haue already heard how he saith in his braue Latine: O good God, I am fully perswaded that there was neuer such riot in the world since the incarnation of Christ, as there is now at *Paris*. Further, he complaineth (fol. 136. col. 4.) of the *Parisians*, which let their houses to panders, whores, and bawds. And that whereas good King *S. Lewis* caused a brothel-houle to be built without the citie, there were then stewes in euery corner. And in the page following directing his speech to Lawyers, *Ego non habeo nisi linguam: ego facio appellationem, nisi deposueritis ribaldos & meretrices à locis secretis: habetis lupanar ferè in omnibus locis ciuitatis.* Likewise fol. 84. col. 4. where are the statutes of holy King *Lewis*? He commaunded that stewes should be removed farre from Colledges: but now the first place that schoolers runne vnto when they step out of a Colledge, is a bawdy house. Again, the foresaid King *Lewis* would haue swept all whores cleane out of his Realme.

D 4

but thus

but that (to auoid a greater inconuenience) he was counsell'd to let them make their abode in the suburbes, or in some remote place without the citie. And he sheweth elswhere, that himselfe was iumpe of the same opinion. So that he, who as a preacher of the word ought to haue reformed others, had need himselfe to be reformed, as hereafter shall be declared more at large. But to proceed on in my discourse, this iolly preacher complaineth, that bawdes made their bargaines with strumpets in the very Church, and therupon he calleth them sacrilegious persons. Morcouer, he maruelleth (which is a ridiculous conceit, albeith he spake it in great simplicitie) that the Saints there interred did not rise againe and plucke out their eyes. Neither doth he spare those mothers that are bawds to their owne daughters: as fol. 24. *Suntne hic matres illa maquerella filiarum suarū, quæ dederunt eas hominibus de curia, ad lucrandum matrimonium suum?* And fol. 33. col. 4. after he hath said, Where are you my masters, ye Iustices of Peace and Quorum? Why do you not punish the whore-mongers, bawds, and ruffians of this citie? and shewed how they let such theues as these go Scot-free, whereas they seuerely punished common felons: he cometh to speake of bawdie bargaining, (a fact farre more detestable then the former) viz. how they made their daughters get their dowries with the sweate of their bodies: & faciunt eis (saith he) *lucrari matrimonium suum ad penam & sudorem corporis sui.* And fol. 125. col. 2. Were it so hard a matter (think you) to find some in this towne who in their yonger yeares were arant whores, and now being old crones are become common bawds? I charge you with it you Magistrates, for leauing such persons vnpunished. If a man steale but twelue pence, he shall surely be punished for the first offence: and if he steale the second time, he shall leaue his eares on the pillorie, or otherwise be punished with the losse of limbe (for he saith, *efficit mutilatus in corpore*): if the third time, he shall regaine the losse of his eares by stretching of his necke. Now tell me ye Iustices of Oyer & Terminer, whether it be worle to steale a hundred crownes, or to sell a maides virginittie?

But let vs heare what *Menos* saith (fol. 15. col. 3. of the second impression, which I follow) *Nunc atas iuuenum ita deditur est luxuria, quod non est nec prauū, nec vinea, nec domus, que non sordibus corum inficiatur.* Likewise fol. 148. col. 1. *Nunc atas luxurie transiit per monasteria, & habetis usque ad os, loquendo de ea.* And a little after: *In suburbijs, & per totam villam non videtur alia mercatura, other ware. In cameris exercetur luxuria, in senibus, iuuenibus, viduis, vxoratis, filiabus, ancillis, in tabernis, & consequenter in omni statu.* True it is indeed, he is somewhat troubled in affoyling a question which he propoundeth in the behale of yong married men, who by reason of their affaires and businesse abroad, are often enforced to go from home. Fol. 139. col. 4. *Cognoscitis quod non possumus, &c.* You know we cannot alwayes haue our wiues tied at our girdles, nor carry them in our pockets: in the meane time our yong gallants cannot lue without borrowing of their neighbours. Let a man come into Tauernes, Innes, hot-houses, and such like places, and he shall find wenches for the purpose, common as the high way, that will serue his turne for a small price. I demaund whether it be not lawfull for a man to vie them as his wife? Lo here a question which he propoundeth in the person of certaine good fellows: whence we may gather, what small conscience they made of such things in those dayes. For whereas he should haue sharply censured the mouers of such questions, and haue cut them off in a word, he answereth as one who thought it a very serious matter, which required deepe and mature deliberation before he gaue his final resolution. Notwithstanding he shieth his fingers very finely of all,

without

without disparaging his reputation. Moreouer he crieth out (as well as *Frier Maillard*) against bawdie bargaining, wicked wenching, and villanous plotting vnd in Churches. Fol. 94. col. 2. *Si sit questio facere & tractare mercatum de aliqua filia rapienda, aut alio malo faciendo, potest querere magna Ecclesia, &c.* And he sheweth elswhere, how the Church was made the *rendevou* for all their merry-mad-meetings. Yet one thing there is which maketh him shed teares, viz. that mothers sell their daughters to bawds. Fol. 97. col. 4. *Et quod plus est (quod & stens dico) numquid non sunt quæ proprias filias venundant lenonibus?*

*Barelete* likewise complaineth hereof: fol. 28. col. 1. *Non est amplius verecundia publice tenere concubinas: suntur vxor, & nutritur patana cum manicis rubeis.* And in sundry other places he takes vp the same complaint, especially against whoredome committed by Nunnes (whereof I find nothing in *Maillard* or *Menos*) as fol. 42. col. 1. *Ad moniales conuentuales, quæ habent filios spurios.*

But to proceed to other villanies, as incests, sodomies, and the like sins against nature: I do not remember that I haue read much of them in *Menos*, howbeit *Maillard* saith in generall, fol. 278. col. 3. *Taceo de adulterijs, stupris, & incestibus, & peccatis contra naturam.* And fol. 300. col. 1. *Sic credant furcs, falsarij, fallaces, adulteri, & incestuosi, &c.* And he inueigheth in particular against Sodomy, fol. 262. col. 2. Howbeit he speakeh not of it as of a thing whereof men made a trade and occupation, but onely (hauing shewed what the Scripture saith of such villanie) addeth that many Christians are so blinded and besotted therewith, that they are not ashamed to defend it. But *Barelete* (hauing to deale with *Italians*) crieth out often against it, as fol. 58. col. 2. *O quot sodomites, o quot ribaldi!* And fol. 72. col. 1. he addeth another michiefe which followeth in the necke of the former: *Hoc impedimentū impedit Diabolus linguam sodomitæ, qui cum puerum turpem agit. O nature destructor. Impeditur ille qui cum vxore non agit per rectam lineam. Impeditur qui cum bestia rem turpem agit. O bestia deterior.* Likewise fol. 24. col. 1. he ioyneth Sodomy with Cardinalitates, vnder which word lyeth hid (no doubt) some great mysterie: but I leaue it to some *Delius* or *Oedipus*: his words are these: *Quis conducit ad inhonestates, & ad libidines, & cardinalitates, & ad sodomias?* Howsoever it be taken, certaine it is, his meaning was to expresse some great cardinal vertue by *cardinalitates*, in placing it betwixt whoredome and sodomy.

These also are sharply censured by these three preachers, as also rapine and extortion. Howbeit they insist longer (and not without cause) vpon such thefts as are not accounted thefts, but go costreie and vnpunished, then vpon others: and chiefly vpon vsury. First then *Maillard* hauing alledged this distinction of *Thomas of Aquin* betwene theft and rapine: that rapine is when he that is spoyled of his goods doth not know it yet afterwards he sheweth another exception of the word, saying that rapine is committed openly, and theft (which he calleth *furtum*) secretly. He accounteth then that to be rapine or robbery, when a man hauing power and authoritie in his hands, doth depriue another (who is not able to withstand him) of his goods, as when a Prince of a gentleman taketh his subiects or tenants goods by force and violence. Further he saith, that the manner of stealing vsed by fouldiers, is robbery. That is also called robbery (saith he) which ought rather to be called *conscution*, as when the master withholdeth his mans wages, the mistress her maids, &c. Of all which thefts he speakeh as one that wanted not store of examples. But let vs proceed to greater polling, stealth and rapine, and first that which is practised by vsurers. Besides grosse and palpable vsury (saith he) there is *cloaked vsury*, whereof he brings these examples. This cloaked vsury is when one

standing



standing in need of money, cometh to a treasurer (to whom he is directed) to receive a thousand crownes; the Treasurer tels him, he cannot have it till after a fortnight, at which time he is to receive a certain summe of money. The poore man answers, that he stands in great need of it, and cannot stay. Well then (saith the Treasurer) sith it must needs be so, you shall have the one halfe of it in money, and the other halfe in wares: and so delivereth him wares for two hundred crownes which are scarce worth an hundred. He further alledged this example. An vsurer lendeth a merchant-venturer an hundred pounds, vpon condition that if the merchantize prosper and come to good, besides the principall he shall giue him halfe of his gaine; if not, he shall restore the principall againe. Wherevpon he addeth, *Et sic quotiens ponitur capitale in lucro, & lucrum sub dubio, ibi est usurarius palliatus.* He further alledged another example which I here omit, and come to treasurers, at whom he girdeth in sundry places, as fol. 83. col. 4. As for you Clarke of the Exchequer, and you Treasurers, do not Capitaines giue you ten crownes to hasten their pay: This I tell you is vsury. You say, your office is little worth of it selfe, but that your vailes, practise, and dealing is good. The diuell take such dealing: *Ad omnes diabolo tales practica.* You say moreover your offices cost you much, and therefore you must helpe your selues one way or another, and fill your bagges againe. All this is not worth a blew button; nay all such dealing (I can tell you) is very dangerous. And ye gentle-women, do ye not weare rich furs and girdles of gold by this means? You must either make restitution for this geare, or be damned to the diuell, chuse you whether. Againe, fol. 87. col. 3. speaking of filthy lucre, This (saith he) concerneth receiuers and treasurers wiues, &c. For when a man is to receive a summe of money, before he can get a farthing from them, he must present their wiues with some faire ring, girdle, or gowne. And fol. 83. col. 4. he twits Church-men for giuing their tythe corne vpon vsury: and he vpbraideth common bankers with their lending of ten crownes vpon a peece of land, that in the meane time they may haue the possession of it: and merchants also, who lending their merchantize in stead of money, value them at twice so much as they be worth; which he formerly layd in the Treasurers dish, as we haue heard.

*Menot* in like sort crieth out as well against clove and cloaked vsury (to vse his owne words) as open and manifest: when he saith, *Hodie sunt publice vsurae, non cooperata vel palliata, sed omnino manifesta, ita ut videamus esse sine lege.* And in another place, Poore men are piled and polled with greater vuries at this day then euer were practised by the Lombards or Iewes, for which notwithstanding they were banished France. Fol. 100. col. 3. *Fuerunt aliis Longobardi & Iudaei expulsi a regno Francie, quod totam terram infestabant vsuriis: sed nunc permittuntur crafiores Diaboli vsurarii quam vnquam fuerint Longobardi sine Iudaeis.* (Sutable whereunto we may obserue how *Mailard* saith, *Vos dicitis quod illi qui tenent banquos ad vsuram sunt de Lombardia.*) He addeth, *Et adhuc quod fortius & vehementius ledit cor meum, sunt illi qui dicuntur sapientiores.* So that his opinion concerning vsurers is this, that if diuels should come downe from heauen by thousands vpon the earth, they would not so endamage and spoile poore people as one great diuellish vsurer doth in one onely parish. Fol. 17. col. 3. *Credite mihi, si mille Diaboli descenderent de aere in terram ad perdendum bona pauperum, non tot mala facerent quanta vnus grossus diabolus vsurarius in vna parochia.* Et tales sunt fugiendi scilicet Diaboli. Further, in discoursing and laying open their wickednesse to the world, fol. 196. col. 1. he saith, that if these wicked wretches chance to reade a prognostication which foretelleth a dearth of corne or wine, they buy vp all that comes to the market, or

can be got for money, and hauing hoorded it vp, will not part with it, no nor for the reliefe of the poore people, except they pay double the price. By which cruell and tyrannicall dealing, they being so pinched with poverty, euen yell for hunger, and die without mercie. And fol. 110. col. 4. These grosse diuellish vsurers haue so gnawed the poore people during the dearth, that they haue nothing left wherewith to liue, except they should flea themselves and sell their skinned: Where note the phrase which he vseth, alluding to the place which he had before alledged, *Pell mea consumptis carnibus adhesit os meum.* Thereby shewing that the poorer sort haue iust cause to take vp this complaint. Likewise fol. 8. col. 2. & 3. *O vos miseri vsurarij, per vestras vsuras destruxistis pauperes, & posuistis eos nudos in magna miseria homines sine misericordia & ratione. Vos habetis hoc anno vestrum & aradijrum, quod videtis hoc anno esse magnam indigentiam bladi, ideo vestrum pauperibus venditis in duplo plusquam emisistis. Vestra horrea plena sunt, & populus fame cruciatur.* And fol. 23. col. 3. *Sic faciunt isti grossi vsurarij, qui volunt decipere pauperem, dando ei bladum, ut tandem possint habere suam hereditatem.* But he discourseth of this more largely elsewhere, shewing how in a cheape yeare they would pay to the poore farmers that brought them their rent corne, Sell it, sell it, and keepe the money to your selues, for we need it not yet: and so would watch these poore soules (as it were) by the way, and in the end would call for all the arrearages when it was deare; so that they being not able to pay their rent, were constrained to leaue them their lands, and to giue them for full paiement in stead of corne. For these gallants (as we may gather by the writings of this Preacher) put their confidence in that which many now a dayes rely vpon, viz. the founding of some Church, Chappell, or some religious house, or otherwise vpon the vertue of their almes, in being beneficiall to the Church at their death. Fol. 5. col. 1. *Vos vsurarij putatis euadere, dicentes, Ego commissem vsuras, sed hoc est cum intentione fundandi vnam capellam.* *Reuerent* likewise doth now and then lay loades vpon these vsurers, especially in the former particular mentioned by *Menot*, viz. that Iewes were banished out of France by reason of their vsuries: and yet more villanous vsurers were to be found among Christians then euer were among them. Men now adays (saith he) are nothing ashamed to put out their money to vsury, no not to haue dealing and traffick with the Iewes. Moreover he maketh a sermon of purpose *De vsuris & restitutione rei alienae*, alledging sundry reasons why vsury should not be tolerated: where (to omit other particulars) he cries out in this sort: O what a number are there, who in few yeares of very poore, are growne exceeding rich *per fas & nefas*. Such a poore man hath bought a cheefe, which he neuer talked of; another hath bought cloth, wherewith he was neuer clothed. O ye vsurers wiues, if your gownes were put in a presse, the blood of the poore would drop from them. And fol. 2. col. 1. he telleth vs of certain vsurers, who for ten measures which they lend, cause sixteene or a greater number to be set downe in the bill. And herupon he sheweth what punishment was inflicted vpon an vsurer at *Crete* in his time, who lending on bulshells of corne, caused sixteene to be set downe in his book, viz. that the money was punished with the lesse of his hand, and the vsurer with the lesse of all his goods. And they could not chuse (I suppose) but he euen hoarse againe with exclaiming against the thefts and polling practises of our lawlesse Lawyers, as Proctors, Advoquers, Iudges, and such like. Of Advoquers, *Mailard* saith, that they take a *denier* and *insintra* and he relateth a very pleasant story of a suite, canvassed between two Lawyers, in a certain cite of France, in the reigne of king *Lothe* the twelfth. A rich husband man (saith he) intreated one of these good fellows to be of his counsell, and to follow

a sute which he had in the court, which thing he vndertook. About 2. houres after came the aduerse partie (who was a very rich man) and intreated him in like manner to pleade his cause against a certaine husbandman: which he also took in hand. The day being come wherein the cause should be heard, the husbandman came to put his Proctor in mind of his sute, who answered him, My friend when you came to me the other day, I gaue you no answer, because I was otherwise employed: and now I giue you to vnderstand that I cannot deale for you, hauing vnderaken your aduersaries causes notwithstanding I will direct you by my letter to an honest man. Whereupon he wrote to another Lawyer as followeth: Two far capons are fallen into my hands; hauing chosen the fatter, I send you the other; I will plucke the one, plucke you the other. And fol. 75. col. 1. Ye Counsellors, do ye not alledge the lawes to ouerthrow right iudgement: Do ye not corrupt and falsifie depositions as much as lieth in you: Do ye not frame appeales against God and your conscience to ouerthrow the aduerse part? Do ye not require the Iudge to giue sentence against equitie: Do ye not take money on both hands? And a little after: As for you Gentle-women (Counsellors wiues) do ye not wear girdles of gold and siluer, chaines and ribbands with beades of gold and of leat, which ye haue got by the coining conueyance of these diuels your husbands: It had bene better for you to haue married clownes. And fol. 85. col. 3. Ye wiues of such Counsellors, Attorneys, and Masters of requests, it were better for you to be hangmenes wiues. Again, fol. 42. col. 3. O Domini de Parlamento qui datis sententiam per Antiphrasin, melius esset vos esse mortuos in vteris matrum vestrarum. And fol. 59. col. 1. he layeth open another notable peece of knauery. Ye Proctors (saith he) do ye not go to men in prison, and vse such or the like speeches: My friend you haue a house and two akers of vines; if you will giue them to such a Iudge, you shall be set free. Menot likewise discourseth at large in sundry places of thetis committed by Proctors and Counsellors, those especially that sell to the rich the poore mans right; I meane, which draw from the poore what possibly they can, and in the meane time betray them to their aduersaries, which come off roundly in paying their fees, and fill their purses better. When (saith he fol. 95. col. 3.) a cause hath hung in suspence foure or five yeares, an Attorney will come to a rich man (who hath a poore man in sute, and hath the better end of the staffe) and will say vnto him; Sir, you must agree with your aduersary, for in the end you will be cast. After that, he will say to the poore man, My friend, you ouerthrow your selfe, it is not for you to go to law with such a great man; it is your best course to agree with him, and giue him the land for a hundred crownes, otherwise he will begger you, and strip you of all. Whereupon he (poore soule) feareing the worst, is glad to giue the land for a hundred crownes, which is worth a thousand. And fol. 204. col. 1. heare what counsellor an Attorney giues a silly fellow. O amice, oportet quid tu accordes cum isto, quia aliter nunquam habebis pacem: nam tu vides that he is not worth a groate, and that he hath a shrewd head, and is like to trouble thee much. Dicam tibi tu non perdes totum: tu dicis, quod ipse debet tibi centum scutas, habebis decem, & eris contentus, si places. Tunc dices ille bonus homo. O quomodo possem facere istud? Nescirem: quia ego perdam rem meam nimis miserabiliter: ego non possem facere. O (dices ille) my friend melius est quod tu hoc habeas quam tu perdas totum: quia dicitur

35 communiter: When a man hath lost his cow, and can but recouer her tail, it will  
36 serue to make a handle for a doore. Neither may we wonder at the matter, considering the report which goes of the Court of Parliament which was in those daies. For he saith that the Parliament was wont to be the fairest flower in France:

but

but since that time it hath bene died in the blood of the poore, who run weeping and wailing after them. And left any should thinke that I adde any one syllable of mine owne, these are his words: fol. 104. col. 1. Dica quid est pulchrior rosa quæ sit in Francia quam Parlamentum: id est, quod habet videre & super Ecclesiâ, & super brachiis seculari. Sed ista rosa versa est in sanguinem: sic quod est omnino tincta sanguine pauperum clamantium & plorantium hodie post eos. Non mentior. Afterwards he saith, A poore man may be in Paris ten yeares following his sute, and yet still hang in the briers, and get nothing but his labour for his paines: whereas they might haue dispatched him in a weeke. And a little before he inuiceth against the Lawyers in generall, for that they make a number of poore people to trot after their mules tailes, not once vouchsafing them audience, though it concerne their viter vndoing: whereby it commeth to passe, that these silly soules dying in the meane while in following their suites, leaue their children beggers, and their daughters in stead of being well married are constrained to become Catholicks. Likewise fol. 17. col. 2. we see rich men who hauing spent sixe or seuen yeares in following their suites, and their goods also, yet could not wind themselves out of this endlesse and inextricable labyrinth, but haue bene constrained in the end to go naked with a white stick in their hand (for those are his words, Et exierunt omnino nudi cum baculo albo in manu.) Or hauing lost their cause, haue bene sentenced by the Court to pay the whole charges of the suite, and so in a manner forced to flie the country. And fol. 90. col. 1. Sic hodie vos Procuratores, Iudices, & Advocati, facitis currere pauperes cum processibus vestris post caudas mularum vestrarum, manuteneis eos in his diabolicis processibus, ut semper possitis arripere pecunias, finger some money. And straight after, he mentioneth certaine suites that had hung full twentie or thirtie yeares; so that two or three wranglers hauing spent both their liues and liuing in following the law, and leauing their heires nothing wherewith to follow it any longer, haue hung them vp at a hooke or a naile. And fol. 114. col. 4. Domini de iustitia, qui tenetis homines at a bay, clamantes, Sunt tres menses, vel tres anni, quibus habetis sententiam iam in capite vestro, quam potestis vmo die ferre: sed semper ad augendum lucrum vestrum, facitis eos siccare post vos, ut incantatos sortilegi & currere post caudas mularum vestrarum, cum suis sacculis. Which agreeth well with that which Maillard casteth Iudges and Attorneys in the teeth withall: who (notwithstanding all their wrangling, bawling, and outcries one against another in open Court) prolong a suite full foure yeares for one onely dinner. I returne to Menot, who vpbraideth Attorneys (fol. 125. col. 1.) for keeping children in suite against their mothers, being widowes: and who crieth out against pettifogging Proctors, for counselling debtors to stand stoutly vpon the denial of the debt, when the creditor hath neither writ nor witnesse. The same preacher (speaking of such as enrich themselves at the poore peoples cost) complaineth of Princes who ouercharge their subiects with taxes and subsidies, as fol. 170. col. 1. Quantum ad populum, miseria in qua est, salis est: Moris fame, quod nunc patitur tallias, gabelas, rosiones, excoriationes, nisi dimittas pellem non poteris amplius aliquid pati. Item fol. 108. col. 1. O vitium illud attendere domini insulari, qui fauore Principum, ut eis obtemperant, obediunt nefandis eorum preceptis, pauperem populum rodentes, excoriantes pupillos & viduas, nouas quotidie exactiones suscitantes. Notwithstanding (saith he) Lawyers do more impouerish a poore man in a three-penie suite, then all tolles, impositions and customes; yea then all the souldiers that could come to his house in a yeare. For these Lawyers (whom he calleth the Kings officers) appointed for protection of the poore people, are like the Cat which keepeth the

E

Mice

Mice from the cheefe, who if she once fall of eating her selfe, will do more hurt at one bit, then a mouse can do at twentie. He also exclaimes against Iudges for tollerating vsury and the stewes: and he vpbraideth certaine Lords of the Parliament, for making no conscience to let their houses to panders, whore-mongers, and bawds. He recordeth also sundry other knaueries committed by other officers, as namely fol. 128. And directing his speech generally against all such as enrich themselves by vnlawfull means, hee saith, Ye gentlemen and gentlewomen, that haue all things according to your hearts desire, and weare Scarlet gownes, I verily thinke that if a man should presse them hard, the blood of the poore (wherein they haue bene died) would drop out of them. Which Hyperbolicall and loftie kind of speech, is almost word for word the same with that of *Barelets* (whereof we haue already spoken) who forgets not Lawyers (especially Attorneys) no more then his fellowes; albeit he speake but little of them in comparison. Fol. 109. col. 3. *O persequutores viduarum, ò lupi rapaces, ò cruceles aduocati.* See what he also saith, fol. 262.

I proceede to other thefts and pilferings committed by other trades-men, and men of other callings, and reprooued by these preachers, especially by *Maillard*, committed (I say) deceitfully either in false wares, or in false weights and measures, or otherwise by cunning couequence. First then, fol. 70. col. 2. he saith, *Vos domini notarii, fecistis deceptiones in literis? Vnde dicitur communiter in communi prouerbio*, From three things good Lord deliuer vs, from a Notaries & cetera, from an Apothecaries *Qui pro quo*, and from an Italian figger: (where note by the way, that he keepeth a foule ado in sundry places with the Apothecaries *qui pro quo*.) And fol. 27. col. 2. as also fol. 66. col. 3. he is offended with diuers of them for mingling ginger with cinnamon, to make spices, and with such as lay bags and bundles of ginger, pepper, saffron, cinamon, &c. in a cellar or vault vnder the earth to make them weigh the heauier. Moreover, he inuiceth against Apothecaries for mingling oile with saffron, to giue it a fairer colour, and better weight. Fol. 68. col. 3. Not forgetting merchants among the rest, who powre water into their wools that they may weigh the better: nor Clothiers, who wet their clothes to make them stretch the better. He further reprobueth infinite deceits in sundry other kinds, till he come euen to Vintners, who sophisticate their wine in mingling water therewith: and to Butchers who blow vp their flesh, and mingle swines greafe with other fust. But he chafeth extremely against the hucksters, who buy with a great measure or weight, and sell with a lesse; and he is horne mad at those which helpe the ballance with their finger, to make it fall. *Et quando ponderatis aliquid* (saith he) *datis de digito super stateram, ut descendat.* He speaks also against Merchants who forswear themselves, to the end they may sell the dearer, *Aterces suos plus periuurijs onerando quam pretijs*: and against such as cut the poore peoples throates with their Monopolies: where we are to take Monopolies (according to the proper signification of the word) for that which is vially practised by the engroffers who get into their hands any commoditie the country will afford, and afterward sell it at their owne price; which I do the rather insinuate, because the word *Monopolie* is commonly taken in another fence. But to returne to the periuries of Merchants. He vpbraideth them (pag. 331. col. 2.) for that they make no bones to forswear themselves, and to damne their foules to the diuell for an halfe peny. *Essu hic* (saith he) *qui pro vno albo essu contenti damnari? But Menot* telleth vs of certaine merchants who made no conscience to forswear themselves for a farthing. And he further sheweth, that their manner was (in those dayes) to

ouer-

ouerprife their wares, and to sell that for a shilling, for which they were not ashamed to aske ten. He is also much offended with those merchants, who not contented to know cunning knacks of knauery, and to practise them dayly for their owne aduantage, do also teach them their children, scarce crept out of the cradle, fearing lest they should want wit to deuise them themselves: and how they teach them the trickes of the ballance (*mensuram parui ponderis*) threatening them that their children thus taught and trained vp by them, shall one day serue in stead of fagots and fire-brands in hell to burne them; as fol. 115. col. 3. and elsewhere; *Barelete* is as busie as his fellowes in blazoning the knaueries committed by these couetous caitiues in wares and merchandizes: where he bringeth in one of them alledging this prouerbe, *I wil* (as the *Florentine* saith) *haue an iron arme, an Anis belly, a dogs soule*: that is, to the end that I may become rich, I will take as much paines as I am able to endure: I will shift with as little cost as possibly I can: as for conscience, I will respect it no more then a dog. The last of which, agreeth well with this other prouerbiall saying, *He that would quickly be rich, must turne his backe on God.* Both which are true and infallible testimonies of the profanenesse & impiety which hath long since seized and taken possession of most mens minds, though especially applied to Merchants.

They censure blasphemies as sharply as other vices (which come in here very fitly after perurie, whereunto many are egged on by couetousnesse.) First therefore to begin with *Maillard*, fol. 271. col. 1. O wicked wretches (saith he) which neuer cease swearing by Gods flesh, by Gods blood, by the body of God, by Gods head, by Gods wounds, by Gods death. He elsewhere mentioneth other blasphemies, as *I wil haue it in despite of God: I reuolue God, &c.* And gamesters (saith he) are wont to say, *In spite of God*, which he expresth in these words, *In mala gratia sis hoc factu: Je desauoue Dieu*, Gallicè, I care not a blew button for God. Moreover, he twits women with these their modest speeches and interpretations, *The diuell take me, I would I might neuer come in heauen, I would I might be damned if ever I did or said this or that.* And that when their husbands tooke them tardie, as in talking with their paramours, or any whom they suspected, and had in ielousie (for which he giues them one or two Items) their manner was to say, *The diuell take me if ever he spake to me of any such thing.* And he crieth out against their hellish blasphemies, as swelling againe not onely with the venime and poison of impietie, but euen of plaine Atheisme, as when they say, *Let God keepe his heauen to himselfe, and let vs alone, and follow our pleasures.* Fol. 125. col. 3. And coming afterward to speake of blasphemous oathes (much like the former) he saith, And you base Christians which swear by Gods wounds, by the bodie of God, and Gods blood, is not this the language of the infernall lake? And fol. 140. col. 1. he reporteth that it was enacted by holy King *Lewis*, that blasphemers for the first offence should endure a moneths imprisonment, and after to be set on the pillorie, (for he saith, *ponerentur in pilario*: whereas *Menot* saith, *An earquan, or au collier*;) for the second, that their tongues should be pierced through with a hote iron: for the third, that their vnder lippe should be boared through: for the fourth, that their tongues and lippes should be cut off. And we may not forget the place formerly alledged, where he reporteth how certaine Iewes at *Tours* (in the raigne of King *Lewis* the eighth) hearing Christians swearing in most fearful manner, as if they meant to haue pulled Christ out of heauen, said, they wondered they would so outrage him, if they did beleue that he died for them. *Menot* also is hote against the blasphemers of those times, telling them that it is all one as if they should spit in Gods face: alledging

E 2

out

out of Saint *Chrysostome*, that Christians sinne as grieuouſly which blaſpheme Chriſt now being in heauen, as the Iewes did who crucified him when he was vpon earth. He further alledgeth ſundry reaſons why this ſinne of all others is moſt to be deteſted, where he ſaith, *O miſeri, nunquam Diaboli auſi fuerunt facere quod faciū.* And ſheweth what a ſhame it is, that blaſphemies ſhould be puniſhed by *Turkes* and *Saracens*, and ſhould remaine vnpuniſhed among Chriſtians. And a little after, In times paſt (ſaith he) they were let in the ſtockes, or on the pillorie, or caſt in priſon, or had ſome great fine ſet vpon their heads: and in the raigne of holy King *Lewis* their tongues were pierced through according to the Law which he had made in that behalfe. But the contrary is practiſed at this day: for they that ſhould puniſh blaſphemies, are of all others the greateſt blaſphemers, glorying therein, and ſaying that it is not for a painſant to renounce God, *Quod non pertinet ad rurales rennuciare Deum. Et ego dico tibi quod ad te non pertinet intrare Paradisum:* and I tell thee, thou ſhalt neuer come into heauen for this gear. In another place he maketh mention of a notorious ſwearer, whoſe tongue King *Lewis* cauſed to be cut out, fol. 153. col. 1. Sic S. *Ludouicus* de vno blaſphematore *Parifius*, qui fecit ſe abſcindere linguam. But *Barelete* is more hote and vehement againſt his countrymen the *Italians*, then they againſt their countrymen the *French*, when he ſaith fol. 120. col. 2. O *Italy* infected with ſuch a vice, O people polluted with ſuch wickedneſſe: I feare me Gods vengeance will vtterly ouerwhelme you in a moment. Neither is he to learne how to apply King *Lewis* his decree againſt blaſphemers, alledged by the two former preachers. He ſaith moreover, that the *Saracens* had a law, that whoſoeuer blaſphemed Chriſt or the bleſſed virgine (his mother) ſhould be ſhamiſhed to death betwene two boords. He telleth vs alſo of another ancient law, which puniſhed blaſphemy and buggery with the ſame puniſhment, And is it not a lamentable thing (ſaith he) that Duke *Galeace* ſhould hang a man onely for murmuring againſt him? and that the Duke of *Mantua* ſhould put another to death for the like offence: and that blaſphemers ſhould go ſcoffree and vnpuniſhed? He further ſhewes that it is leſſe excuſable then any other vice, in that whereas men are drawne to commit ſinne through delight and pleaſure which they take therein, (as the whoremonger by the pleaſure he taketh in whoredome and daliance; the glutton by the delight he hath in his full furniſh table; in dainty morcels, and the laughter of his wine, &c.) the blaſphemer can haue no delight in ſwearing at all: adding moreover that it hath this proper and peculiar vnto it, in that whereas all other ſinnes ceaſe after death, this onely continues. For prooſe whereof he alledgeth *Apoc. 16.* And men blaſphemed God which hath power ouer theſe plagues. And a little after, And blaſphemed the God of heauen for their paines and for their ſores. And to the ſame effect alſo in the end of the Chapter. Laſtly he laboureth with tooth and naile (at leaſt wiſe in ſhew) to withdraw them from this ſinne, as by propounding ſundry examples of Gods fearefull iudgements which haue befallen ſwearers and blaſphemers, as that when certaine gameſters at *Mantua* brake forth into blaſphemy againſt our bleſſed Sauour, their eyes fell on the table. That at *Rome* a child (but ſiue yeares old) blaſpheming the name of God, was caried away by the diuell from betwene his parents armes. That a mariner at *Ragonſe*, moſt fearefully tearing and rending God aſunder with his bloudie othes, fell into the ſea, and was not ſeene till certaine dayes after that he was found on the ſhore, where his bodie was taken vp entire and whole, the tongue onely excepted. He further ſpeakes of certaine oathes proper to *Italians*, as when they call God *traitor*, and the virgine *Maria* *whore*, fol. 118. col. 1. *Clamans Deus traditorem,*

*ſorem, virginem putanam.* Which I remember onely for their ſakes who haue not bene in *Italy*. For they who haue continued there any time, and haue trauelled through the countrey (as my ſelfe haue done) may by theſe two remember others farre more horrible; except God haue bene more mercifull vnto them here in, then vnto me, in giuing them grace to forget them. And I perſwade my ſelfe, that ſince *Barelets* time blaſphemies haue much more increaſed both in number and nature, I meane as well in quantitie as qualitie. For I remember that in the laſt yeare of my abode in *Italy*, I heard certaine oathes which I had not heard before, as at *Bononia* which I had not heard at *Venice*, *Padua* nor *Vincenzia*; and at *Florence*, which I had not heard at *Bononia* nor at *Luke*: and lo of other places, as at *Rome*, *Naples*, &c. But the moſt horrible terrible oath that euer I heard belched out in all my life, or euer heard of, was vttered by a Priſt at *Rome*, who had bene angry by a courtizan, which I will conceal for this preſent, and returne to *Barelete*, who mentioneth a merry oath which a good fellow (an *Italian*) was wont to vſe, viz. *A boti on the aſſe that caried Chriſt to Ieruſalem:* a merry one I ſay, if any oath may be called merry. Howbeit it is rather to be termed a leaſt, then an oath. And yet if it be ſpoken with an intent to ſwear, it is worke enough for Diuines: as when *Italians* ſay in their fuſtian fumes *Per la Potta* of ſuch or ſuch a one; whereas they are otherwiſe wont to ſay, *Per la Potta de la virgine Maria*; or by way of exclamation, *Potta de la virgine Maria*; or leauing out *Maria*, as being eaſily vnderſtood; and when French-men ſay in heate and haſt *vertubien*: as alſo when *Germaines* in their curſes and imprecations corruptly pronounce the word *Gott*, for which we call them *daſtipoteurs*, becauſe we do not vnderſtand them. But to cloſe vp this point, were it not for my former promiſe, I would here relate what I haue read in the Sermons of *Barelete*, of a Biſhop, who had taken vp ſuch a bad cuſtome of ſwearing, that when *Barelete* came to admoniſh him thereof, ſaying, Reuerend father, I haue often heard that you cannot ſpeake a word without an oath, or naming the Diuell: he preſently (to cleare himſelfe of that imputation, and to ſhew that it was but a falſe ſlander and malicious deſamation) ſaid, *And who reported that of me in the diuels name? By G. body it is falſe.* Then ſaid he, Reuerend father, I take your ſelfe for witneſſe. But if any deſire to heare his pure Ciceronian Latin, thus it is word for word: *Exemplum Prælati, quem noui Latine, qui loqui nescibat, niſi per corpus & nomen Diaboli. Quum nemo auderet mouere, ego Gabriel officium ſuſcepit, dicens, Pater reuerende, plures de veſtris nobis dicunt, quod nescitis loqui ſine iuramento, & nomine Diaboli. At Episcopum in impatientiam verſus, ait, In nomine Diaboli, & quis de me ita dicit? Per corpus Chriſti non eſt verum. Cui reſpondi, Reuerende Domine, a vobis testimonium capio: ſicq; cum rubore diſceſſit.* Which hote bickering betwene *Barelete* and the Biſhop I had no ſooner related to a virtuous gentleman of good credite and account, but he paralleled it with another very like it, which he gaue me in exchange, albeit his was new, and niſne ſomewhat ſtale. How that he hauing told a gentleman (his very good friend) that the wound he had receiued, ought to be a warning vnto him to beware of ſwearing, (a ſinne to which he was much addicted) he ſhould answer and ſay, *By G. body I will neuer ſwear more.*

Moreover, they complaine much of murders and man-ſlaughters. And their manner is in ſpeaking of the ſinnes of their time, to range whoredome, theft and murder in the ſiſt ranke: and they ſeeme to be grieued to the very ſoule that they are not puniſhed. *Menas* ſaith, if a man go to the magiſtrate, and informe him of a murder committed the laſt night in ſuch a place, he will not ſtira a foote, nor

moue a finger, except he first know the accuser, and who will discharge the Court by paying the fees: of which neglect of iustice, he speaketh in sundry other places. Hec complaineth also that men are no more moued then stocks or stone walles, when they see a man of worth slaine in the open streets. And *Barelete* saith, *Occiditur homo, & adhuc malefactor stat in terminis patria sine pauore, quia non est iustitia.*

But there are other murders, for which they weepe water and snot: as those which women commit in causing an abortion: and (which is worse) for that Priests (as *Maillard* saith) perswade them that in so doing they commit no mortall sinne. *Fol. 74.col. 2. Sūntne ibi mulieres, & sacerdotes qui dicunt quod mulieres comedentes venenum ad expellendum materiam de matrice sua, ne facius veniat ad partum, antequam anima rationalis introducat, non peccant mortaliter?* Where he also telleth vs of children cast into riuers, and priues. *Vtinam haberemus aures apertas, & audiremus voces puerorum in latrinis proiectorum & in fluminibus.* *Barelete* also crieth out against this sinne, *fol. 282.col. 2. O quot luxuria, O quot Sodomia, O quot fornicationes, clamant latrina, latibula ubi sunt pueri suffocati.* *Pontanus* also alledgedh an example of this curiish crueltie, affirming it to be more vsuall with Nuns then with others.

These I hope may suffice to shew the estate of the Age last past. For (if according to the old saying, *A word be enough to the wise*) by these the learned Reader may conceiue of the rest. For albeit we haue spoken nothing of the gluttonie and drunkenness of those times, yet we may not thinke that whoredome was without these two companions, especially considering what the old prouerbe saith, *Sine Cerere & Baccho friget Venus.* And the Greeke verse saith prouerbiually, that when the belly is full, the mind is among the maides. Which agrees well with the French prouerbe, *Après la paise, vient la danse: After banquetting follows chambering.* *Quid* also saith, *Non habet unde suum paupertas pascat amorem.* And we may assure our selues, that there was no manner of costly or sumptuous attire, no fond, fantastical, gaudie, or garish fashion, which the wit of man or the wickedness of the time could inuent, but was then in vse. For *Oliuer Maillard* is at hot as a toft with Attorneys wiues, who (notwithstanding their husbands poore estate, hauing not after they haue payd for their offices so much as twentie shillings a yeare left them) are as stately as Princesses. *Menot* also is round with them, telling them that there need no other flags to display their folly, but their fans and verdingales: but especially for that they did not hide that which modestie wold haue covered. *Fol. 61.col. 2. Forsi uenies mulieres quæ aperitis pectora vestra ad ostendendum mamillas.* *Menot* also taketh on like an oyster-wife, for that they wore their gownes so open before, that a man might haue almost seene their bellies. And he reproveueth them sharply for sundry like vnseemly and vnciuill behaviours: especially for this: If my mistress (saith he) be at Church, and there come in some gentleman-like man, to keepe the custome of gentilitie, she must rise vp amongst them all, and giue him a lick on the lips, though it be in the Sermon or prayer time, when euerie man is deepe in his deuotion. The diuell (saith he) take such fashions. *Ad omnes diabolus talis modus faciendi.* But it is now high time we should heare how these preach-ers say Church-men their lessons, or rather how they reprove them and giue them the gentle correction: if the reproofe of the meane may take place with the mightie: and if their loud cries and shrill voices lifted vp like so many trumpets, may pierce the eares of these deafe adders, better stopped then euer were *Vhyssers*, least hee should heare the melodious harmonie, or harmonious

nious melodic of the Syrens song, to vse the phrase of our descanting and Pindarizing Poets.

## CHAP. VII.

*Of certaine vices reproued in our good Catholickes by the aforesaid Preachers.*



Hat I may performe my late promise, I must bestow this Chapter vpon my Masters of the Popish Clergie: beginning according to my former method, with thest whoredome; yet not forgetting their secret thefts and cunning conueyance; whereby they were wont to maintaine themselves in their dissolute demeanour and loose life, as they do at this day. First then let vs heare *Oliuer Maillard* (doing him this honour, as alwayes heretofore, to giue him first audience.) *Fol. 327.col. 1.* Haue you any of those great men here, whose wiues make them weare homes? Yes, there is store of such: so that we may well say, the Cuckoes song is now come into the Popes Court. But before we come to Prelates, let vs heare how he layeth out the knauery of poore Priests and simple Sir *Johns*. They heare (saith he) womens confessions, and knowing who they be that vse the occupation, they runne after them. Which puts me in mind of that which I haue read of certaine Priests who would gladly haue brought vp this custome, that the poore penitents which came vnto them for absolution, should shew them those parts of their bodies wherewith they had offended. I returne to *Maillard*, who hath these words vsuall in his mouth: *Sacerdotes concubinarij, or fornicarij, as also, religiosi concubinarij.* He further speakes against such as keepe them in their chambers *à pain & à pot*: as *fol. 61.col. 3. Sūntne hic sacerdotes tenentes concubinas à pain & à pot.* In stead wherof *Menot* saith *à pot & à cueillier*. To returne to Prelates, against whom *Maillard* inuyceth, *fol. 22.col. 4.* O ye infamous damned fat gorbellies, written in the diuels manger-booke, theeues, and Church-robbers, (as Saint *Bernard* saith) do ye thinke that your founders gaue you your liuings to do nothing but to hunt whores, and to shoote at short butts? And *fol. 107.col. 1.* And ye my Masters of the Clergie, that spend your benefices vpon horses, hounds and whores. He addeth also *Hysirones*. Likewise *pag. 84.col. 2.* Aske S. *Stephen* if he went to heauen by leading such a life as you do, making great cheare, euer feasting and banquetting, giuing the goods of the Church and Crucifixe to harlots; keeping hounds and hawkes with the goods of the poore: It had bene better you had neuer bene borne, then that you should leade this loose, lazie, and licentious life. Where he likewise addeth *Hysirones* after meretices. All men know the signification of this *Latin* word; but because both he and his fellows deale with the *Latin* as they thinke good, vling words artie-verse and kim-kam, I doubt whether by *Hysirones* he meant not *meriones*, which will appeare to be more probable, if we consider the practise vsuall at this day. In another place he saith that Prelates haue no table talke but of obsemitie and ribaldrie. And he is the man (if my memory faile me not) who saith, that whereas Prelates in times past gaue mony towards the marriage of yong maides (which were monileffe and friendlesse) they contrarily suffer them to play the strumpets vnder their noses, making them get their dowries by the sweate of their bodies. But let vs heare what Goodman *Menot* saith (who curieth the cockcombs

44  
of those gallants as well as the best of them.) *Fol. 144. col. 2.* I say the like *de ancillis sacerdotum*, quibus non licet dare hoc sacramentum Eucharistia; quod certe non sunt de grege Dei sed Diaboli. And *fol. 82. col. 3.* Est filia seducta, quæ fuit per annum inclusa cum sacerdoti cum potu & cochleari, at bed and board, hodie venit, &c. And in another place he saith, that when souldiers entred any towne; the first thing they sought for was the Curates (or Parsons) Lemman. And they might haue done well (as farre as we may gather by his words) to haue giuen warning from one end of the towne to the other: *Looke to your plackard Madame (or Mistris) for feare of these Prelates.* For ouer and besides those which they kept at home, they had customers in euery corner of the towne. Albeit they tooke greatest sport in making Counsellors were the hornes. But here was the iest, that great rich men had euer one Prelate or other for their gossip: the goodman taking him for his sons godfather, who (vnknowne to him) was his father. Where note how in his copper *Latin* he calleth the committing of whoredom with a Bishop, *facere placitum Domini Episcopi*: to do my Lord Bishop a pleasure: as *fol. 18. O Domina quæ facitis placitum Domini Episcopi.* And *fol. 110. col. 2.* If you shall aske how this child being but ten yeares old, got such a liuing: they will answer you fhaight, that his mother was very familiar with the Bishop, and for kind acquaintance *dedit ei.* He further mentioneth a cunning sleight practised by these sir *lobns*, to haue their pleasure of those with whom they were in loue, that their manner was (if no other occasion were offered) to inuite them to a feast among other modest maids and matrons. Last of all he sheweth that Prelates in his time had both maids and matrons, both wiues and widows, at command. We haue already heard how *Mail-lard* (after Saint Bernard) calleth them theues, and Church-robbers. Let vs now heare what *Atenor* saith of their thefts and simonies (though men now a dayes make but a ieast of such finnes.) First then, *fol. 70. col. 1.* he saith, *O Domini Ecclesiastici, qui roditis ossa mortuorum, & bibitis sanguinem Crucifixi, audite.* And *fol. 5. col. 3.* Non est cauda Prælatorum, qui hodie post se ducunt canes, & mangones indutos ad modum armigerorum, sicut *Suyntes*: qui nullo modo curant de grege sibi credito. And straight after, *Quid dicitis, Domini Ecclesiastici & Prælati, qui comeditis bona biniu pauperis qui pendit in cruce, ducendo vestras vanitates?* And *fol. 132. col. 1. O si non viderentur magni luxus, great brauery, simonie, magna usura patentes, notoria luxuria, quæ sunt in Ecclesia, populus non esset scandalizatus, nec vos imitaretur. O qualis rumor! dico secundum puram veritatem:* O what a notorious shame it is! I say the plaine truth of it: *Mille Prælati sunt causa quod pauper & simplex populus peccat, & quarit infernum:* that the poore people sinne, and are damned *ad omnes diabolos.* And *fol. 118. col. 1.* he sends the dealing of all those Prelates packing to the diuel, in the fence that men are wont to praise them for good husbandry. *Tunc* (saith he) *si aliquem eorum vis laudare, hoc modo laudes, Est bonus pater-familie,* he is a good husband: bene aliter facit quam suus prædecessor. *Ad omnes Diabolos tale menagium. Menagium pro animabus est magis necessarium, & principale.* And speaking of their election, *fol. 93. col. 1.* Videmus quod hodie intrant Ecclesiam ut boues stabulum, cornibus eleuatis: ut multi qui intrant non per Spiritum sanctum, sed vi armorum, & strepitu armigerorum & militum: by force of armes and dint of sword. Likewise *fol. 110. col. 1.* Sed unde prouenit hoc? quia certe Spiritus sanctus est hodie expulsus de concilio, synagoga, & capitulis Episcoporum, & electionibus Prælatorum. Quia, ut videtur, hodie puero decem annorum datur parochia in qua sunt quingenti ignes: & pro custodia assignatur quandoque a Courtier, vnus nobilis curia, qui post Deum nil odit nisi Ecclesiam. Hec, Demisit quomodo hodie dantur beneficia Ecclesiastica. Si quisvis quomodo puer iste habuit

*habuit beneficium: sciunt responsum, Mater sua erat familiaris cum Episcopo,* his mother was very familiar with the Bishop, and for acquaintance sake *dedit ei.* Nam hodie versificatur & completur Prophetia *Esaie 3.* Populum meum exactores sui spolauerunt, & mulieres dominate sunt eorum. Videmus hodie super mulas, habentes duas Abbatis, duos Episcopos (Anglicè two crosses, two myters) & adhuc non sunt contenti. As also in another place, And you gentlewomen (saith he) that do my Lord Bishop the pleasure you wot of, and then you say, Oh, oh, he will do my lonne a good turne, he shall be the better provided for by some benefice or Ecclesiastical dignitie. Also *fol. 111. col. 2.* Quod hodie non dantur beneficia, non, non, sed venduntur. Non est meum dare vobis. Antiquitus dicebantur Præbende, à Præbendo, præbes: sed hodie dici debent Emenda, ab Emo, emis, quod non est meum dare vobis. Which conceited allusion puts me in mind of that which he hath, *fol. 100. col. 4.* Secundo erit Prior, Abbas, Cōmendatarius, & potius comedatarius qui omnia comedit. Moreouer, he oftē reproues and censures them for simony (to which we may referre certain particulars spoken of before) as *fol. 94. col. 1.* Nonne reputatis simoniam quando pro Episcopatu valente nouem millia, facitis fasciculum plurium beneficiorum ascendentium vsque ad summā nouem millium, & datis hoc pro recompensa? Ad omnes diabolos tales recompensa. Likewise *fol. 8. col. 3.* Sic isti Præbentarii qui habent illas dispensas ad tria; inō ad quindecim beneficia, & sunt simoniaci & sacrilegi: & non cessant arripere beneficia, incompatibilia: idem est eis. Si vacet Episcopatus, pro eo habendo dabitur vnus grossus fasciculus aliorū beneficiorū. Primò accumulantur archidiaconatus, abbacie, duo priuatus, quatuor aut quinque præbende, & dantur hæc omnia pro recompensatione. And *fol. 100. col. 2.* Dic de abusibus qui sunt quando isti qui habent beneficia, dant illa fratri uxoris, vs illa portionem hereditatis fratris habeat. I may not here forget what he saith (*fol. 124. col. 3.*) concerning Monkes, viz. how they are euer following one suite or other in the pällace at Paris: so that of foure you meet with, iij are a wonder if one be not a Monke. And if you aske them, what businesse they haue there: One Clericus will answer, Our Chapter is in suite with the Deane, the Bishop, &c. and I dance attendance vpon these Counsellors for this end. And thou maister Monke, what doest thou here? I pleade for an Abbey of eight hundred pound rent for my Lord Abbot. And thou white Monke? I pleade for a small Priory for my selfe. And you beggerly Monkes, that haue neither land nor liuing, what do you ineking here? The King hath granted vs salt, wood, and the like, but his officers denie to giue them: or such a couetous or enuious Curate denies vs buriall, and will not suffer vs to performe the will of one lately deceased: so that we are enforced to repaire to the Court to seeke redresse.

*Barelete* indeed doth not so often inurigh against these two vices of *Cleric* men, as his fellowes. But elsewhere he telleth vs a very merry tale of a *Valentin* doctor, who being taken with a filthy drab at vnawares in the very fact, and that by her mistress, and *Barelete* (then preacher in *Parice*) whom she had sent for to see this sport, and being admonished of this so hainous and scandalous sin, made no other answer, but that he was so deepe in loue with this dirtie dröle, that he knew not what to thinke or say of himselfe, whether he were a man or a beast. He further cries out against Nunnes for pestering the world with a broode of ballard bias, whereof his fellowes speake nothing to my remembrance. Holbeist *Pontanus* tells vs in plaine termes of certaine Monasteries of Nunnes at *Valentin* in *Spain*, which differ nothing from stewes. And least any should suspect me of falsification or forgery, I will alledge his owne words, as they are to be found in his treatise *De Immunitate*, cap. 17. *Valentin* in Hispania citiorie, adeo quadam facta, & restallata, Monasteria,

*naſteria, ita quidem paſent amatoribus, ut inſitar lupanariorum ſint.* Moreouer, diſcourſing in general of Nunnes, he ſaith, that they either kill their children in the wombe by certaine potions, or elſe ſtrangle them as ſoone as they are borne, and after caſt them into priiues.

## CHAP. VIII.

*How the foreſaid Preachers haue diſcouered certaine abuſes in Popiſh doctrine, and of the couetouſneſſe of the Popiſh Cleargie.*



Ve (to omit the looſe liues of our good Catholickes) the foreſaid Preachers diſcouer certaine errors in doctrine (though themſelues were greatly ouerſeene in ſundry things, ſo that we may well iudge of them according to the proverb, He that hath but one eye is king among the blind:) where note, that they are ſuch errors & abuſes, as helpe to keepe their kitchens hot. Firſt then *Maillard* is full of inuectiues againſt pedlers of relickes, as *fol. 25. col. 3. Eſtis hic Domini bullatores & portatores reliquiarum?* And *fol. 25. col. 3. Dixi hodie mane de lingua fraudulatoria, & credo quod iugling Gipſies Anglice portatores reliquiarum, caphardi, & menſuratores vultuum imaginum ſape comedunt de iſto paſtillo.* Alſo *fol. 37. col. 3. Eſtis hic portatores bullarum? numquid linis auditors vestrors ad capiendae buſſas eorum?* Likewiſe *fol. 45. col. 1. Et vos portatores reliquiarum & indulgentiarum, numquid iactatis vos de malis quaſi faciis in villagijs?* But before I proceed to a further point, I will giue a ſhort expoſition of this word *paſtille*, that is, *paſſie*, and that out of the author himſelfe. We are therefore to know, that it hath relation to a tale that he told *fol. 24. col. 4.* It is reported (ſaith he) that the diuell being very ſicke vpon a time, his Phiſitians asked him to what his ſtomack would beſt ſerue him, to freſh water fiſh, or to ſea-fiſh: He answered to neither. Whereupon they asked him if he had a mind to porke, bieſe, or veale: He answered, No. Well then (ſaid the Phiſitians) haue you a ſtomacke to chickens, partridges, or veniſon? He answered, that his ſtomack could not away with them no more then with theſe: but that he would gladly eate of that meate which women eate of when they lie in childbed, to wit, of a paſtie of tongues. Whereupon they asked him with what fauce he would eate it. I would haue them (ſaid he) firſt fried, and then baked. I leaue the deduction and application hereof to thoſe that haue the book, ſeeing I haue quoted the place where it is to be found. But thoſe that haue heard the chat & prating of theſe goſſipping houſwiues when they ſit by a warme fire, may eaſily gueſſe how their tongues wag when they are bathing themſelues in a warme bath of a woman in childbed: which is a circumſtance worthy the noting. For verily it is not probable, that their tongues ſhould then be frozen, at leaſt wiſe I dare giue my word for the good wiues of *Paris*, who call their ſeates *cacquettoires*, that is, *ſatling benches*, where ſitting together after they haue finely fetcht ouer their husbands, brethren, ſiſters, kinſmen and friends (yea and their louers alſo who are now called *ſeruants*) at laſt fall ſoule among themſelues, giuing each other ſuch priiue nips and croſſe blowes ouer the thombes, that their husbands are hornified thereby. But now to the matter againe (leſt it be ſaid that women make me forget my ſelfe) yet ſo as I will not giue them a finall farewell: for the fact whereof I am about to ſpeake (reproved by *Maillard*) concerns them very nearly, viz. that notwithstanding the gloſſe affirme, that if a

prieſt

prieſt be found kiſſing a woman, we muſt ſuppoſe he did it to print a bleſſing vpon her lips: yet we may in charitie iudge that it is a preparatiue to initiate them in ſome other myſtery, eſpecially if they be alone, and in a ſuſpected place. He ſpeaketh alſo very boldly (for thoſe times) againſt Indulgences and pardons: yet ſo as a man may well perceiue he ſpeaketh not all he thinketh. In the meane time he ſtatly condemneth theſe pedlers of pardons (whom he calleth in another place *bullatores*) for ſaying, that if they were perſwaded that their aunceſtors had not bought Popes pardons (meaning ſuch pedlary ware as they had in their packes) they would neuer pray for them. Among other things he ſaith, *An creditis quod vnus magnus vſurarius, plenus vitijs, qui habebit mille millia peccata, dando ſex albos trunco, habeat remiſſionem omnium peccatorum ſuorum?* Certè durum eſt mihi credere, & durius predicare. He further reprobeth ſuch as preached onely for gaine, Are you here my maſters (ſaith he) you Lent preachers, who preach onely in hope of gaine: and when you haue gotten a round ſumme, ſay on Eaſter day, that you haue had a good Lent: Where he compares them to adulterers for this reaſon: *Adulteri enim de malo concubitu recipiunt prolem: ita & vos pecuniam.* And *Fol. 331. col. 1. Videte magiſtri venerandi, habuiſtis bonum quadrageſimale, lucrati eſtis centum francos, congregaſtis multum, vos reddetis computum.* He complaineth alſo that the Church-men ſell the diuell and all, in reſuſing to bury one in the Church vnder a frane. I returne to *Menot*, who calleth thoſe pedlers of relickes *portatores rogationum*, whom *Maillard* calleth *portatores reliquiarum, & indulgentiarum, & bullatores*. It is (ſaith *Menot fol. 131.*) the practice of theſe pedlers to make poore widowes beleue, that they and their family ought rather to ſtarue for hunger, then to want their pardons. In like manner *Fol. 174. col. 3.* Shall I ſpeake a word for all: Diuines neuer medled with theſe pardons, or very little. And preſently after, None preach them but theſe falſe Friers, who adde infinite thereto, to decieue the people: and being in tauerne, keepe reuell rout, as though they were yong diuels, talking of nothing but of dallying and whoredome. Further, the ſaid preacher (*fol. 12. col. 4.*) makes mention of certaine cheaters, who hauing pawned their relics in a tauerne, ſhewed the people a brand, and made them worſhip it, as being one of thoſe wherewith Saint *Laurence* was broyled. But of this more hereafter. *Barelete* alſo (as I remember) reprobeth certaine abuſes, though very briefly, rather pointing at them, then dwelling long vpon any point. Neither are we to wonder that he and his fellowes ſhould let ſo many abuſes go ſcotfree, vntouched, and vncenſured. It is a wonder rather they could diſcover any, conſidering the courſe they tooke. Howbeit we are to obſerue this one thing, that whatſoever the ignorance of former times hath bene, the doctrine, which tended directly to keepe the kitchen hot, hath euer bene ſuſpected. Whence it is that ſome (euen of our good Catholickes) could neuer be brought to put any confidence in ſuch pardons: for that they conſidered (albeit they ſhould haue aſcended higher, and fought peremptory proofes) that if they tooke place, men ſhould buy out the pardon of their ſinnes at too eaſie a rate. Thus we ſee what the doctrine is, which tends directly to keepe their kitchens hot. And in very truth there is no one concluſion in the Romiſh religion which pointeth not this way, though ſome more directly, others more obſcurely. How euer it be, our old prouerbes do ſufficiently blazon the couetouſneſſe of our good Catholickes. But this enſuing beſt of all:

*Trois choſes ſont tous d'un accord,  
L'Eglife, la Cour, & la mort.  
L'Eglife prend du viſ, du mort:*

*La Cour prend le droict & le sort:*

*La mort prend le foible & le fort.*

That is,

*There be things three do well agree,*

*The Church, the Court, and destinie.*

*For none will ought to other leave:*

*The Church from liue and dead doth reane:*

*The Court takes both the right and wrong:*

*And death takes both sheweake and strong.*

There is also another prouerbe which saith, that three things are *unsaisable*, *Priests*, *Monks*, and *the sea*: whereof *Barelete* puts me in mind when he saith, *Presbyteri, & fratres, & mare nunquam satiantur*. Howbeit I haue heard old folkes name these three, *Priests*, *women*, and *the sea*. And verily Monkes may well be comprised vnder *Priests*.

## CHAP. IX.

Wherein is declared, that by how much the wickednesse of the last Age doth exceed the former, by so much ours doth surpass the last: notwithstanding that vices are better detested, more sharply censured, and more severely punished then euer they were.



E may perceiue by the complaints taken vp by the foresaid Preachers, that they saw the world in the wane, waxing dayly worse and worse. For it is not to be thought but that they omitted fundry grosse and hainous sinnes which rained in those dayes, either because they knew them not, or remembred them not. For we may well thinke, that men in those dayes were not onely good guardians, in keeping the vices whereof their ancestors left them inheritors, but improvers also in increasing their stocke by adding of new. And verily I must confesse that I haue not reaped so great a haruest, nor gathered so plentifull a vintage out of their workes and writings, but that many gleanings and after-gatherings remaine behind for such as haue moe idle houres then my selfe. For who so shall diligently peruse the Sermons of these three Doctors, shall find that I haue omitted a number of notorious and prodigious facts, which haue bene discovered in part by ancient Poets. For prooffe hereof, consider what *Menot* saith: The sonne would plucke out his fathers eyes to enioy his goods. And I perswade my selfe that this booke in which children studie least, and which grieveth them most, is the life of their fathers (where he alludes to a booke called *Vita Patrum*, written of certaine Ancients who were thought to haue led a strict and holy life.) And a little before, Alas, how is it possible to find friendship among enemies, when loue is not to be found among kinsmen? nor not betweene parents and children, brethren and sisters? Now that this sinne is of great standing, may appeare by *Hesiod*, whom *Ouid* hath thus expressed:

*Viniuit ex rapto, non hospes ab hospite tutus,  
Non sacer à genero, fratrum quoque gratia rara est.  
Imminet exitio vir coniugis, illa moriti.  
Lurida terribiles miscent aconia nouerca.*

Which

Which *Menot* hath thus turned:

*On vit desja de ce qu'on emble & oste,*

*Chez l'hostelier n'est point assenré l'hoste:*

*Ne le beaupere avecques le sien gendre.*

*Petite amour entre freres s'engendre.*

*Le mari s'offre à la mort de sa femme,*

*Femme au mari semblable dissemble.*

*Per mal-talent les marastres terribles*

*Meslent souvent venins froids & horribles.*

That is,

*All liue on spoile. One where the marie guest*

*Suspects his falsher host. Elsewhere the sonne*

*His second fasher feares. Nor can one brest,*

*One wombe, shield brothers from dissention.*

*The faithlesse wife conspires her husbands bane,*

*And he in fell reuenge seeks hers againe.*

*The cruell step-dame deadly poison brues &c.*

He afterwards speaks of children, who abhorre to studie or trade in the booke called *Vita Patrum*.

*Filius ante diem patrios inquirat in annos.*

That is,

*The sonne for raising of his owne estate,*

*Wisheth his father dead ere naturs date.*

True it is indeede, these words *For raising of his owne estate*, are not in the *Latine*: howbeit they are added very fitly to make vp the sence, as any man may perceiue: and they accord with that of *Menot*, that children would plucke out their fathers eyes to enioy their goods. And as they complained in old time of other vices, so of the neglect and want of iustice. For this is an ancient prouerbe (if we regard the sence rather then the words) *Greater theenes hang the lesse*: agreeable to that of *Iuuenal*:

*Dat veniam Cornis, vexat censura columbas.*

That is,

*Poore Doves are payd, whilst Ravens scape free.*

And it sutheth well with the saying of that famous Law-giuer *Zaleucus*, that lawes are like to cobwebs: for as small flies are caught in them, when as the greater breake through them: so poore people, or such as cannot pattle apace, are insnared in them; whereas the rich, or such as haue glib tongues, breake through them by force: not vnlike to that in *Terence*:

*—quia non rete Accipitri senditur neque Miluio,*

*Qui male faciunt nobis, illis qui nihil faciunt, senditur.*

*Quia enim illis fructus est, in illis opera laudatur.*

Which is spoken by a smell-feast (or good trencher-man) called by this Poet a Parasite, who hauing boasted that he did strike and beate whom he listed, and plaid the pike in a pond, and that none durst once quinch or speake a word against him, being demanded the reason of this so great boldnesse, answered, because he net is not spread for the \* Sacre or Kite which annoy vs, but for those harmless \* Alsaken birds that do not hurt vs: for there is some profite in these, as for the rest it is but labour lost. The Poet indeed (which I speake only by the way) useth a word, which (as some are of opinion) signifieth all kind of haukes, whether sparrow-haukes,





no not among brethren, nor yet in children towards their parents: doubtlesse there was lesse in *Ouids* time, and much lesse in the ages following; and least of all in this wherein we liue. And if charitie did waxe cold in former times, it is now altogether frozen: if iustice did then halt of one foote, she now halteth downe-right of both. If she had then but one eye, she is now starke blind. If she was deafe but of one eare, she is now as deafe as a doore naile (I speake according to the old prouerbe, *There is none so deafe as he that wil not heare*: to which we may adde this, *There is none so blind as he that wil not see*.) And whereas she then tooke onely with her hands, she now taketh both with hands and feete: and whereas brauery and effeminatenesse in attire, lasciuiousnesse in speech and behauiour, and all such vices as are fore-runners of greater mischiefs, went but on foote and slowly, now they go on horsebacke and in post. All which notorious and grosse finnes we may assure our selues are now in the ruffe, and (as it were) in the Aprill of their age, (whereas the former were but in their winter:) having so much more vigour and strength now then they had in former time, as trees and plants haue in the spring time, then in the winter season. The truth of all which shall be demonstrated hereafter in particular.

Now we haue so little cause to complaine of the want of Christian reproofes, instructions, reprehensions and admonitions, or to iudge it to be the reason of the loosenesse and leudnesse of our times, that if we consider the great mercie and fauour of God towards vs in this behalfe, we cannot but wonder how the impietie of men at this day should any way come neare that of our auncetors. For where is the preacher now to be found (though many do nothing but flatter and bolster men vp in their finnes) who if he should say in open pulpit with *Oliner Maillard* (*fol. 323. col. 2.*) that whores ought to be tolerated, would not be afraid least little children would spit in his face? Or where is the man to be found, that dare maintaine that damnable paradoxe, which Priests (as he saith) defended in his time, That a woman killing the child in her wombe, did not commit a mortall sinne? And albeit it hath euer bene an odious, and so consequently a dangerous thing, to reprove sinne (as we may see in *Atenot*, who complaineth that Preachers in his time were threatened with a red hat, and that they should be made Cardinals without going to *Rome*, for preaching the truth; like *John Baptiss*, who for bringing the truth to *Herods* Court, left his head behind him) yet it was neuer halfe so dangerous as at this day. And though flatterers, who are naturally caried with a helish hatred against such as reprove and censure sinne, swarme in greater multitudes then euer they did; and though the number of such as dare not speake the truth (for feare of hard measure, losse of goods, or future hopes) be as great as euer it was: notwithstanding vices are better detected and more sharply censured by preaching and writing, then they were in the dayes of our forefathers; which as it serues to aggravate our finnes the more, so it will make vs culpable of greater damnation when we shall giue vp our account at the generall audite.

Touching the last point which I propounded to intreate of in this Chapter (to wit, that God punisheth sin more severely at this day then he did in former time) because it deserues a larger discourse, I will here onely adde this one thing, that he which hath no sense nor feeling thereof, is neither *French-man*, *Italian*, *Spaniard*, nor *Germaine*, but in the shape of a man, a very beast.

*How that the foresaid Preachers haue left sundry vices untouched and uncorrected.*



Efore I make a comparatiue estimate of the leudnesse of former times with the loosenesse of our owne, it will not be amisse to consider whether the foresaid Preachers (whose testimonies I haue alledged) haue omitted any particular, through obliuion, or otherwise. First then *albeit Oliner Maillard* and *Atenot* (his punay) lay little or nothing of incests, sodomies, and other prodigious vices, as murdering of father and mother, of wiues murdering their husbands, and husbands their wiues, parents their children, one brother another, and one kinsman another; we may not therefore thinke but that those times were stained with these finnes: or (to speake more properly) that such infection which had continued festering so long, did then cease. I say which had continued so long, considering what we reade, not only in prophane Antiquitie, but especially in the Sacred history, of these and the like vices. For it fareth not with God as it did with the law-giuer *Solen*, who being told that he had not prescribed what punishment should be inflicted vpon parricides (there being then a malefactor taken who had murdered his father,) answered, he could not enact a law for the punishment of such a fact, as he could not imagine any man would so much forget himself as once to commit. The case I say is farre otherwise with this great law-giuer, who seeth the most secret and hidden thoughts of mens hearts, and the motions of their minds more clearly then we see the feature of their faces. Neither may we thinke that any age hath bene free from such prodigious vices, but that they were euer extraordinary in respect of other finnes, as also more rare in some countie and ages then in others. And I here protest, it much misliketh me to enter discourse of such an argument. But as he who undertakes to extoll the prowesse of *Achilles* above that of *Hector* or *Aiax*, is not to omit any of their heroicall exploits if he would haue *Achilles* more renowned and extolled to the skies: so considering the end of this discourse is to shew that the viciousnesse of our time is a perfect patterne thereof, being compared with that of the age last past (which notwithstanding surpasseth I suppose all former generations) I should not escape the sharpe censure of iust reprehension, if I should discharge one of these ages of some vices, the more to loade the other: or if I should go about to keepe the credite of the one entire and inuiolable, by cracking the credite of the other. For as for the rest, I grant that though it was the will of God such prodigious finnes should be recorded in holy Scripture; yet it is so much the better, by how much we speake or thinke the lesse thereof. And as for sodomie, I am easily drawne to beleue, that the former Preachers were very sparing in speaking thereof, lest they should open a gap to mens curiositie which is naturally exorbitant in this kind. The more knaues are the Priests, who in their auricular confession (as they call it) stir the minds and awake the spirits of their confessionists by their interrogatories, occasioning them to muse vpon such matters, and to feed their fancies with such facts, as otherwise they would neuer haue dreamed of. For mine owne part I confesse, that for this very reason I haue had much ado to perswade my selfe, that swinish Sodomitcs and beastly buggers should be executed publicly. True it is, sundry weightie reasons may be alledged on both sides; but I hold me to that which I see practised in well ordered ciues. Further-

more, the reason which moues me to thinke that sodomie was not then (in all probabilitie) so common as at this day, is, for that there was not such resort into those countreys where it is made a trade and occupation as at this present. For prooffe hereof if we consider who those French-men be that giue themselves to such horrible and hellish sinnes, we shall find that most of them haue bene in *Italie* or *Turkie*, or (not to go out of *France* to seeke them) haue frequented their companie, at leastwise haue familiarly conuersed with their schollers. For albeit *Athenians* tell vs in his thirteenth booke (which I remember I haue read elsewhere vnder the name of *Hermippus*) that the *Celtes* in his time, notwithstanding they had suier women then other Barbarians, were addicted to this sinne: yet (God be thanked) before we could speake so good *Italian* in *France*, there was (almost) no speech of this villanie, as I haue heard of diuers old folkes. And verily it is more pardonable in *Italians* then in *French-men* (if pardonable in any,) seeing that they (who for the most part call it but *peccatillo*) are nearer their sanctities who do not only giue a licence for it by way of permission, but a president also by way of example, as hereafter shall be shewed. Notwithstanding the words wherewith we expresse such diuellish and damnable dealing, being borrowed from the *Italian* tongue, are a pregnant prooffe that *France* learned all the villanie it hath of them, though it were hard to say from what particular place. For this is a common song in *Italie*, current in euery mans mouth:

*Siena si vanta di quatro cose,  
Di torri, & di campane,  
Di bardasse, & di putane.*

Or thus,

*Siena di quatro cose e piena,  
Di torri, &c.*

That is,

*For these foure things Siena looks so hie,  
For towers, for bells, for whores, for buggerie.*

But Maister *Pasquin* sheweth plainly in sundry of his Satyres, that notwithstanding that proverbe, *Rome* in regard of the third particular ought to go before *Siena*, as where he saith,

*Sed Roma puero non licet esse mihi.*

And were it but onely for the reason I haue now alledged, he cannot endure (and surely not without cause) that *Rome* should be deprivied of this honour.

Touthing incests, *Italie* (no doubt) will afford vs better store of examples then any other countrey; whether we speake of this age, or of that of the former preachers: which we shall the better perceiue, if we shall consider the diuellish proverbe which is there so common of fathers who haue marriageable daughters. But if I haue well obserued, there are more incests committed by Lords or men of note, then by meaner persons: which puts me in mind of that which is recorded by *Pontanus*, how that *Sigismondus Malatesta* Lord of *Romagniola*, had a child by his own daughter. True it is that other prodigious villanies committed by the same man (if he may be called a man) and registred by the foresaid author, will make vs lesse to wonder herat. For he reporteth how that he would haue abused his owne son *Robert*, and that he had made a buggering boy of him, if he had not drawne his dagger at him, and so escaped. As also how that being desirous to haue his pleasure of a vertuous *Germaine* Ladie that trauelled through his countrey to *Rome*, and perceiuing that he could not work her to his will, he cut her throate, and afterward

satisfied

satisfied his lust. What can a man now find in *Herodotus*, I say not incredible, but hard to be beleueed? But it shall not be amisse to pause here a little; and to listen to that which *Pontanus* addeth after the narration of the incest committed by this wicked wretch. For he alledgeth two examples well worthy the noting, of a certaine naturall honestie which is to be found euén among beasts, which condemneth such prodigious practises among men. The first is of a little bitch he had, which would neuer suffer her whelp to line her. *Nunquam* (saith he) *passa est mater à filio suo iniri, & quamvis meū à pueris comprehensa teneretur, nihilominus ea mordicus pueros à se reiecit, & in filium illata, illum dentibus male habuit.* The second is more strange; of a Mare that would not suffer her colt to couer her, but hauing bene at the last couered by him (being disguised with a skinne of another colour, & by other deuises,) after she once perceiued it, forsook her meate for very grieft, and died shortly after: which (as he saith) was told him by one *Iohn Pingsmille* an *Italian* Marquesse, whose the Mare and colt were. These be the two examples alledged by *Pontanus*, a man of so great credit, that I did not sticke to relate them vpon his word, albeit I am not ignorant they should be accounted of many but fond and fabulous: which (it seemeth) himselfe foresaw, and therefore vseth this preface in the narration of the first example, *Reseram quæ ego ipse ex aduerso & vidi, & testor, & persanctè etiam iuro*: and for the second, he alledgeth his author of whom he heard it. But seeing that incests are extraordinary sinnes, why should we not thinke that God would oppose the extraordinary honestie which is to be found in certaine brute beasts, to such villanie practised by men, to condemne the reasonable creatures by the vnreasonable? Neuertheless I report my selfe to the thing as it is, especially considering the *French* proverbe doth not account him a good dog that keepeth his kind. There is yet another kind of incest, according to those who haue bene of opinion, and are euén at this day, that Nunnès are holier then other women: and verily it may seeme, that sith they keepe the same place the *Ve-sal* virgins did in old time (in the iudgment of such as call them by no other name in *Latin* but *Ve-sales*) we should call the whoredome committed with them, incest; and that he which deslouereth them after they haue once vowed virginity to God (or to such or such a Saint) were a sacrilegious person; I grant the one, but not the other. I grant (I say) that forasmuch as this doughtie deuotion is borrowed from the heathen, the word incest, whereby they were wont to expresse such a slippery trick committed with a holy Nunne, may be kept, and that (to speake as heathen do) it may be called incest: but I denie that he that desleth a Nunne is a sacrilegious person, to speake as Christians do. For hereupon it would follow, that such virginity should be a holy consecrated thing; and to the end it might be holy and consecrate, necessary it is, that either God or the Saint to whom it was vowed, consecrated or dedicated, should declare by solemne couenant and stipulation that he did accept thereof. But how can they accept of that at the hands of a Nunne, which she cannot giue? Or what reason is there she should offer that to which she hath no right? And if continencie be a special gift of God, how can any votary vow perpetuall virginity either to God or the Saints? Without a warrant from him so to do? To conclude then, certaine it is that he that knoweth such a vow of virginity and single life to be but an abuse, and consequently that a Nun is no more holy then another woman. If he deslouer her, he committeth neither sacrilege nor incest: whereas being otherwise persuaded he committeth both, in regard of conscience. And therefore the tyrant *Dionysius* was a sacrilegious person for robbing and spoiling of his Idols, which he was bound (according to his

gion) to haue holden for gods; whereas one of another religion holding them to be but Idols, should haue bene but a simple thiefe. And doubtlesse the folly which is committed with a Nunne, after she hath once lost her virginity, because that of holy (according to her religion) she is made profane, is neither incest nor sacrilege in regard of either partie. Another difficultie remains to be discussed, viz. whether a holy Monke hauing deflowered a holy Nunne, ought to be accused thereof or not? But leaving the deciding of this question to the next Council, I will only adde this one thing, that our kind Catholicks are not (it seemes) of this opinion, considering what small conscience they make hereof. The like I may say of those who were wont to lodge Nuns neare vnto Monkes, that (as good fellows speake) the baine might be neare the thrashers. How euer it be, it appeareth plainly by that which hath bene alledged out of *Pontanus*, that Nunneries were little better then stewes in the time of the former Preachers.

Touching the sinne against nature (of which I speake remembering my former protestation) we haue examples euen of those times. For the foresaid *Pontanus* writeth of a *Brittan* who had the companie of an *Asse*, whilest the French King *Charles* the eight held *Naples*.

It were also easie to alledge moderne examples of wiuers murdering their husbands, and husbands ther wiuers: as also of brethren and nearest kinsmen embrewing their hands in one anothers blood: and of children murdering their parents, and parents their children, though this be more rare then the former. When husbands murder their wiuers, or wiuers their husbands, they do it (for the most part) of spite or rather rage and madnesse caused by breach of wedlocke. For as *histricks* make mention of diuers men who at the very instant, and in *ipso facto* (as we say) haue taken reuenge of their wiuers who had played false with them: So they make report of women, who for the same reason haue wreaked their malice vpon their husbands, some by poison, others by other meanes; as we read in *Baptista Fulgencius* of a woman neare to *Narbonne* who in the night cut off her husbands priuities because he had defiled the marriage bed. Notwithstanding the occasion of some murders proceeds from both parties, desiring to enioy their vnlawfull lusts with greater libertie. The cause of fraticide, or murders committed by one brother vpon another, arise for the most part from hence, in that they cannot agree whether of them should remaine absolute Lord; and so are enforced to decide their right by dint of sword, whereof we haue very auncient examples in the two *Theban* brethren, *Eteocles* and *Polynices*, in *Rhemus* and *Romulus*, in *Artaxerxes* and *Cyrus*: and in the age last past (wherewith I compare the present) there was such hot bickering at *Tunis* in *Africa* betwene two brethren for the crowne, that they did not only kill one another in the quartel, but also massacred their children and offspring, as *Pontanus* testifieth. But histories asseoord vs moe examples of such as haue murdered their brethren vpon light occasions, by treason or otherwise, when once they had them on the hip, especially of *Italians*, as *Volaterran* reporteth of *Antiphus Castellane*, who slue *Haribolmen* his brother, to the end he might enioy the Dukedome of *Verona*, which was decyded betwene them by their fathers will. In like manner how one *Pimius Ordelaphus* vpon the like occasion slue his brother *Francis* and banished his children. As also how *Francis* and *Lewis* sonnes of *Guido Gonzagus* Duke of *Manina*, slue their brother *Polin* (pretending to make good cheare at a supper, to which they had inuited him) because their father had left him sole heire of the Dukedome. Moreover we reade of one *Perinus* ther had left him sole heire of the Dukedome, who slue his brother *Nicholas*, having him in ialousie that

that he aspired to the Dukedome. In like sort *Louis Marie* put *Galeace* his brothers sonne to death, to the end he might the more quietly enioy the Dukedome of *Millaine*.

Touching murdering of parents (properly called *parricide*, though the signification of the word be somewhat more large) we find in auncient histories that it was more ordinary with Kings, Princes, and great Lords, then with meener men: and so it continues euen to this day. For the Emperour *Fredericke* the third was slaine by his owne sonne *Manfred* (his base sonne as some asseime) at leastwise he was the plotter and procurer of his death. And one *Frisque* murdered his father the duke of *Ferrara*, to the end he might come to the Dukedome, as indeed he did, though he enioyed it not long; for his subiects shortly after, executing Gods iust iudgement vpon him, cut his throate. And doubtlesse the age last past can neuer hereof it hands of this wickednesse, albeit I produce no examples for confirmation therof, hastning to end such discourses as should not onely be offensive to Christian eares, but also make their very haire stand vp right on their heads. What say I Christians? Nay the very heathen also; yea the most barbarous and sauage among them.

## CHAP. XI.

*That the notorious and incredible leaudnesse of these times doth iustifie that which hath bene spoken of the wickednesse and impietie of the Age last past.*



Abbeithere go strange reports of the hainous and horrible sinnes which reigned in the former Age, yet if we shall but a litle consider the course of the world, and listen to the common complaints, we shall find (would to God it were not so) far fouler facts, which will not onely induce vs to subscribe to the truth of that report, but further to confesse that the sinnes of those times were but sugar (as it is in the French proverbe) in comparison of the villanies of these wherein we liue. I haue heretofore giuen a reason why sinne like a riuer, the further it goes, the greater it growes, and still increaseth till it come to be a great sea. But we may giue one more speciall touching these times. For besides that we haue trod in the steps of our ancestors, and followed their examples, as well in the careful keeping of the vices whereof they left vs their heires and successors, as in improving the old and purchasing of the new by our good husbandry, we haue further increased the number of them by our trafficke and commerce with other countries, a thing more common at this day then euer it was in former times, to whom an hundred miles seemed longer then fise hundred to vs: and for one that was curious to know the fashions of forreine countries, there are now a dayes ten, whom this gadding humour of roving and ranging abroad, and coasting countries, carrieth away; causing them to giue a farewell to their friends and to forsake their dearest country, kinsmen and acquaintance. But what fruit reape they by such trauell? at leastwise what do the most reape? It was *Horace* his old song,

*Celsum non animam mutant, qui ita sunt mare currunt.*

That is,

*They change the aire that seas do passe,*

*But mind remaines the same that was.*

But if in crossing the sea they haply change their mind, it is but as the weather-cocke doth with the wind; for they are so farre from being bettered by their trauell, that they are made much worse, mending their manners no otherwise then fower Ale doth in sommer. The reason whereof is mans inbred corruption, which hath an attractiue facultie to draw vice vnto it, as Amber doth a straw, or the load-stone iron. Whence it is, that as ill weed (according to the old prouerbe) grows with speed: so vice hath his continuall (though insensible) growth in vs, and not vertue. Which the auncient Poet *Hesiod* seemeth to insinuate, when he saith, that Dame Wickednesse is easie to be found, as dwelling neare vnto vs; whereas Lady Vertue is inaccessible, and not to be spoken with, without great labour and paine, in that the way vnto her house and honour is not onely long and tedious, but also steepe and cragged. And haue we not daily experience hercof in the most of our great traouellers? What shall we say of our *Rome*-rouers among the rest? Verily the old prouerbe hath long since concluded them in *Horacio*:

*Jamais ni cheual, ni homme  
N'amenda d'aller à Rome.*

That is,

*Nor horse, nor man, ere turned home,  
Ought betterd by the sight of Rome.*

Which though it be spoken of *Rome* in particular, yet it may well be vnderstood of other countries also, seeing there is not one traoueller among twentie (especially of the yonger sort) who returneth home againe, no nor from his Holinesse or the holy land, but seemes to haue frequented the diuels rather then the diuinitie schooles. And as *Italie* is the onely country in the world, so *Rome* is the onely citie wherein an *Abel* may learne to become a *Cain*, where a lambe may be transformed into a Lion, and a man into a monster. And yet notwithstanding it is accounted a greater grace to a man to haue bene student in such a schoole, then it was in times past to haue bene trained vp in *Athens*, stored with so many learned Philosophers. Nay, the more a French-man is Romanized or Italianized, the sooner he shall be promoted by great Lords, as hauing bestowed his time well, and as being a man fit for employment by means of the temper and mixture of two seuerall dispositions. As though a Frenchman taken in his pure naturals were not bad enough to be employed in their sweete dealings, except he haue learned the trickes of the *Italian* trade.

Now that men in these dayes must needs exceed their auncestors in wickednesse, may hence appeare, in that they are bound prentises to the trade, and practise it sooner. And whence comes this, but partly from hence, in that youth is set at libertie, and haue the reine laid in their neckes to runne at randon at their pleasure, before they come to be of age; and partly for that *Inuenus* rule was neuer worse kept:

*Maxima debetur puero reverentia, si quid,  
Turpe parat.*

And it is the common complaint of old men almost in all places, that yong children who cannot speake readily, can sweare roundly, and rap out oathes thick and threefold, in such sort, that men of yeares in time past were not able to vie with them. And therefore we are not so much to wonder to heare some of all sorts, as tailors and tinkers, carters and coblers, and the rest of the rascalitie, sweare, blaspheme, and renounce God (according to the French prouerbe, *Aperient il à un vilain de renier Dieu?*) as some of all ages, as well yong as old. And yet it makes

old folkes wonder, and that not a little, to see yong children who are scarce crept out of their cradles, to be sent to schoole, and to haue some shoole of learning; whereupon they iudge vs more fortunate, then themselves, in that schooles at this day leaue the schoole almost at the same age that they were wont to be sent thither in time past. Whence they are induced to beleue, that children are far more ripe and pregnant now then they were in their yonger yeares. But all things duly considered, it will appeare, that that which should be a helpe and furtherance to the greatest part of youth, is a let and hindrance vnto them. I grant indeed that children at this day can doe more at six or seuen yeares of age (as experience shewes) then they could in old time at nine or ten; which is not to be ascribed to the quicknesse of their wit in vnderstanding, but to the more easie and facile method of teaching; whence it is, that they profit more in one yeare, then our auncestors did in two. But pittie it is to see many, who hauing discontinued but three or foure dayes from schoole, haue need to retume to their hotne-booke againe; so that as they are more happie and fortunate then their auncestors in learning quickly, so are they more vnfortunate in forgetting it as fast. The reason whereof is, for that they giue ouer the schoole before they come to strength of memory, capacitie and iudgement.

But this is farre worse (for it redounds to the great contempt and derision of learning) in that many send not their children to schoole to learne; but onely to sharpen their wits and to quicken their spirits, by means of continuall companie (youths being as it were a whetstone to sharpen one another;) and in a word to let them like vntamed colts, haue a little more scope and libertie to runne at large, and to giue them the first fleehing in wickednes, which some call liuelinesse, others finenesse and featnesse, or gallantnesse, or pleasantnesse, or sharpnesse of wit, or ciuilitie, &c. For many now a dayes send their children to schoole only till such time as they be fit to be made pages, where they are sure to lose that little learning they had formerly gotten, if haply they had any beaten into their heads: being (in the meane time) so farre from loosing their first seasoning, that they adde thereto a second and a third. Some send their children to schoole to learne three or foure words of *Latin*, till they be of yeares to trauell into *Italy*, where like restie colts they may be broken, and like haggard hawkes learned to the lure, and absolutely accomplished in courtlike complements. Howbeit some gentlemen send not their sons into *Italy* to learne fashions and gallant behauiour onely, proper to the country; but in hope that when they are weary with visiting curtizans, they will find some spare time to visite *Bartol*. And I perswade my selfe that he who writing to his sonne at *Padua*, superscribed his letter (for feare he should belie him) *Studenti Patavij, aut Studenti causa missa*, mistrusted some such dealing, though it grieved him (poore man) not a little. Howbeit it were a wonder if one almost among twentie, returning home from trauel, should remembre any other lawes then such as begin with *La signora Lucretia*, *La signora Angela*, *La signora Camilla*, or the like. Though I am not ignorant that in old time also (as *Menot* witnesseth) our yong gallants left *Bartol* bawling in his chaire, and went to the dancing schoole, and to court Ladies. But not to speake how those which trauell into *Italy* are in danger to be infected with farre worse vices (as daily experience shewes) this mischief also follows in the necke of it, that they are not onely restrained by the feare of God, but also by the feare of man, as being in foreine and farre remote countries out of their sight, who might controule them. For I remember that whilst *Odoi de Schue* was Embassadour for the French King at *Venice* (about thirteene yeares ago) there

there was a yong gentleman, some fourteen or fifteen yeares of age, sent into *Italy* by his father (then Counsellor of the high Court of Parliament at *Paris*) vnder the tuition of his old Tutor: who at his departure from his fathers house, was of as meeke, gentle and tractable a disposition as could be wished: but after he had continued certaine dayes at *Venice*, and some few at *Padua*, he grew so stubborne and stout, that whereas his Tutor was wont to hold a high hand ouer him, and to keepe him short, he was then glad not onely to let loose the reines to his head-strong affections, but went to lay the bridle in his necke, and suffer him to runne at large, and become a Tutor to himselfe. To wind vp all in a word, certaine it is, that whether it be for the reasons formerly alledged, or for some other, the impetie of these times farre surpasseth all former ages: being growne to that height within these fise and twentie yeares, that men make no bones to commit that, which they would then haue loathed once to haue spoken, or entertained in their secretest thoughts. As for the vices wherewith our ancestors were infected, there is as great difference betwene their dissolutenesse and ours, as betwene those who are displeased with themselves for their slips and finnes of infirmities, and such as glorie in their wickednesse. For what should we say of this age, when yong Princes and noble mens sonnes haue tutors and instructors for blasphemies and worse matters which for shame I cannot name? But this shall suffice to haue spoken in general: I will now descend vnto particulars.

And here some may haply demaund, what benefite a man may reape by such a discourse? To which I answer, that the benefite is greater then we may perchance imagine, if we consider that God layes a more heauie hand vpon vs now, then he did in former time (as shall be declared hereafter in a severall Chapter) that we remembering his boundlesse mercie in the midst of his iust iudgements, might the more be moued to repentance. For here we shall perceiue (if we will not sooth and flatter our selues) that for one plague and punishment inflicted vpon vs, we deserue an hundred: and that whereas he correcteth vs but with rods of men, he might shiuer vs in peeces with his rod of Iron. Besides, we are to hold this as a most vndoubted truth, that it is not without cause that so many fearfull examples and prodigious sins euen of the Saints are registred in holy Scripture. For whence do we learne the frowardnesse and corruption of our nature, or the sleights of Satan, and his implacable hatred against mankind, or how he lies in ambush for vs at euery corner, and watcheth vs at euery turne, but by such accidents as haue befallen them who without all hope of recovery haue intangled themselves in his snares? And whence can we better know in what need we stand of Gods helping hand, then by the dayly dangers wherewith we are beset on euery side, being so many warning peeces to admonish vs to stand vpon our guard? And seeing we cannot be ignorant, that all our helpe commeth onely from aboue, and that there is none safely guarded but he that is guarded by the heuently guard of Gods holy Angels, euery rumour and report of such hainous and horrible crimes, should be so many alarmes (as it were) to rouse vs from our securitie, and to stirre vs vp to commend our selues more earnestly into his hands, and to plie him more effectually by humble and heartie prayer, that he would not leaue vs to our selues, nor let loose the reines to our vnruely and disordered affections, but bridle and keep them in compasse, and euer take vs into his holy protection: like little children, who the more they are afraid, the more carefully they hide themselves, and the further they creepe into their mothers lap. For if seeing a man that hath any bodily blemish or imperfection, we haue iust cause offered vs to lift vp our hearts by thankfulness

fulness vnto God for preferring vs from the like, and to acknowledge withall that we are liable to as great, if not greater dangers. How much more when we see any that hath foully forgotten himselfe, and fallen into any fearfull sinne, to giue him thanks for keeping vs from falling into the like: and withall to acknowledge that we are made of the same mould, and that we haue no patent to be exempted from such dangers, but so long as it shall please him to assist vs by his grace, and keepe vs in his holy feare, restraining the rage of the diuell our deadly enemy, that though he assaile vs, yet he may not preuaile against vs. Now then if this present discourse shew evidently that this deadly enemy of mankind hath doubled his forces in these latter dayes, ought it not, thirre vs vp to greater vigilancie and watchfulness ouer our hearts and liues, to stand vpon our guard, and to arme our selues at all points with the complete armour of the Spirit? Vice (we know) was euer punished in all ages and religions. But where the heathen respected onely exemplary punishment, in doing open execution vpon malefactors, that others might heare and feare, and deale no more presumptuously: Christians haue gone a step further, and haue had a deeper insight therein, viz. that those that would not be kept in compasse by the feare of God, should be kept in order and awe by the feare of man; I meane by feare of punishment which the law hath appointed to be inflicted vpon them according to the nature and qualitie of their offence. For the heathen Poet said long ago,

*Oderunt peccare boni virtutis amore,  
Oderunt peccare mali formidine pene.*

That is,

*The good for vertues loue from ill reframe,  
The ill reframe from ill for feare of paine.*

Whereunto Christians also accord, (sue that they deliuer it in other termes, when they say, that the reason why the godly do not powre themselves forth into pleasure, and let loose the reines to their lusts, is because they haue the feare of God continually before their eyes. Feare (I say) proceeding from a loue truly filiall, and no way seruile; as the good child feareth to offend his father for the loue he beareth him. Moreouer, this benefite we may reape by this discourse, that it will serue vs in stead of a monitor, to giue vs warning of those many sleights and deceits, so common and rife in the world.

## CHAP. XII.

*Wherein is declared by how much Whoredome is greater, and more  
notorious at this day, then euer it was.*



O begin then where formerly I began (yet not tying my selfe precisely to the same method) we heare how mightily *Aeneas* exclaimeth against whoredome committed in his time. But if he were now liuing, neither his exclamations, nor the out-cry of his followers (though made with open mouth) would be sufficient. For since it was notoriously knowne, that the place where the Popes Holiness makes his abode, is the chiefe harbour and hospital for whores (I should haue said Curtezans) of all countries: he that kept a whore before with some remembrance of conscience, thought he should then surely do a monstrous wrong, if he entertained one;



this eleuenth) whether at that time they made but a icast of adultery, as they do at this day. For he hauing taken his Ladie vpon the sodaine playing the whore with his steward, first slue the adulterer before her face, and after put her to the sword likewise (notwithstanding their children which she held in her armes:) and yet was neuer troubled by the King, nor called *coram* for the matter, albeit she was descended of a noble house, and of the bloud royall, as some affirme. Would not such a fact seeme strange at this day? No doubt it would, considering that the world is cleane changed from that it was in former time, and (as it were) turned vp side downe. For they are now growne to this height of impudencie, to make wanton songs of purpose to embolden and flesh *Venus* white liuere souldiers, to violate their faith plight to their husbands; one of which beginneth thus:

*Ne void on pas les hommes  
Faire vertu d'aimer?  
Et sottes que nous sommes,  
Nous le voulons blâmer.  
Ce que leur est louable,  
Nous tourné à deshonneur,  
Et faute inexcusable.  
O dure loy d'honneur.  
Pourquoy nature sage, &c.*

That is,  
See we not men so honour wanton loue  
With vertues stile, which we fond fooles reprove?  
That which in them deserues so faire a name,  
To vs why should it turne to mickle blame?  
Hard law of honour, why did nature sage? &c.

This song likewise (which was common in euery mans mouth at the Court) was made vpon a *Vandeuille*, beginning thus:

*Ne void on pas les hommes se iouer ça & là?  
Et sottes que nous sommes, n'osons faire cela.  
That is,*

*How do our gallants swagger to and fro?  
But fooles that we are, we dare not do so.*

And there was another in as great request: the argument whereof was the licentious libertie and impunitie of adulterie, a sinne so rife at this day: one straine of the song is this:

*Ami cocu, vœux: in que ie te die,  
Si tu m'en crois, ne di sa maladie.  
Car si sa femme un coup est descouuerte,  
Elle voudra le faire à porte ouuerte.  
Estre cocu n'est pas mauuaise chose,  
Si autre mal on ne luy presuppõe.*

That is,  
Cuckold my friend, if thou wilt me belieue,  
Neuer expresse the thing that gars thee grieue.  
For if thy wife be knowne once for a whore,  
She then will iade thee at thine open doore.  
It matters not so much to weare an hornie,  
And if it might be free from others scorne.

The conclusion of the song is this:

*On s'en croit cocu estre une tache,  
Garde toi bien au moins qu'on ne le sache.  
Le remède est à qui les cornes porte,  
De les planter ailleurs de mesme sorte.*

That is,

*If hornes thou deemst a blamish to thy dore,  
See well that neuer man thy seruice loore.  
Hornes haue no cure, but when thy selfe thou sed,  
To plant thy hornes vpon anothers head.*

I am not ignorant that this sweet song was made in imitation of *Ouid*, but the question is, whether he being a prophane Pagan, be a sufficient warrant for Christians to oppose such notorious vile villanies to Gods holy commandments? And which is yet more, he was then accounted no body that could not sing this song; whereas if a man had sung the ten commandments, or one of *Dauids* Psalmes, they would haue sung him a song of fying a fagot, and committed him to the Lords of the burning chamber. My selfe being in the Court, had mine eares often beaten with a like song coming out of some such shop, in which mention is made of a certaine Ladie, who perceiuing her selfe to wrinkle and waxe old, greatly lamented her former course of life, viz. that she had bene honest, and kept touch with her husband: the song beginneth thus:

*Je plain le temps de mon florissant aage, &c.*

That is,

*I waile the time of my once flourishing age, &c.*

Thus thou seest (gentle Reader) how they incite women to wantonnesse and dalliance, as if they were slacke and backward of themselves, when they are intreated to play such pageants: those I meane especially who are brought vp in all idleness, delicacie and wantonnesse; for whose good, these songs (containing such goodly instructions) were purposely made. I omit other triuiall songs, many proverbes, as also sundry wanton and effeminate speeches and gestures, which aime at nothing else but the corrupting of maids and matrons. For (to wind vp all in a word) there is no deuiſe so diuiliſh or damnable, but hath bene found out in these daies, to make vices vertues: which I vnderstand especially of whoredome. And to the end they might thoroughly corrupt vs, they haue erected *Priapus* his images againe with all their traine, in their pleasant gardens; witnesse that of *Saint Germain del Pres* at *Paris*, so finely trimmed by an *Italian* who was owner thereof, and who kept a brothell house in it for all commers. What remains there then to make the vices of this Age so superlatiue, but that it may out-strip and go beyond not onely the age last past, but all others since the world began? Verily nothing but the modest pictures of *Philanis* and *Elephantis*. But hath not *Italy* (I speake it with griefe) furnished vs with as bad, or rather with worse then they? Yea, and with some such as were not heard of before: wherein that *Isliuely* presented to the eye, which who focuser hath but a sparke of the feare of God in his heart, cannot so much as name without horror. So that we may wel say, *Venimus ad summū*: and yet all too little to set forth the exceeding great wickednes, & super superlatiue knaueery of these times in this particular. For who of all the heathen are more lasciuious, more loosely licentious and dissolute in speech, or (in a word) more deadly enemiesto chastity, then the Poets, especially the Latin *Elegiacs*? And yet *Propertius* a capitall among them complains of the like wickednes (though not altogether so notorious) whē he saith:



*Qua manus obscenas depinxit prima tabellas,  
Et posuit casta turpia visa domo,  
Illa puellarum ingennois corruptis ocellos,  
Nequitiaq; sua noluit esse rudes.  
Ah gemas in terris ista qui procul arte,  
Iurgia sub tacita condita laetitia,  
Non istis olim variabant tella figuris,  
Quum paries nullo crimine pictus erat.*

And as concerning the last distich, with what else I beseech you are walled painted at this day (being alwayes in the view of children, and those of the yonger sort, who are yet vnder the rod) saue with such pictures: Or with what pictures are halles and chambers garnished yee with these? I had thought I had bin at an end, but I perceiue I am yet to begin, in that sundry other offer themselves to my pen, which haue bene deuised (at leastwise practised) by Christians in these dayes. Notwithstanding I will content my selfe with one other, in comparison whereof these statues of *Priapus* erected in gardens and others, resembling those of *Philanis* and *Elephantis*, may seeme to be but toys, not to be spoken of. It is a fine pageant which was playd at *bloys*, when King *Henrie* the second made his entrance into that citie, in which they caused a company of whores (those especially whom the *Italians* call *sfaciate*) to be stript naked, and to ride vpon oxen in this modest manner; making this goodly shew wherefoeuer these gallants which followed them (performing the office of *pique-baufrs*) thought good. Moreouer, we heare how *Menot* (poore soule) exclaimeth against certaine for making their baudie bargaines in Churches. But what would he say to those that commit whoredome in Chappels, taking all their Saints of both sexes there present for witnesses? Which wanton and wicked dealing, the Lord (no doubt) suffereth in iudgement, to the end that those places which haue bene so long time spirituall brothell houses for men to commit spirituall fornication in, should be also reall brothell houses, euen stews and sties of sinne, where they might defile themselves by bodily pollution. And what would he say (trow we) of another profane practise, yet more strange, viz. of such as apply the holy Scripture, and sentences of the auncient Doctors to their bawdy and beastly songs: as we see in these verses:

*Sainct Augustin instruisant vne Dame,  
Dit que l'amour est l'ame de nostre ame:  
Et que la foy, sans soit constance & forte,  
Sans serue amour est inutile & morte.  
Sainct Bernard fait vne longue homelie,  
Où il benit tous les cœurs qu'amour lie.  
Et saint Ambroise en fait vne autre expresse,  
Où il mandis ceux qui sont sans maistrise.  
Et de Lyra là dessus nous recontie  
Que qui plus aime, & plus haut au ciel monte.  
Celui qui seut les secrets de son maistre.  
Dit que l'aimant d'ami ne sauroit estre.  
Et dis bien plus le Docteur Seraphique,  
Que qui point n'aime, est pire qu'heretique.  
Pource qu'amour est feu pur & celeste,  
Qui ne craint point qu'autre feu le moleste.*

*Et c'est pourquoy (comme dit saint Gregoire)  
Vn aimant fait ici son Purgatoire.*

That is,

*Austine instructing a deuout Dame,  
Says, Loue the soule is of our liuing soule,  
And saith how euer firme and resolute,  
Withoute loue, all bootlesse is and dead.  
And Bernard writes a longsome homily,  
Blesing all hearts bound with chaines of loue.  
And Ambrose writes another not unlike,  
Censuring all that do a mistis want,  
Whereon Lyranus in his learned gloss,  
Says, more we loue, the nearer we aspire  
To heauens height. And he that in his keene  
His mistis secretes shewes, could boldly say,  
The man that loues, can neuer damned be.  
And that Seraphique Doctor well defines  
Who loues not: worse than an hereticke.  
And for loue is a pure celestiall fire,  
That cannot be by other fires annoyd:  
Wisely concludeth hence Sainct Gregorie,  
That louers here do frise in Purgatorie.*

The conclusion is this:

*Nulle d'auons ne soit dangue si dure,  
Qu'elle resiste à la sainte Escritures.  
Puis qu'on la void de ce propos remplie,  
Que pour aimer, la Loi est accomplie.*

That is,

*Let non so hardie be to dare oppose  
The sacred writ, whose euery page auones  
The law by loue fulfilld.*

See here the brazen faced impudencie of these miserable miscreants, thus shamefully prophaning the holy Scripture, in making it serue them as their bawd. A far fouler fact then that whereof *Menot* complaineth, when he exclaimeth against certaine lechers for making their baudie bargaines in Churches. It is true indeed (may some say) but it haply neuer came to their eares that had either wit in their heads to perceiue the impietie that lay masked vnder this vizard, or authoritie in their hands to punish those that sung it. To which I answer, that there was neuer song in such request, or which better pleased, especially those kind of men. Others there are who haue vsed sentences of Scripture, as namely certaine verses taken out of the *Psalmes*, in their wanton ballads and lasciuious songs. For it is not of late time (as we know) that they tooke this libertie to make themselves merry, by vsing the Scripture phrase to grace a conceit or a iest. But we shall haue fitter occasion to speake hereof in the Chapter of blasphemies. Let this now suffice for *Menot's* complaint.

4. Moreouer, these Preachers crie out with might and maine against the bawds of their time: and *Menot* hath a bout with the Lords of the Parliament for letting them their houses; being horne mad with them for giuing their helping hand, or shewing any countenance to such wicked wretches. But what would he say (may

we thinke) of those, who for their good and faithfull seruice in making baudy bargaines, haue bene in such fauour with Princes, that they haue not sticke to bestow castles, benefices, offices, and great dignities vpon them? Witnesse a Bishop, who bragged in my hearing, that whereas men in times past came to great preferment by their learning, and by being good Latinists, he for his part vnderstood not a word of Latine, but onely *passellatine*, by meanes whereof he was aduanced to that dignitie. This his *passellatine* was (as most would confesse, if I should name him) the office of a bawd, although he made no brags thereof.

## CHAP. XIII.

*Of Sodomie, and the sinne against nature, committed at this day.*



Oreouer, if there were nothing else but such swinish Sodomie as is committed at this day, might we not iustly terme this age the paragon of abhominable wickednesse? The heathen (I confesse) were much addicted to this vice; but can it be shewed that it was euer accounted among Christians as a vertue? Yet some in these daies haue not only accounted it a vertue, but also written in commendation of it, and published their writings in print, to the view of the world. For we may not forget how that *Iohn dela Case* a Florentine and Archbishop of *Beneuent* writ a booke in Italian rime, wherein he sings forth a thousand praises in commendation of this sinne; which good Christians cannot so much as thinke of without horror: calling it (among other epithets which he giueth it) a *heavenly worke*. This booke was printed at *Venice* by one *Troianus Namu*, as they who copied it out do testifie. The author of which worthy work, was the man to whom I dedicated certaine of my Latin verses, whilst I was at *Venice*. But I protest, I committed that fault before I knew him to be such a monster. And when I was aduertised thereof, it was past recall and recouery. But to returne to this so foule and infamous a sinne: Is it not great pittie that gentlemen, who before they travelled into *Italy* abhorred the very naming of it, should after they haue continued there a time, delight themselves not onely in talking and discoursing, but in practising and professing it, as a thing which they haue learned in a happie time? As for those who through bad custome haue onely kept the Italian phrase there commonly spoken (though borrowed from such wicked villany) they haue (I grant) some colourable excuse. But what can the rest alledge for themselves? Yet I dare not affirme that all who are tainted with this sin, learned it in *Italy* or *Turkie*: for our *M. Maillard* was neuer there, and yet he made profession of it. So that he, who like a great Sorbonical doctor caused so many silly foules to fric a fagot against all right and reason, equitie and conscience, was the man whom the Iudges might iustly haue burned, not as a *Lutheran* (as they then called them) or an obstinate Gospeller, but as a Sodomiticall buggerer.

2 But I were much to blame if I should forget *Peter Leui* (or rather *Aleissus*, for he was called in Italian *Pietro Aloisio*) sonne to Pope *Paule* the third. This Prince of *Sodomie*, Duke of *Parma* and *Placentia*, that he might not degenerate from the Popish progeny (whence he was descended) was so addicted to this horrible and hellish sinne, and so caried away with the burning thereof, that he did not onely forget the iudgements of God, and the prouident care he should haue had

had of his good name (at least with such as make no conscience to giue themselves to such villanie.) Nay (which is more) he did not onely forget that he was a man, but euen the dayly danger of death it selfe, whereof brute beasts do stand in feare. For not content to lariate his lawlesse lust with innumerable persons of all sorts, sexes and degrees, he went a wooing at the last to a yong man, called *Cosmus Cherius* then Bishop of *Fano*: and perceiving that he could not otherwise haue his pleasure of him, and worke him to his will, he caused his men to hold him. Shortly after which fact, he receiued the reward due to such monsters: and as he had led a wicked and shamefull life, so they made for him so infamous and villanous an Epitaph, that the Reader had need of a pomander in his pocket, or some preseruatiue, lest his stomacke should rise at the reading thereof.

3 Concerning *bestialitie*, or the sinne against nature (which was euer more common among shepheards then others) who so list to make enquire into the examples of later times, shall find as great store of them as of the rest. But if any desire examples of fresher memory, let him go to the Italian souldiers of the camp that would haue beleaguered *Lyons*, during the ciuill warres, and aske them what they did with their goates. Notwithstanding an accident happened in our time farre more strange then any that can be alledged in this kind, of a woman burned at *Toulouse* (about seuen and twenty yeares ago) for prostituting her selfe to a dog, which was also burned with her for company: which I account a most strange fact, considering her sexe. Now this sinne I call the sinne against nature, hauing respect rather to the common vse and phrase of speech, then to the proper signification of the word, according to which, Sodomie is as well a sinne against nature as bestialitie. But not to enter into a warfare of words, let this suffice, that brute beasts do condemne vs herein.

4 Now albeit the former example be very strange, yet we haue here another farre more strange (though not altogether so wicked) committed about thirtie yeares ago by a maide borne at *Fountaines* (betweene *Blois* and *Romorantin*) who hauing disguised her selfe like a man, serued as an hostler at an Inne in the suburbs of *Foy* for the space of seuen yeares, and afterwards married a maide of the towne, with whom she accompanied for the space of two yeares or thereabout, attempting much, but effecting nothing: after whichtime her cosnage and knauery in counterfeiting the office of a husband being discovered, she was apprehended, and hauing confessed the fact, was burned. By which examples we see that our Age may well boast, that (notwithstanding the vices of former times) it hath some proper and peculiar to it selfe. For this fact of hers, hath nothing common with that which was practised by those famous stumptets, who in old time were called *Tribades*.

7518241.

## CHAP. XIII.

*Of blasphemies and execrations vsed at this day.*



Come now to intreate of blasphemies; in handling whereof, I wil obserue no other method then that which offereth it selfe to my memory, as it shall furnish me with examples. First then, what would the iolly Preachers, *Oliver Maillard*, *Menot* and *Barelle* say (may we thinke) if they should returne backe into their countries againe,

again, to see the diuclish demcanour of these wicked wretches, & to heare them blaspheme, renounce, and reneigie God in such fearfull manner: Or what would holy King *Lewis* say, if he were now liuing? Where might he find tormentors enow to pierce and cut out blasphemous tongues, except blasphemers should butcher one another? And what would they say (trow we) if they should heare this prouerbe, or prouerbiall comparison from the mouth of euery passant, *He sweareth like a gentleman?* (futable to that we mentioned before, *It is not for a willaine to renounce God*): or if they should heare the common sort say, *He sweareth like an Abbot*: or *He sweareth like a carter*: would they not wonder to heare so many of these lukes? I make no question but they wold. Yet I perswade my self they wold wonder much more, if they should see how gentlemen and noblemen (be it spoken without disparagement to true gentry and nobilitie, which makes ciuilitie and pietie the two moulds wherein they frame their actions) rather teach their children to say, *I renounce God*, then *I beleue in God*. Doubtlesse if good King *Lewis* had heard such blasphemies, he would haue thought himselfe among the infernall fiends in the very bottom of hell. And he would (no doubt) much more haue abhorred it, if he should haue seene yong Princes haue tutors for blasphemies (as for some good and commendable science) to teach them to vary, change, and diuersifie them euery way, to pronounce them with their right accents, and to animate them with like audacitie, without either hicke or hem.

2 I might here shew how we outstrip and go beyond our auncestors as well in this as in other vices: I meane not onely in blaspheming, but in the forme and manner of blasphemie, or rather formes and manners, they being almost infinite. But it shall suffice to giue a tast hereof in a word or two, and to shew how besides old and new blasphemies, bred and borne (as I may say) in our native soile, they haue made a hotchpotch of them with those of forreine countries: as though they alone were not sufficient to incense the maiestie of God, and to pull vpon vs his fearfull iudgements. But not to insit vpon these, there are some blasphemies in the *Italian* tongue so fearfull, horrible and hideous, that they may seeme to proceed rather from diuels' then from men. Of which number, that is one which I heard out of a Priests mouth at *Rome*, which shall not be forgotten in his proper place. And it may wel go hand in hand with this which was vttered by an *Italian* at *Venice* (no Priest, but a secular man) as he was playing at cards in the French Ambassadors house, *Venga'l cancaro al lupo*, what hurt in this: may some say. Verily his notable villanie herein appeares, in that he spake it (as appeared afterward) by a figure called *Aposiopesis*, or *Retenticia*, in stead of *Venga'l cancaro al lupo, che non mangio Christo quando era agnello*: calling Christ *Agnello*, by allusion to that of *S. Iohn*, *Ecce Agnus Dei qui tollit peccata mundi*: Behold the Lambe of God which taketh away the sinnes of the world. Likewise the blasphemie of the *Italian* who was wont to say, *A boss on the Asse that caried Christo to Ierusalem*, was very wild, but not so wicked. I omit *Putana di Christo*, and sundry others of the like straine: for though they be very horrible, yet they are very frequent and vsuall.

3 But for as much as the greatest blasphemies are commonly belched out at cards and dice, I will here alledge a late strange example of a good fellow, who to recompence his losse with cursing and swearing (as the manner is) playd such a trick, as the like (I perswade my selfe) hath not bene heard of. For being weary with cursing, renouncing, and reneiguing of God, and swearing by all the othes he could deuise, he commanded his man to helpe him, and to hold on this gracious talke, till he had better lucke. This one example (if there were no other) were sufficient

to condemn our Age of greater outrage then all the former. Howbeit they are so plentie, that they are nothing daunted for as long as deuiled this new knacke of knauery, so others inuented others, as hereafter shall be shewed.

4 First then, whereas our Ancestors did onely impart the honour of God to their men and women *Saints* (as they terme them) (such hath bene the audacious impietie of the *Gnathonicall* flatterers of this Age, that they haue made no conscience to stile Princes with the titles of Gods diuine Attributes, as namely with that of *Majestie*. And as the heathen filled their Emperors *Diuus Cesar*: so haue they stiled Emperours and Kings in these dayes. Nay, some are come to this passe, to call a mortall man not onely *our holy Father*, but *our God on earth*. And (as one vice draweth on another) they haue further applied (sundry things spoken of the eternal God in holy writ, so mortall men, and haue honored them with like titles: whereof I could alledge manifold examples, if my occasions would permit: but I will content my selfe for the present with these two, *Subnumbr'alacrum tuarum protege me, or sperabo*. And *Non est abbreviata manus Domini*: which I remember I haue often heard thus applied. The last time I heard them, was from a Lawyers mouth, pleading at the barre.

5 Yet they rest not here: for they are come now at the last to apply (sundry texts of Scripture to the praise of *Iacke and Gill*, men and women of all sorts and conditions, rag and rag. And as they haue applied some Scriptures in commendation of those whom they honored, so haue they applied others to the disgrace and defamation of those whom they maligned: wherein *Asaph* had a notable faultie. And verily it is not vnlike, but that this intention came first from him, and that those who in the reign of King *Irish* the first garded at the Lords and Ladies of the Court, with quips and taunts borrowed from Scripture, were trained vp in his schoole.

6 But the wickednesse of the damned true bath bene farre greater: of which sort, this Age hath had and hath many euen at this daye. For not so much as companions, but can apply the Scripture to their drunkennesse, and beatch them out of their filthy mouths. It is too well knowne how they were wont to say, for euery glass of wine they tipped off, *I si remando uicini in the Dams, io' spiritus sanctus inuolauit in viscibus meis*. And when they would signifie in their drunkennesse, that some time was better then other time, (and that it was the right, they would say, *Hic est, secus enim*. And when there is no more liquor in the pot, your male-mouthed Monkes vse this Allegoricall speech as wols their fellows, *Dea nobis de alio vestro quia lampada nostra est in ignem*. And now that I am speaking of Monkes, the Abbot of *Iosaphat* by *Chartres* comes to my mind. who was one of the greatest holders of god *Rachab*. This Prelate being asked on a time how he could drinke so much, and in what he had learned the liberal science, he shewd what he had read, albeit wisely he had heard some thing of the Scripture, alledged those words out of *Iob* *Psalmist*, *Patrus vestri autem bibunt et ebriantur*. But what I speake I of as friends. Not so much as poe tie, which might wold (as they were sweating out the pocket) apply the Scripture to their life, as saying, *Quia in vino dormiunt, in ebrietate dormiunt*. But this is yet applied in a more absurdly, *His spiritus uisus, et flammatus*. I cannot remember also what one at *Amsterdam*, when his mother was dead, and he had got all her goods into his hands, *Quia pater pluuia in tempore siccitatis*: which he learned (I take it) of some foolish Stogging, as honest men as himselfe. And do not good fellows, who are wont to make themselves sport with these words of *S. Paul*, *Si quis Episcopatum desiderat, bonum opus desiderat*, in

in saying, *Si quis Episcopatum desiderat bonum, opus desiderat?* To be short, they thinke that a feast is not worth a rush, except it be seasoned with the salt of the sanctuary: as the Abbot who speaking of the drie lummer, when the grapes were dried vp, and (as it were) roasted with the heate of the Sunne, said, *Spiritus uinerat in votu*. Nay, these wicked blasphemers, and prophane abusers of Scripture, have not spared their owne Masse. For when one is hanged, they say, *Sursum corda* when a man taketh the cup to drinke, *Quia pius est*.

7 Hitherto I haue said nothing of those varlets who so notoriously abuse this Scripture, *Celum celsi Domino, terram autē dedit filijs hominū: The heauens of heauens are the Lords, but the earth hath he giuen to the children of men*; alledging it to infringe Gods providence, whereby he ruleth all things according to his good pleasure: which I omitted not through forgetfulness, but for that the abuse and profanation thereof, is more auncient then this Age; yet questionlesse the contemners of God, blasphemers of his Sonne, villanizers of his Saints, scornors of his seruice, who do now (as it were) shield and shroud themselues and their Atheisme vnder these words, as vnder *Aiax* his buckler, are colin-germaines to those of the damned cruce, who in the time of the foresaid Preachers were wont to say, *Let God keepe his heauen to himselfe, and let vs alone, and follow our pleasures*. Ignorance perhaps gaue the first occasion of this false interpretation, which scoffing Atheists applied afterwards to their owne purpose: as our aunccestors, who erroneously expounding this place in the Psalmist, *Cum peruerso peruerteris*; through ignorance ioynd with malice, would haue paralleled it with the French proverbe, *Il faut burler avec les loupz*. But to returne to those who maliciously prophane the holy word of God, I haue not (I confesse) mentioned the places of Scripture, applied by some to whoredom and lecherie, as hauing spoken of it sufficiently before: where I haue shewed that whereas *Menos* complained onely of the prophaneation of Churches by panders who made their bawdie baggaines in them; we might now take vp a farre more iust and grievous complaint, in that they make the Scripture their bawd, a thing as full of wickednesse and prodigious diuillish abomination, as euer was heard and tolerated among Christians: and if I should say ten times more, I should not passe the bounds of truth. But I will leaue it to thy consideration (gentle Reader) how much honest men they were, who during the last ciuill garboiles in France, to anger the aduersaries of the Romish religion, began their play at dice with the saying of the Psalmist, *Our helpe standeth in the name of the Lord, who hath made heauen and earth*: abusing it of purpose to spite and anger them the more, for that Protestant Preachers were wont to call vpon God in this manner, in the beginning of their Sermons.

8 And this puts me in mind of another blasphemie somewhat differing from the former, in all points suiting that of the Iewes in the Gospell, when in scoffing manner they mocked our Sauour, and said, *He trusteth in God, let him now deliuer him, seeing he loneth him*. For the aduersaries of the aduersaries of the Romane religion gnashing their teeth, as often as they heard the Protestants sing the 50. Psalm: *The mightie God, she eternall hath thou spoke, &c.* When they thought they had them on the hip, could not containe, but would vpbraide them and say, Where is now this mightie God? Ha sir, we will make you sing a new song, we will make you sing, *O Lord consider my distresse*. We also find this kind of blasphemie in the Prophet *David*, where he saith:

*For why, they pierce my inward parts  
with pangs to be abhorred.*

When

*When they cry out with stubburthearts,*

*where is thy God thy Lord?*

And in another place:

*Why should the heathen (saier) say,*

*where is their God become?*

Both which blasphemies are much more tollerable then the former, and that for sundry reasons.

9 Moreover, we shall find the blasphemies whereby they scoffed and come, deride and mock at the worship of God and true religion: farre more abominable then the wickedest blasphemies of the prophane Pagan to the earth. And verily I doubt whether the infernall fiends can add any thing thereto. And yet these are none more welcome to most courtiers then such companions, as being desirous to be instructed by them, thinking it necessary thus to be qualified, that they may be thought thoroughly accomplished in court-like behaviour: as if the way for a man to braue it out with flouts and frumpes, were to begin with God: Now blasphemers are of two sorts: some are flat *Atheists*, who by an *anastrophe* will needs be called *Deists* (forsooth) in spite of all that speake against it: and verily I dare giue my word for them, that they are no hypocrites, but speake as they thinke. Others, notwithstanding the gnawing worme of an accusing conscience, counterfeit themselves to be *Atheists*. And whereas some *Atheists* confesse that they are much grieved, because they cannot beleue that there is a God, these contrariely are halfe mad at themselves, because they cannot obliterate this principle and perswasion out of their minds: and for that their conscience doth checke them when they denie his holy providence. The *Italian Lord*, who leauing his countrey to dwell in France, and died in the warres of a pistel shot; may well be the ring-leader of the dance: for whereas others (now ready to giue vp the ghost) commended themselves to God; he desired his friends that came to visit him, that they would commend him to the King, and tell him that he had lost a good seruant. He often acknowledged (as I heard it reported by his owne familiars) that he desired to be leuee in God, as others did, but that he could not. And yet for all this his great desire, it was his only delight to belch out such fearfull blasphemies against God and his holy truth, that those of *Italian* the *Apollate* may (in copanison) seeme to be but small. For (to omit sundry of his other gracious speeches) he was not ashamed to say, that God dealt vniustly when he condemned mankind for a peece of an apple: and that he had learned nothing in the new Testamēt, but that *Ioseph* was a simple fellow in that he was not icalous of his wife, himself being so old, and she so young. Thus much for the first kind. Of the second sort of *Atheists*, who by reason of the sting of conscience wherewith they are so disquieted, are constrained to acknowledge a diuine power and providence, we haue sundry examples: for those Courtiers, who in the raigne of the French King *Henry* the second, said, *They beleueed in God, as the King beleueed, but if he beleueed not in him, neither would they*: are by their owne confession to be registered in this roll. But where shall we place those vile varlets who shame not to say, *They beleuee in the King and the Queens mother, and know none other beleefe?* Verily it puts me to a plunge to inuent a name answerable to their nature: I meane a word sufficiently emphatical to expresse their wickednes. But for want of a better they may not vnjustly be called *strife accursed damned Atheists*.

10 I come now to those hel-hounds of the damned cruce, who not content to belch out their blasphemies among their mates (companions like themselves)

H

or



ing himselfe thought it not amisse to set his name to his booke, though full fraught with such fearfull blasphemies: the title whereof is this, *The invincible tower of wemens chaititie*, written by *Francis de Billon*, Secretary; printed at Paris Anno 1555. cum privilegio Regio. And not content with this flourishing title, he hath set his hand and marke to every copie, as his verses to the Reader in the beginning of his booke may testifie: a thing (I take it) neuer done by any before. Howbeit his blasphemies are not once to be compared with these last spoken of, but with those rather mentioned in the beginning of this Chapter, where I have shewed how the audacious impietie of fawning flatterers and pestilent parasites was come to this, to apply the diuine attributes and sundry sentences, spoken of God in holy Scripture, to mortall men. But I will here let downe his blasphemous words, leauing them to the Readers discretion to place them as they deserue. He therefore intending to shew that there is an absolute conformitie in all points betwene the Promising of God (who were pen-men of holy Scripture) and the French Kings Secretaries, faith, fol. 239. At and before the comming of the Sonne of God, he appointed other Secretaries (which may be called his Clerkes, as being chosen by him, or registred in the booke of his diuine prouidence) which in speciall manner were called Prophets, vnder which the name Secretary is comprehended: all of them depending vpon him and his beloued Chancellor, who was then to come, but now is come. And in that roll thus framed in the heavenly mind, they were inrolled and registred vnder the highest maiestie, in the same manner that other Secretaries are registred in the French Kings roll, himselfe being first, and his Chancellor next. And a litle after, as *Moses* is placed in the diuine register in the third place, as pen-man and great *Andancier* of Gods word: so my Lord *Hurant* Secretary and great *Andancier* of France, is the third in the Kings. And somewhat after; like vnto *Ioshuah* who succeeded *Moses*, is the Secretary *Orne*, who being Lord Chief Baron of the Exchequer, resembles the Prophet *Ioshuah* in sundry things. I gaine, to *Ioshuah* succeeded the Prophet and Secretary *Samuel*, borne of an old and barren woman, long before his natiuitie consecrated vnto God; an honest, vpriight, and sincere good man, most content with his owne estate, who liued till he was very old: like vnto whom *Longuet* principall Secretary to the King, and ancientest of them all, is registred in the Kings records, in a higher ranke then any of the rest, as *Samuel* was in Gods, who as, &c. And beginning afterwards to discourse of seuen other Prophets, he faith, As *Elihu* was visited by the speciall grace of God: so the mightie *Florimond Robertet*, alias *d'Aluise*, was visited in his bed by *Francis* the French King his Lord and maister. And straight after he addeth, among the Prophets and pen-men of Scripture, the four great Prophets are to be numbered, by whom those famous notaries the four great Prophets are figured, viz. *Esay* or *Matthew*, *Jeremie* or *Mark*, *Ezechiel* or *Luke*, *Daniel* or *Iohn*, as Gods Secretaries, who seeme to haue had greater employment then the rest in resemblance of the four secretaries or notaries of the Kings house otherwise called Maisters of the Requests, surnamed (if I tell them in order) *Bourdin*, *Sasli*, &c. Afterwards he descendeth to the small Prophets, with whom he compareth the Lords, *Neuville*, *Cowley*, *Bohier*, &c. And last of all he comes to those whom in coparison may be termed Prophets or Secretary gager, that is, hired Secretaries, as *Semeys*, *Virde*, *Elizeus*, *Abias*, *Iohn*, &c. to the number of 59. comparing them to the 59. honorable Lords, viz. *Babou*, *Picard*, *Forget*, *Gaudart*, &c. And winding vp his discourse, he breakes forth into this pathetically exclamation, O most certaine and worthy correspondence, neuer knowne of any mortall man vnto this day. This

is the goodly inuention of our architect of the inuincible tower, by which he thinketh he hath playd the man, and wonne the field as we say. Now let the Reader iudge, whether I accused him wrongfully of blasphemy or not. And verily if he would take any counsell, I would aduise him to leaue this diuulish discourse out of his booke in the next impression, lest he wrong and shame many honest men, whom he (perhaps) thinketh he doth greatly grace, and honour thereby. I would further let his mastership vnderstand against the second impression, that there is no such Prophet in the Bible as *Virde*: but that *qui Dei* is (as I may say) the Epithete or surname of *Semeis*: as when we say *Francis the foole*, we meane not two distinct persons, but one and the same man, the word *foole* seruing onely to describe the said *Francis* by his proper Epithete.

13 Another kind of blasphemie published in print by these goodly authors, remains yet behind, farre stranger then the former: so that he which will not grant any of them to be proper and peculiar to this age, cannot but confesse that this agrees vnto it *quarto modo* (as Logicians speake) I meane the manner of translating used by *Sebastian Castellion* in turning the Bible into French. For whereas he should haue sought out the grauest words and phrases fitting so worthy a subject, it is plaine that he studied for absurd, base and beggerly words, at leastwise such as would rather stir the spleene, and prouoke the Readers to laughter, then giue them light to vnderstand the meaning of the holy Ghost. For example, where *S. James* faith, chap. 2. v. 13. *Gloriatur misericordia aduersus iudicium*, in stead of translating it word for word (as others haue done) *Mercie glories* (or *in iudicium*) *ouer iudgement*, he turnes it thus, *Misericorde fait laigue a iugement*, that is, *Mercy bids iudgement kisse her taile*. Giue me this text of so great importance, can keepe his countenance at the first view of this so trim a translation: and considering the meere malice of the translator (who hunted after triuiall words taken from the rauerne, of purpose to expose such sacred mysteries to scorne and derision) will not be offended with such a prophane fellow, if he haue but the least dramme of deuotion or spark of zeale in his heart. The like he hath done in other places, as who so list to trifle away the time in perusing that worthy worke, shall easily perceiue. Neither hath he onely made his worship merry in vsing tapsterlike termes and phrases, but hath taken to himselfe more then Poetical licence in calling her *arriere femme*, that is, a back-wife (as we say *arriere boutique*, a back-shop) whom the husband keepeth vnder his wiues nose, whom the Latins call *pelle* (borrowing it from the Greek tongue, as the Grecians haue done from the Hebrew) and for *grecques*, vsing this fine compound \* *Anant-peau*, fore-skin: for *circumcised*, *Rangé*, that is, shipped or packed off. For *Incircumcised*, *Empellé*, whole skinned: and making God alone with any Lord of *Rocheford*. In a word, there is not so much as *Faire, carquois, to drink a carroule*, which he hath not vsed in this translation. Now this new deuise hath the diuell inuention in these dayes, to infringe the authority of the Scripture: but that God of his goodnesse tooke order for it betime, in causing this mightie translator (of whom there was once great hope) to condemn himselfe with his owne mouth, and to let the world see with what spirit he was transported. Now before I come to the second thing that I propounded to speake of in this Chapter, I will briefly satisfie such as may haply thinke it strange, I should so far stretch & straine the word *blasphemy*: the which I did, for that the Greek word *blasphemia* (according to his true Etymology) signifies to blast or blemish, hinder, or hurt a mans good name (as if a man should say *blasphemia* *blasphemia* *blasphemia* being the word which I haue trans-

\* *Castellions* *Anant-peau* is as absurd in French, as the *Remits* *prepuce* is in English.

flated to hurt) and so is commonly taken in prophane authors: albeit in holy Scripture, and the commentaries of the ancient Fathers, *to blasphemē*, is to speake any thing derogatory to the honour and glory of the highest Maiestie. Now, if treason committed against a King (who is but a mortall man, and whose breath is in his nostrils) deserue death: doublese blasphemie and treason committed against the King of Kings and Lord of Lords, the immortall and the eternal God, must needs deserue eternall death.

14 The next thing that we are to intreate of, is of cursing or imprecations. And as I haue not trifled away the time in reckoning vp the sundry sorts of imprecations and curses vsed at this day (a thing both tedious and odious to those that haue but the least graine of grace or godlinesse:) so neither will I busie my selfe in numbering vp those triuiall and common imprecations which haue no tacke in them, to satisfie the furie and rage of many ruffians, except they be euer coining of new. It shall suffice to shew, that as French-men haue borrowed certaine set formes of brauing and bearding their betters from *Italians* (thinking (belike) their owne country too barren of this herbe grace:) so haue they not bene allhamed to borrow of them formes of cursing and imprecations, as when they say, *Te uienne le chancre*. Albeit in most places of *Italy*, *Te uenga il cancro*: and at *Venice*, *Te uenga la ghiandulissa*, *Te uenga il mal di San Lazaro*, are accounted but small and pettie imprecations. And these put me in mind of a very pleasant storie seruing fitly to exemplifie the matter in hand. A tayler of *Florence* hauing worshipped the image of *S. Iohn Baptiste* in the Church of *S. Michael Berteldi*, very deuoutly for a long time; kneeling on a time before it early in the morning, after he had pattered ouer his ordinary prayers, he began in this sort, *Glorioso Santo Giovanni benedetto, io ti priego che*, &c. that is, *Glorious and blessed S. Iohn, I beseech thee grant me these two requests: Tell me whether my wife euer played false with me? and what shal become of my sonne?* This was the prayer of that deuout tayler. Now here it is to be noted, that a young fellow Cleark of the parish (who had sundry times obserued him kneeling and praying in this sort, desirous to discouer this secret, and to know what speeches he vsed to the Image) hid himselfe behind the Altar where the Image stood, that so he might heare the prayer which he made. He then answering in the person of *S. Iohn Baptiste*, said, *Sappi charissimo figliuolo, &c. Know my deare sonne, that for the deuotion and reuerence thou hast borne me these many years, thou shalt be heard: Come againe to morrow morning, and thou shalt haue a certaine answer. For this time depart in peace.* The tayler exceeding glad of this answer, went home, and failed not to come the next morning at the time appointed: not forgetting after he had mumbled ouer his Matins, and done his deuotions, to put *Saint Iohn* in mind of his promise, saying, *Dolcissimo Santo Giovanni, io ti priego che mi obserua la promessa: that is, Sweet S. Iohn, I pray thee keepe touch with me, and performe thy promise.* Whereunto the Sexten (who missed not to come againe to make an end of his prayer) answered in the person of *S. Iohn*: *Seruo & amico mio, sappi chel tuo figliuolo fara impetto presto, & la tua donna ha fatto fallo con piu di uno: that is, My good sonne and friend, be it knowne vnto thee that thy sonne shall shortly be hanged, and that thy wife hath hornified thee more then once.* The tayler hearing this, rose vp, and departed as mure as a fish, but as angry as a waspe: and when he was come to the midle of the Church, turned backe, and neither kneeling downe, nor vsing accustomed reuerence, nay nor so much as vailing his bonnet, began in this sort, *What S. Iohn art thou?* The Sexten answered, *I am thy good S. Iohn Baptiste.* Whereupon he could not refrain, but cursed him with the foresaid curse, which put me in mind of this storie:

storie: telling him withall, that it was not of late that he had had a wicked tongue; and that therefore *Herod* cut off his head. But I will here alledge his owne words, not altering so much as the Orthography: *Sia col malanno & con la mala Pasqua che Dio te dia. Tu nō dicesti mai altro che male, & per la tua pessima lingua ti fu egli saggiato el capo da Herode.* And straight after: *Sò che tu non hai detto el vero di casa to ha i babb domandata: io sono venuto qui ad adorarti da vintiquattro anni, o piu, non ti ho mai dato impaccio alcuno: mai io ti prometto che mai piu ci ritornerò a vederli.* Which historie (recorded by the Lord *Piero di Cosmo di Medici*) I was the more willing here to relate, to shew how these silly soules (who are euen blind and brutish in their superstitions) vse this holy language in reuenging themselves of the Saints as well as of others. We in *France*, haue certaine curses proper and peculiar to our language, as *Italians* and other countries haue to theirs. For this curse vsed by the foresaid Preachers, *Ad omnes diabolos: Ad triginta mille diabolos, &c.* is a kind of copper Latin cast in the mould of the French phrase for French-men are wont to heape vp diuels by many thousand cart loades together, as when they say, *Je le donne a trente mille chartes de Diables, ou quarante: Les thirir or forrir thoirs* and cart loades of diuels take him. And here consider what long custome can do: for *Michael Menot* (one of the foresaid Preachers) doth father this phrase vpon *Saint Paul*. His words are these, fol. 129. *Saint Paul* hearing that a wicked wretch had committed fornication, said presently, I giue him ouer to all the diuels in hell. *Santus Paulus audiens quod quidam miserrimus fornicatus fuerat, statim dixit, Et eum do ad omnes diabolos:* which is yet somewhat more tollerable then that which he recordeth of one of the two harlots which came to plead before King *Salomon*, that she should sweare by her faith, fol. 47. *Altera superbe respondit, dicens Mentiris; est meo quem tenes; quare tuum ubi uolueris? & sic illa camera uerberabat se multo. Dixit altera, tu non habebis per fidem meam, nec uia, &c. Et sic uenerunt ad Regem Salomon, &c.* By this the Reader may see whether I had not iust cause to say, that that which he fathered vpon *S. Paul* was more tollerable, seeing it is only false in forma; whereas this is false both in forma and in materia.

15 Now as the imprecations wherewith men are wont to curse one another, are more vsuall at this day then euer they were in former time; so these which they vse in cursing themselves, are no lesse frequent: as when they bequeath themselves to the duell (some adde bodie and soule, gutt and all) or when they say, I would I might neuer come in heauen, &c. which puts me in mind of that which I obserued once at *Venice*, how the election of Officers being made by plurality of voices (giuen by casting of bullets, as the manner is,) some of the competitors being elected, and some reiected, the custome is, that all of them, euen those also that are disappointed and frustrate of their fore-entred expectation, thank the gentlemen as they come forth: who to keepe correspondence with them, besprinkle them with Court holy water, and tell them one after another, that they are very sory it was not their good hap to be elected to such or such an office, and that it was not their fault. And not contenting themselves with these simple insinuations and protestations, one vseth this imprecation, another that: one saith, *Se Dio me guardi l'anima*. Another, *Se Dio me garanti la mia moglie*. A third, *Se Dio me garanti miei figlioli*. A fourth, *Se Dio me guardi l'occhi*. A fifth, *Se no che succapitato per la gola*. A sixth, *Se no, che me uigina il cancro*, but with what conscience most of them curse themselves in this sort, I make them their owne iudges. For seeing that some of the competitors were elected, and some not, certaintie it is that most voices were for them, and not for the other: whereas if we may iudge by their protestations

which they bind with such fearfull imprecations, we must needs say that they gaue wish both. But leauing the resolution of this question to some *Oedipus*, let vs call to mind that which hath bene said, viz. that custome can do much. For doubtlesse long custome in euill, takes away the sense of euill in whole or in part: which lamentable experience proues too true, especially in these dayes, wherein men take pleasure in training vp of youth (not yet of yeares to discern betwene good and euill) and in teaching them to sweare, blaspheme, and curse after the Court fashion.

16 There remaineth yet another kind of cursing a mans selfe, as horrible in it owne nature, as it is common in the Court: I would I might lie with such a Ladie or such a Gentlewoman upon paine of damnation. By which we may perceiue, that as this age is paramount to all the former in all sorts of sinnes: so Princes Courts as farre exceed all other places: and yet (that I may not deprive Italians of their due praise) it is lesse common in France and other countries of Christendome, then in Italy.

## CHAP. XV.

Of thefts and robberies committed at this day.



Efore I enter discourse of thefts and robberies, I am to intreate thee (gentle Reader) to giue me leaue to premise this short preface; that in this Age do so far excel and go beyond the former in other knacks of knaury: it doth it much more in this of cunning conueyance. For I dare boldly affirme, that if a man would make a narrow search into the theuifish practises, filchings and robberies (at leastwise into the dealings of those good fellows who take without leaue) so common and rife at this day; he should find that there are (almost) as many sundry sorts of notorious thefts, as in old time there were theues. The reason hereof is euident, for that stealing and all other vices requireth most wit, wherein this age farre excels the former (if we may iudge of the tree by his fruits) whence it is, that the *Lacedemonians* were permitted to steale by their lawes, for they were not taken in the fact. Now this quick and nimble wit applieth it selfe rather to euill then to good, and that much more at this day (if all things be equally considered) then in former time: albeit this complaint was taken vp long ago:

*Vnde habet quirit nemo, sed oportet habere.*

That is,

*Needs must be had, but whence none list enquire.*

And it is an old and auncient saying,

*Lucri bonus odor ex re qualibet.*

That is,

*Gaineth hath a good savour, howsoever gotten.*

By which we may perceiue, that men neuer wanted will to haue. But men at this day, as they haue a better will, so haue they greater skil. For as they haue bin more vehemently inflamed with a desire of gaine, so haue they inuented more effectfull means for the compassing thereof; setting downe this as a necessary principle to be holden in the first place, that he that would be rich must turne his backe to God: which they can well enough put in practise when occasion serues. Besides, they haue

haue profited by all their predecessors inuentions, and therein haue employed the greatest cunning and skill they haue. No marvell therefore if there haue bene some shifters in all ages, who haue followed the occupation, *smith* there was neuer yet man to be found but sought out some means to liue: for that many, when all other failed, haue liued vpon the fee-simple of their wits, and betaken themselves to this euill occupation, as to their last refuge. But how is it (may some say) that great theenes should euer escape, & pettie theues go to the pot? or rather (according to the old saying) that the greater should hang the lesse? The question (me thinks) is easily answered, if we consider that a petty pilferer hath not wherewith to stop his accusers mouth: whereas great ones are neuer without their sleeves full of gags. For I remember that *Pinatel* (who was first executed by order of law in the person of his picture (if I may so speake) and after in his owne person) told me and certaine others at *Genoua* (whither he was fled) that he doubted not but to reconcile himselfe to the King againe, by meanes of the high Sheriffs wife (who had obtained the confiscation of his goods) in that he had a goodly present, wherewith to bribe her (besides the value of the confiscation) and yet remaine rich all his life after! Notwithstanding I denie not but that great theues are now and then brought to the gallows as well as pettie theues: but this hard hap commonly befalls those vnthrifts, who hauing brought their twelue-pence to nine-pence, and their nine-pence to nothing, haue not wherewith they may either stop the mouths, or grease the fists of their accusers. For many (we know) who clime too hastily, fall as suddenly; those especially who haue to deale with Princes treasures, which are (as French-men speake) *suiet à la pince*, that is, easie to be purloined. Whereupon King *Leuis* the eleuenth vsed a very pleasant conceit: for looking vpon a peece of tapistrie, wherein a certaine noble man (who from a very meane Clerk of the Exchequer, was aduanced to great place; euen to be Lord Treasurer of France) had portrayed the steps and degrees whereby he had ascended from the bottome of baseness to the height of honour, himselfe represented sitting on the top of Fortunes wheele, told him he might do well to fasten it with a good strong naile, for feare lest turning about, it brought him to his former estate againe, which was truly prophesied of him, as the event shewed not long after. And verily not onely great Lords who are aduanced to such high honours, but generally all Courtiers, and such as haue any dealing in Princes affaires, ought alwayes to remember the similitude vsed by *Polybius*, who compareth Courtiers to counters. For as they stand sometime for ten, sometime for an hundred, sometime for a thousand, and sometimes againe for one onely, as it pleaseth the Auditor to place them: so Courtiers (as the toy takes Princes in the head) are honored or disgraced; aduanced or debased in a moment. And this they haue as proper and peculiar vnto them; that when they haue vsed them as sponges to drinke what iuice they can from the poore people; they take pleasure afterwards to wring them out into their owne cisternes. But to returne to the distinction of great and pettie theues. It is a thing very remarkable, and proper to this age (at leastwise in this respect, that it is more practised) that great theues rob the lesse, as great fishes deuoure the yong frise. But my purpose is here onely to speake of pettie theues, I meane such as commit qualified robberies, and whom the executioner graeceth by putting a halter about their neckes (where there is any face or forme of iustice) which afterwards serueth them in stead of a ruffe.

2 To begin therefore with pilferers and their pettie larcenie; see a strange deuice now lately inuented, how since that *Italians* with their juggling tricks frequented



frequented *France*, there haue bene many cut-purses found disguised like gentlemen; yea some who haue bin hanged with their chains of gold about their necks: which I remember I heard reported of him whom King *Francis* the first hanged for iuggling away the Duke of *Venues* purse in his presence. And certaine it is, that their *sergon* whereby they maintaine themselves, and keepe correspondence each with other, was neuer in such perfection as prerogative which they haue about the greatest Princes in the world, who because they cannot *cantie*, are euer deuising new characters: which notwithstanding are often desired euen by those from whom they labour to conceale them: whereas these noble cut-purses (neuer buying themselves so much) haue so enriched their canting and gibbridge (especially now of late) and are so expert therein, that they can chat and chaffer one with another, without feare of being defcried by any, saue those of their owne profession. As for sleights and subtilties, euen *Villon* himselfe (who read a publike lecture to those of his time) might learne more of the craft (I meane more feates of filchery and cunning conueyance) of the meanest scholler in his schoole, then euer he knew in all his life: yet I denie not but that he was a notable expert fellow in his profession, and of a ready wit: for it becometh not a citizen of *Paris* to speake otherwise of his worship. But since our cut-purses (or snatch-purses) haunted these iuggling Gypsies (the *Italians*) and learned their trickes of cunning conueyance, we must needs confesse that there haue bene stranger feates of agilitie seene, then euer before. I take the word *cut-purses* in a more generall acceptation then the proper signification will permit; namely for all such good fellows as can play so well at fast and loose, with their fine feates of *passé* and *repasé*, that without offering a man the least violence in the world, they can iuggle the money out of his purse, and make it passe into their owne. For example, a French-man newly arriued at *Venice* (about thirteene yeares ago) lodging in an Inn called the *Sturgeon*, was told by an Italian (who lay in the same house) that it was not safe for a man in that county to shew his money: and therefore counselled him that if at any time he did weigh his gold, or tell any money, he should not do it openly as he was accustomed, but should locke himselfe in his chamber. The French-man taking this aduertisement as proceeding from a simple honest meaning, thanked him heartily, and thereupon tooke acquaintance of him. The Italian (not long after) hauing elpied fit opportunitie, came vnto him, and told him that if he wold change French crownes for Pistoles, he wold gladly exchange with him: and whereas (quoth he) your crownes will go here but for single Pistoles, I will giue you something ouer and about in exchange. The French-man answering, that it was the least courtesie he could shew him: he desired him to remember what he told him the other day, concerning the close keeping of his money; wherefore (quoth he) I thinke it not amisse if we take a paire of oares, and carrying a paire of ballances with vs, row vp and downe the great channell, and there weigh our crownes. The French-man answered, that he was ready to do what he thought good. The next day therefore they tooke a paire of oares, where when the Italian had weighed the French-mans crownes (the better to colour his knauery) he put them in his purse and pocketed them vp: and making as though he had bene seeking for his Pistoles which he was to giue in exchange, he cauled the waterman (to whom he had formerly giuen the watchword) to land his boate. And because he landed in a place where there were many short and narrow lanes on either side, the French-man lost his gentleman in a trice: neither hath he yet (I suppose) heard any newes of him, nor of his hundred crownes. My self came to the Inn three or foure daies after that pagan

was

was played. Another marking a French-man putting his purse into his bosome, and after taking a paire of oares to crosse the water (an ordinary thing at *Venice*) leaped in after him with such violence that he cauled the boate to leane so much on the one side, that the French-man fel into the water: where leaping in presently after, he pulled him into the boate againe; yet not without pulling his purse out of his bosome by the way; which he did so nimbly, that the partie perceiued it not, till it was past recovery: and so the Italian departed with a thousand thanks, and a purse to put them in. Another vsed another speed, for faining that a Scorpion was gotten into his backe, he intreated another Italian to looke if he could espie it; in the meane time iuggling his purse out of his pocket. And here I may not omit a like trick of conueyance which another Italian played with a French gentleman newly come into *Italy* with *Odet de Selue*, Embassadour for the French King at *Venice*: for as he was in his Inn, looking vpon two cheating Italians playing at cards (who were partners, as appeared afterward) one of them faining that he had lost all his money, and had nothing left but certaine peeces of gold, at which his fellow refused to throw, because they were not weight; he intreated the French-man to lend him a few crownes for them: who had no sooner drawne his purse, but they scattered all his money; and marking on which side of the table it fell, blew out the candle. We might well admit into this societie a Sergeant of *Paris* (whose goods had bene distrained and sold to the very straw of his bed) who going by a Goldsmiths shop, cast sand in his eyes, and hauing so done, put as much gold into his boxe as he thought good. But to returne to our cunning cut-purses: how active & nimble (may we thinke) were they which cut fortie or fiftie before they could be defcried? What say I forty or fiftie? Nay I haue heard of one of this theuish trade borne at *Bourges*, chiefe Clarke to an Attorney of the Parliament, called *Dennis Gron*, in whose trunk (after he had bin taken and convicted of the fact) were found fourescore purses, and about three thousand crownes in gold: who (doubtlesse) would haue obtained his pardon if his cause had bene tried by the lawes of the *Lacedemonians*, which permitted theft (the better to inure their people to nimblenesse and actiuitie) so they were not taken in the fact: which (as *Xenophon* sheweth) stood with good reason: for no man ought to follow a trade, wherein he hath no skill. Now these bunglers who are taken with the manner, shew that they are not their crafts masters, in going no handsomlier to worke then a Beare when he picks muskles. Which a Duke of *Burgundie* well obserued (a man naturally giuen to this lurching legerdemaine, which he practised more of wantonnesse then for any want, as knowing himselfe to haue a notable filching facultie, and an answerable dexteritie in cleanly conueyance; the rather for that by this meanes he was better acquainted with such companions) elysing one of these light fingered gentlemen as he was iuggling away a siluer goblet at a great feast, and holding his peace for the present, sent for him shortly after, and told him roundly of it in this sort: Sirra, you may thank God that my steward saw you not pocket vp my plates for I can assure you he wold haue hanged you all but the head. What? will you follow a trade to which you were neuer bound prentise, and wherein you haue no skill? Well, you shall haue it vpon condition you wil giue ouer the occupation, and practise it no more vpon paine of death, sith you go so grossly to worke. By which we see how this Prince concurs in opinion with the *Lacedemonians*. But why (may some say) should we thinke the *Lacedemonians* wold haue pardoned him, considering they held such as were defcried and taken in the fact, vnskillfull in the trade, and consequently vnfit to follow it? Doubtlesse they wold haue pardoned

ned him for his great dexteritie in cutting the 80. purses, in that he was taken but with the 81. For it fared not with him as with those filching copanios (born vnder the vn lucky planet *Mercury*) who being pardoned the first offence, fall into it againe and againe. Which hard hap befell one *Simon Dagobert* (the Kings Attorneys son in *Ysoudun*) who hauing plaid the filching fellow a long time, and admonished to keepe himselfe true, left in the end he found the gibbet a Jew; was taken at the last, and condemned to the gallows: where as he was led to the place of executio, the duke of *Neuers* chanced to passe by, and mediated to the King for him, because he heard him spout a little Latin; which (albeit it was not vnderstood) made him and the rest beleue that he was a man fit for some great employment. And as if he had bin so indeed, the King hauing pardoned him, sent him with one *Robertus* into the new found land: in which voyage he verified that which *Horace* saith, *Calum non animi mutant, qui trans mare currunt*. For after his coming thither, he fell to his old trade of nimming more freely then euer before. So that being taken the second time, he went the way which before he had missed. And I perswade my selfe he would not haue escaped better cheape, either with the *Lacedemonians* or with the foresaid Prince, sith (in all probabilitie) he had bene often taken with the manner before; it being almost impossible, that committing thefts in this sort by the dozen, he should euer go closely and artificially to worke. Howbeit if euer there were any, in whom we might see what a nature prone to theft may do, him we haue as a liuely mirror thereof. For I heard it credibly reported by his owne citizen (a man of good worth) that notwithstanding he had dealt with him sundry times to reclaime him, and made meanes to get him out of prison, yet the knaue to requite his kindeesse (as he protested to me) stole from him a new gowne, (besides other apparell) wherewith he was taken, hauing it vpon his backe: and another also vnder it, which he had stolne elsewhere: as also with three shirts which he had on. The like he had done not long before, in stealing a gentlemen's velvet cassocke, who had kindly entertained and lodged him. But the most notable theft that euer he committed in this kind, was in stealing a bridegroomes new apparell (the Kings Attorneys brother of *Poitiers*) and his brides: for which he thought he might wel aduenture hanging, considering they were for the most part all of cleane silke. Which cunning conuoyance of his, is the more to be wondered at, in that he was of necessitie to come and go fixe or euen times (at the least) before he could conuey them away; which he did very slyly, carying them into his lodging in the Nunnery of *S. Croisset* in *Poitiers*; where he remained when they came to call him *carum*, for that they suspected none but him. But the sly merchant looking through the window, and espying the Sergeants comming to apprehend him, conueyed himselfe away, after he had locked and barred all the doores. Where they breaking into his lodging, found beside the foresaid apparell, about forty paire of shoes of all sizes, with a number of breeches, and a great quantity of cut cloth, and some whole peeces, as also a pretie library of bookes, which he had stolne at sundry times from schoolers. Moreouer, his manner was to deale worse with his hostesses then with his hosts; for whereas he stole nothing from his hosts but their apparell, he tooke from these dames their goodliest reliques in kind requitall of their curtesies. Yet the finest feate that euer he playd, was the theft he committed in the prison, where he was cast for the like offence: for being not able to containe himselfe, and to hold his fingers till he was set at liberty, he stole the Taylers cloake whilst he was in the prison, and sold it to a good fellow, letting it downe through the trellis of the prison window, looking into the streete. Which verifies my former assertion, what

They change  
the aire that  
leas do passe,  
But mind re-  
maines the  
same it was.

a nature prone to theft may in time come vnto; viz. to grow to such a degree of impudencie as to steale in the very prison, where felons and other malefactors await their dismall dooming, and from no meaner man then the Tayler himselfe; But I do the lesse wonder hereat, in that my selfe haue bene cut-purses at *Paris* rising him pockets, and iugling away their purses at the very gallows; and that hard by a cut-purse ready to be executed; *Philip* in the year 1570.

3 I will now dismisse this arch-theefe *Dagobert*; and as I haue alledged examples of those who haue pardoned theues convicted of the fact, and suffered them to go quietly away, and peaceably to enioy their pilfer and pray; so I will here record one to the contrary, of a gentleman who punished a theefe with his owne hands; yet so as it brought him to a pecke of troubles. For feeling a good fellow cutting his purse, as he was looking vpon the King playing at tennis (the very same day that the now deceased *Iohn du Bellay* was installed Bishop of *Paris*) and suffering him to do his pleasure, dissembling the matter as though he had felt nothing, yet in the end, not content to make him restore his purse, he further cut off his eare. But it repented him (poore gentleman) not long after, not for that he cried quitance with him, but for handling him in that sort: for if he had but stabbed him, he had neuer (questionlesse) bene troubled; but because he cut off his eare, the hangman of *Paris* commenced suite against him for incroching vpon his office.

4 But to returne to our subtilt sleights; more common and frequent at this day they euer they were, and that in all manner of thefts. Could a man desire to heare of a more cunning conuoyance then that which was played at *Paris* about sixteen yeares ago, by one who kept his countenance so well, that he caused the owner of the featherbed which he was about to steale, viz. one *Guerrier* Proctor of the court of Parliament dwelling in *S. Bennets* cloister, to help him vp with it. But I will here relate two felonious facts committed by a theefe, which are nothing inferior, but rather farre exceeding any of the former. A certaine good fellow being desirous to haue his neighbours cow, rose very early in the morning before day, and coming to the house where the cow stood, drew her out (making as though he had run after her.) His neighbour waking at the noise, and looking through the window: neighbour (quoth the theefe) come and helpe me to take my cow which is runne into your yard, your doore being carelesly left open. His neighbour hauing holpen him, he perswaded him to go along with him to the market (for if he had staid at home, his theft would haue bene discouered) and as they went together vpon the way, when the day began to dawne, the poore man knew his cow, and said, Neighbour, this cow is much like mine. It is very true (quoth he) and therefore I go to sell her, because our wiues contend about them euery night, not knowing which to take. Thus continuing their talke, they came to the market place; where the theefe fearing he should be descried, fained that he had some businesse in the towne, and thereupon desired his neighbour to sell her in the meane time as deare as he could, promising to giue him the wine. His neighbour therefore sold her, and brought him the mony; whereupon they went straight to the tauerne according to promise. Now after that they had made pretty good chere, the theefe conueyed himselfe away, leauing his neighbor in pawne for the shot. From thence he went to *Paris*, and being on a time in the market place, where many asses were tyed (as the custome is) to hookes fastened in the wall; seeing all places taken vp, he made choice of the fairest ass, got vpon his backe, and riding through the market place, sold him very deare to a stranger: who finding no other roome emptie

saue that whence the asse was taken, tyed him there againe. Whereupon when the true owner (from whom he was stolen) would haue loosed him, and led him away, there arose such a hot bickering betwixt him and the stranger who had bought him, that they fell together by the eares. Now the theefe, (who had sold the asse) being in the throng, and seeing all this sport, and namely how the buyer was throwne downe and well beaten, could not forbear saying, *Curry me, curry me well this stealer of asses, and spare him not.* Which when the poore man, who was in that pitifull plight (desiring nothing more then to heare of him that had sold him the asse) heard, and knowing him by his voice, he cried out, That he, that he that sold me the asse. Whereupon my gentleman was apprehended, and (all the foresaid knaueries being verified by his owne confession) was executed, as he well deserved. Hence we may learne the two things, first, what great wits, and how full of subtilties and sleights this Age affordeth. Secondly, what punishments befall wicked men through the iust iudgement of God, and how he taketh vengeance on them when the magistrate is at a losse, and destitute of all means whereby he might find and firre them out: nay how he worketh and bringeth things so about by the hand of his providence, that guiltie malefactors like fluttering gnats burne themselves (as it were) in the candle. I confesse indeed, there are not many such subtil theues as this to be found in a country. But many there are, whose mouths are their owne accusers, and who (as we say) put the rope about their owne necks, as they best know who by their places are to giue iudgement; who if they be any thing wary and wise, woeke so by their interrogatories, that they make thee galleys (how good a face fouer they set vpon the matter) so to faulter and fall soule with themselves, that in the end they cut their owne throates, and sacrifice themselves to their owne shame.

5 And seeing there is nothing more worthy a Christian mans meditation then such iudgements of God, I hope it will not be vngratefull to the Reader if I here digresse a little, and alledge two other examples; the one moderne, the other ancient: both of them suting with the former, and exemplifying that which hath bene said. *Erasmus* therefore reporteth, that a theefe hauing broken into a house in London, where he lodged, and entered in through the roofo, to see if he could meet with some good boone, made such a noise, that he caused all the neighbours to flocke thither, which when he perceiued, he thrust himselfe amidst the throng, as though he had bene one of the company that sought for the varlet; and by this meanes kept himselfe vknowne. Not long after, perceiuing that the vprore was past, and that they looked no more for the knaue (supposing he had escaped) he went forth, nothing mistrusting he should haue bin descried. But the blab, not able to hold his tongue, bewrayed himselfe, and so brought his necke within the halter: for as he was going out at the doore, meeting many talking of the theefe, and cursing of him, he cursed him likewise, affirming that he had made him lose his hat. Where note, that whilest the rascall laboured to saue himselfe, running now here, now there, his hat fell off his head, which they kept, hoping thereby to discouer him. They then hearing him say that he had lost his hat, began to suspect him, and vpon suspicion apprehended him: who after he had confessed the fact was hanged. Many like stories are recorded in prophane writers, but (sith I promised only one other) I will content my selfe with that wherewith *Erasmus* hath paralleled the former. *Plutarch* then writeth that a certain temple dedicated to *Pallus* (in the citie of the *Lacedemonians*) hauing bene robbed, there was an emptie bottle found, which made all the people to woder exceedingly; for no man could imagine what

the

the theues should do therewith. At the last, one in the companie seeing them all in such an amazement, If you will heare me (quoth he) I will tell you what I coniecture, I imagine that the theues being ready to execute their enterprize, dranke some Aconite (a kind of deadly poison) and caried wine with them in this bottle, that if they brought their purpose to passe, they might preferue themselves from the danger of the poison by the wine; and that if they were descried, it might put them to a more gentle death, then the Iudges would haue inflicted vpon them. They hearing him render so sensible a reason, and perceiuing that he spake not as one that did coniecture, but as being wel acquainted with the businesse, began to question with him, one after another in this sort: who are you. Sir. that can coniecture so well? where learned you the art of diuination? what acquaintance haue you in this citie? In the end they pressed him so much, and vrged him so farre by their interrogatories, that they made him confesse that he was guiltie of the fact, and one of the theues. Now as there are sundry examples of the like providence of God in detecting of theues, so are there also of murderers, as hereafter shal be declared.

6 But to returne to theeuish sleights: for, alledging out of *Erasmus de lingua*, the example of an English theefe, I remembered other stories which he hath elsewhere of the tricks of these tradescmen; out of which I will onely pick out such as I iudge most notorious: I meane such as were performed with greater subtilty, dexteritie and sleight. And I will begin with a story, cousin-germaine to that which I lately recorded of the theefe who played his part so well, that he caused the owner of the featherbed which he was about to steale, to helpe him vp with it: dispensing for this once with my former promise, in making a medley of secular mens vertues with Church-mens. For the fine feat which I am about to relate, was plaied by a priest of Louaine, called *Antonie*, who hauing bidden two good fellows to dinner (whom he met by chance in the street) and vnderstanding at his coming home, that there was not a morrell of meate in the house (and knew too well that he had neuer a penie in his purse) he deuised this sleight, that he might keepe touch with his guests: he went into his neighbours house, with whom he was very inward, and the kitchen maide being absent, stole thence a brazen pot wherein the meate was boiling, and caried it home vnder his gowne, commanding his maid to powre out the meate and the broth into an earthen pot: and hauing caused her to scoure it, he sent it backe to the kitchen againe, requesting him to lend him a certaine summe of mony, and to take the pot in pawne. The messenger brought good newes to Sir *Antonie*, viz. a peece of money that came in pudding time to furnish the table, and a short scrole, by which the creditor acknowledged that he had receiued a brasse pot in pawne vpon the summe which he had lent him. But being ready to go to dinner, and missing one of the pots, he began to chide and take on, so that all the house was in an uproare; the kitchen maide protesting that she neuer saw it after Sir *Antonie* was there. Now albeit they made conscience to suspect him for such a fact, yet in the end they went to his house to see whether they could find it: and because they could heare no newes of it, they asked him bluntly for it. He answered that he knew of no such thing. But when they laid it to his charge, and auouched to his face that he had stolen it, seeing none came into the house but he only, he made this answer, True it is indeed, I borrowed a pot, but I sent it backe to the owner again. Which when the creditor denied: See my masters (said Sir *Antonie*) there is no trusting of men now a daies without a bil of their hands; he would straight haue layd it to my charge, had I not had his hand

I 2

and

and scale to the contrary; whereupon he shewed the scrole which the boy had brought him. So that the creditor was well mocked for his labour throughout all *Louaine*, it being blazed abroad, that such a man had lent a summe of money vpon a pawne that was his owne.

7 After this theuifh trick playd by a priest, it is good reason that we giue eare to another done vnto a Priest, to requite the former. A good fellow in *Antwerp* hauing marked a Priest that caried a purse by his girdle, which (as he supposed) was sore troubled with a timpanie after low and humble obeisance, told him that he was intreated by the Curate of their parish to buy him a Cope, and because sir (quoth he) you are iust of his height, I would desire you to go with me to a merchants shop to trie one: for I perfwade my selfe, if it fit you, it will fit him. The Priest easily condescending to his request, went with him to a shop where these Copes were sold: where hauing tried one, the merchant affirmed that it was as fit as if it had bene made for him. The knauifh companion watching opportunite to shew them a cast of his office, after he had well viewed M. Priest on euery side, told him that it had one fault, viz. that it was shorter before then behind. Nay (quoth the merchant) the fault is not in the cope, but in this great purse which beares it out, and makes it seeme so. The Priest therefore layd his purse aside: which done, they viewed him round the second time. In the meane while, this conicatcher (to make an end of his sport) whilst the Priest had his backe turned, nimblely snatched vp the purse, and shewed them a faire paire of heeles. Whereupon he cried out, *Stop the theefe, stop the theefe*: the merchant crying as fast, *Stop the Priest*: and the theefe, *Stop the mad Priest*, (for the people seeing him runne in this strange habite, supposed he had bin mad indeed.) But whilst the Priest and the merchant wangled together, the theefe escaped.

8 There is yet another story recorded by the same author, not much unlike the former for nimbleness and good footmanship, albeit it come farre short of it in acutenesse and quicknes of wit, being answerable to the country from whence it came, which breeds no great wits, except perchance by a miracle. For this pageant was plaid by a *Hollander at Leyden*. This good fellow walking through the citie, went into a shoemakers shop: where the shoemaker asked him what he would; and perceiving that he cast his eye vpon a paire of *\*bootes* which hung hard by, demanded of him whether he would haue a paire or not: he answering that he would. The shoemaker made choise of such a paire as he thought would fit him best, and pulled them on; and hauing so done, he willed him to try a paire of *\*shoes*, which he said were as fit for him as the bootes. These things thus passed ouer, the fellow in stead of agreeing of the price, & paying the shoemaker, began to question with him merrily in this sort, Tell me in good earnest, did neuer any man thus fitted for the race as I am, runne away, and pay nothing? Neutr (said the shoemaker). But if perchance (quoth he) a man should runne away, what wouldst thou do? I would run after him (quoth he). Doeft thou speake in good earnest (quoth he)? Yes many do I (said the shoemaker) and I would do it indeed. We must trie a conclusion (said the other,) I will begin the course, come on therefore follow me: and forthwith ranne away as fast as he could driue, and the shoemaker after, crying, *Stay the theefe, stay the theefe*. The fellow seeing them come thicke and threefold out of their houses, fearing lest some would haue laid hands on him, set a good face vpon a foule fact, and as though he had bene but in iest, said, Stop me not for the loue of God, it is for a great wager. Thus the poore shoemaker returned home againe very angry, that he had lost both his paines & his peace; for the other

got the goale by ouer-running him. Here, because *Erasmus* calleth them *oereus*, I haue translated them *bootes*; yet we may not thinke that they were like French bootes, but such as might be worne with shoes.

9 But hauing spoken sufficiently of theues that runne away with the booty, let vs now treat of those who stur not a foote after they haue played a part of legerdemain, but look smoothly, as though butter would not melt in their mouths. A *Scottish* gentleman told me that when King *James* the fifth went ouer into *France* (which was Anno 1536.) the Earles of *Errol*, *Argyle* and *Marish* hauing feasted the Ladies of Saint *Antonie* streete, where they lodged; whilst the Earle of *Argyle* was looking vpon certaine gamesters that played after supper, there was a gallant as braue as a Peacock, who in sporting manner vntied about five and twentie or thirtie Angels, and rose Nobles, which being bended together and folded one in another, serued in stead of golden buttons to the cuts of a night gowne, which the Earle had on, as the fashion was in those dayes. The Earle seeing him so sumptuously attired, and going about his businesse with such good grace, as one that meant no hurt, but only to make some sport, suffered him to do his pleasure. But when this royster thought he had enough; shewing that that which he had done was in good earnest, he went slyly away out of the hall. Whereupon the Earle (who had made as though he had knowne nothing, whilst he was sitting about his gowne) told the companie how the knaue had serued him, and withall shewed them euident signes thereof, which was not done without great laughter. Whereupon they (who were better acquainted with such sleights) gaue him a caueat to be more warie another time, seeing for the present there was no remedie, but patience.

10 I proceed to another good fellow, who was his crafts master as well as the former, at least had as good a grace in cunning conuycance. In the reigne of King *Francis* the first, a gentlemanlike theefe as he was groping the Cardinal of *Lorrain* pocket, was seene by the King as he fate at Masse right ouer the Cardinal; where he perceiving himselfe to be discied, beckened to the King to hold his peace, and he should see good sport. Whereupon the King suffered him to do his pleasure: but shortly after he vsed certaine speeches to the Cardinal, whereby he gaue him occasion to feele for his purse. The Cardinal missing his mony, stood in a maze, wondering at this accident: which ministred to the King (who had seen the whole pageant) matter of merriment. But when he had taken his fill of laughter, his pleasure was, the mony should be restored to the Cardinal againe: for he supposed the fellow had taken it of purpose to make sport. But he was deceiued; for whereas he imagined that he had bene some honest gentleman and of good note (seeing him so resolute, and setting so good a face vpon the matter) he found afterwards that he was a notable theefe indeed (disguised onely like a gentleman) who meant not to iest, but counterfetting a iester, to go about his businesse in good earnest, as the former had done. Whereupon the Cardinal turned the iest vpon the King: who (as his manner was) swore as he was a gentleman, that it was the first time that a theefe had made him his fellow.

11 And here the theft committed in the presence of the Emperour *Charles* the fifth, comes in very fitly after the former acted in the French Kings presence (as hath bene said) and partly also with his consent. The Emperour hauing commanded his seruants to trusse vp bag and baggage; whilst euery man was busie in packing vp his implements, there came a good fellow into the hall (where the Emperour was, with a small traine, ready to take horse) who as soone as he was come into

the roome, and had done his dutie, beganne to take downe the hangings, making as if he had had other businesse in hand, and had bene in hast. And though it was not his occupation to hang vp, and take downe hangings, yet he performed it so well, that when he who had the charge to take them downe, came into the hall, he found that another had eased him of that labour, and (which was worse) had carried them away. See what impudent theeves there are now a dayes.

12 Howbeit the boldnesse of an *Italian* theefe (who did the like) at *Rome*, in the time of *Paul* the third, was nothing inferiour to the former. There had bene a great feast in a Cardinals houle, and the plate being set vp in a chest that stood in a chamber neare to the hall, where the feast was kept: whilest diuers waiting for their inaiters, walked in this outward chamber (or *Anticamera* as *Italians* speake) there came in a good fellow in a cassock, apparelled like a steward, with a torch before him, who desired those that late vpon the chest to rise vp, saying that he was to vse it; and they were no sooner risen vp, but he bad the porters that followed him to take it vp and carry it away. This gallant trick was playd after that the steward of the houle and all the seruants were gone to supper; at least it is to be thought that if any of them were then in the *Anticamera* (as their custome was) they did not marke it.

13 But what shall we say to the boldnesse and impudencie of another *Italian*, (hanged at *Bononia* about eleuen yeares ago) who hauing serued out a long apprenticeship at *Rome* in learning to counterfet mens hands and writings, and to take scales from one instrument to put to another, because he much resembled Cardinal *Sermonet*, went in a Cardinals habite and traine (though very small) through *Marke d'Ancona* and *Romagna* with a counterfet Bul, whereby he said he had a comission from the Pope to gather the tithes of that countrey: albeit he came neare no great cities for feare of being detected. But hauing had good successe in his attempts (because the most tooke him for Cardinal *Sermonet*) he passed through *Romagna* and came forth what neare to *Bononia*. Now as soone as the Bishop of *Ferris* (who was the Popes Vicelegate) heard thereof, he sent one of his gentlemen vnto him (who had sometime attended vpon Cardinal *Sermonet*) who certified the Vicelegate that he was not the man he affirmed himselfe to be, which caused him somewhat to suspect this gallant, the rather for that he had not obserued accustomed solemnities and ceremonies which other Cardinals were wont to obserue. Whereupon he sent him againe with a troupe of souldiers, giuing him expresse charge and comandement to apprehend him, if he knew for certaine that he were not the man he counterfetted himselfe to be. In the meane time this companion (being now discouered the second time by sundry priuite markes) was better knowne by one of his eares, which he had lost for his good desert, which he shewed at vnawares as he put off his little Cardinals hat. The Capitaine therfore commanded his souldiers to lay hands on him. But he no lesse resolute, bold and impudent then before, charged them to take heed what they did, with his thundering threats making them all to quake for feare, brauing it out with as high and loftie termes as the proudest Cardinal in *Rome* could haue done, if the like violence had bene offered him. The souldiers (who made scruple at the first to encounter him) were in the end encouraged by their capitaine to grapple with him. Where hauing apprehended him, they brought him to *Bononia* with two of his men who were not priuite to this his knauery (the rest which were accessary being fled away.) And there he was condemned by the Vice-legate, and hanged at Saint *Petrus's* gate in a Cardinals attire, wearing on his head a mytre of paper with this title or inscription,

*IL RE DE LADRI*, The King of iheues, that is to say, The King of good fellows. He had six thousand crowns about him, which (as it was reported) was nothing to that which his two men (who were fled away) had caried with the. I do the rather set downe this story at large, because it is a very notable and memorable fact. For albeit we haue heard many who haue vsurped the name & held the place of those whom they resembled (as I haue declared in my Latine Apologie) yet they tooke such mens names as they knew were dead, or of whom a man could hardly heare any certaine newes. Which was farre otherwise with this companion, seeing the Cardinal (whose name he borrowed) was then liuing (as he knew well) and not so farre off, but that he might haue heard from him in a very short time. Now sith I am come to the King of our moderne theeves (euen in the iudgement of those that condemned him) I should do him wrong if I should proceed further, in hope to find any more notorious and cunning theft then his.

14 Notwithstanding lest he should be left alone, and lest it should be thought that *Italy* onely were furnished with such bold Britains, I thought it not impertinent here to insert two other stories, one of a French-man, another of a Polonian, who for such scates (proceeding from like addaction) deserued not onely to be of his Court and Counsell, but successors to his Crowne. The French-man (as very a conicatcher as the former) was borne at *Saumur* vpon *Loire*, being for cunning in counterfetting the Kings scales and letters, that shewing certaine extraordinary commissions, which (as he said) he had obtained of the King, he got great sums of the Kings receiuers, & made a mightie mass of money by selling of certain woods which were felled for the Kings vse. But being in the end discouered, he went the same way that the king of good fellows had shewed him: and as he was hanged in a Cardinals habite, so this companion was executed at *París* in a gentlemen attire before the Church of the *Augu'stine* Friers, the same day that the Court of Parliament was kept in that Couent about sixteen yeares ago. Some are of opinion that he was the man that gaue intelligence to king *Francis* the first (by means of a notable theft which he committed) of that which the Emperour *Charles* the first, and the King of *England* had plotted against him: and did not onely aduertise him thereof, but brought him their very tickets, instructions and letters. For meeting a Flemish gentleman vpon the way travelling toward *England*, he tooke acquaintance of him, telling him that he was his countiman, and so rode along with him to the haue where they were to take ship. Whither being come, when the Flemming was laid downe to take his rest (waiting for wind and weather) the French-man (who had perfwaded him to rest himself vpon the bed) faining to be found asleepe, rising softly, went and bought a budget like vnto the Flemmings, and hauing filled it with roles of white paper vntill it was about the same weight, layd it vpon the table in stead of the Flemmings budget. And hauing so done, he awoke the Dutch-man, and told him that he had left certaine things behind him which he had forgotten, and therefore was of necessitie to returne backe againe, intreating him not to take it vnkindly that he brake off companie. The Flemming little suspecting what might be the meaning of this sodaine change, but thinking he meant good sooth, could not but thanke him for his good companie, and after many kind embracings, recommended him to Gods protection, and so betooke him to his rest againe: yet he left not his budget (I meane the budget which he suppled had bene his owne) any longer vpon the table, but put it vnder his pillow. Wherein the simple fellow was like to that noddie, who when the steed was stolne, shut the stable doore. Now whilest the Flemming slept, the French-man

went post with his budget, which he should haue put vnder his pillow, or in a surer place, before he had layd him downe to rest. And you may easily coniecture whether the French-man brought not a welcome present to the French King (though he had stolne it,) and whether the Flemming brought not heauie newes to the King of *England*. Some say that he beheaded him, saying that he would make him an example to all such sticklers as intermeddle in Princes affaires, to teach them to be more wary and wise, and to handle the matter a little more cunningly. This is the fine fetch which was reported to haue bin plaid by him, whole cheating and knauery I haue before recorded, both of them being practised against the same King. Which being so, we may well thinke that this cunning contriuer of thefts, intended to benefite himselfe in endomaging the King as much by his last thefts, as he had done by his first. But many are of opinion that they came from two seuerall men, and were coined in two seuerall mints. Howsoever, I would not giue lesse honor to the one then to the other. I come now to the Polonian called *Florian*, for boldnes & audacitie nothing inferior to the former: who hauing by the same cunning device counterfeited the seales and letters of the King of *Poland*, came ouer into *England* as the Kings Ambassadour, where he continued a long time, being respected and honored as becomen one of his place; and where he forgat not to vse the Kings credite in diuers theeuish practises as he had formerly done, and as he did since in dealing with great States: the King his master seeking in the meane time to haue had his head.

15 I will adde yet one other example of thefts (albeir I was purposed here to haue made an end) not like the three last, nor any formerly mentioned, but rather contrary vnto them, as hauing nothing common with them; and therefore so much the more necessary to be spoken of, to the end it may appeare that our Age may not onely brag of sundry new theeuish practises, but of all the rare sleights and subtilties mentioned in ancient stories. For here we haue an example of one theefe stealing so another. A yere ago, or somewhat more, there was a merchant in an Inne at *Paris*, who had layd vp a great summe of mony (which he had receiued for certaint wares) in a cupboard: where a seruant in the Inne hauing marked him, watching his oportunitie, opened the cupboard, and stole thence two bags, one full of gold, the other of silver; and being laden with them, went about two leagues from *Paris* towards *Montargis*, where being come to his Inne very late in the evening, and weary of his iourney, he intreated his host to help him to a horse, which might be ready for him the next morning: who told him it would be a hard matter to hire one. The traueller after diuers offers, at last promised to giue him a French crowne for one till dinner: which free offer made his host somewhat to suspect him, especially considering he had seene his two bags; whereupon he promised to prouide a horse for him against the next morning. Hauing therefore got him on horseback by breake of day, & accompanying him to the place where he thought it fittest to arrest him, he tooke him such a *ballinado* in the nape of the necke, that he stricke him downe to the ground, so amazed that he knew not where he was; and afterwards made such agreement with him (crying out onely for mercy) that hauing taken as much of the stolen mony as he thought good, he returned home againe with his horse. Now it so fortunated, that one of those who went post to pursue the theefe, found him with the remainder of his mony going towards *Montargis*: and knowing him to be the man he sought for, he fed him so with faire words, that he drew him along with him to the next towne, and there committed him ouer to the Iustices to be sent to *Montargis*, whete being imprisoned he confessed

essed the fact, and accused his host, who was presently sent for, to the end they might be confronted together: and notwithstanding his deniall of the fact, was condemned to the racke. But he appealed to the Court of Parliament at *Paris*, where he was broken vpon the wheele, the seruant escaping better cheape, being onely hanged.

16 Thus hauing alledged sundry examples of the cunning and boldnesse of our moderne theeues, it will not be amisse to record an ancient storie taken out of the Author, for whole Apologie this treatise is a preparatiue. Though in so doing, I shall passe the bounds which I haue prescribed to my selfe, and anticipate the argument of the bookes ensuing: notwithstanding because it will not be preiudiciall, but rather beneficiall to the Reader, I am easily drawne to dispense with my selfe herein. Marke then the story of the sleight and pollicie (or rather sleights and pollicies) of one *Villon*, not borne in *France* but in *Egypt*, and that not some few yeaeres since, but aboute fife and twentie hundred yeaeres ago: which story (taken out of *HERODOTVS*) I will here translate with greater fidelitie, then either *Lawrentius Vallia* in his Latin translation (such as it was before my refining of it) or the French, which is now extant. These therefore are his words. A King of *Egypt* called *Rampsin*, minding to lay vp his treasure in a safe place (whereof he had far greater store then euer any of his successors) he built a house all of hewen stone, a part whereof stood out from the other building, to which there was easie access. But the Mason being disposed to play the knaue with him, left a stone loose in the building, which might easily be taken out of the wall by two, or (if need were) by one. The worke being finished, the King layd vp his treasure therein. After a time, the Mason perceiving that his glasse was almost runne, and the lease of his life wel neare expired, called vnto him his two sonnes, and told them how (to the end he might leaue them wel prouided for, and that they might haue wherewith to make merry when he was gone) he had vsed a fine deuise in building the closet for the Kings treasure: and hauing shewed them in particular how they should take out the stone, he gaue them the measure of it, assuring the that if they kept it carefully, they should be keepers of the Kings treasure. Their father being dead, they stayed not long before they assayed the meanes prescribed. For coming shortly after to the Kings palace in the night, and finding the stone, they took it out very easily; and stole thence a mightie masse of mony. The King comming thither not long after, and perceiving that his coffers were not so full as they were accustomed, wondered not a little; yet could not tell whom he might accuse, considering all the doores were surely locked, and all things sealed as he had left them. But comming thither the second and third time, and perceiving that his treasury diminished dayly (for the theeues repaired thither continually) he caused ginnes and snares to be set round about the place where the treasure lay. The theeues repairing thither as they were accustomed, one of them hauing entered in, and coming neare to the coffers, perceived that he was intangled in a snare: and knowing in what danger he was, called to his brother, and told him what misfortune had befallen him, willing him to come in quickly, and to cut off his head: for (said he) if I be found here, and knowne, I shall be the cause of thy death also. His brother being easily perswaded (as liking well his aduice) did as he had bidden him: And hauing layd the stone in his place again, returned home, crying with him his brothers head. The King coming to his closet early in the morning, was exceedingly amazed to see the theefe body in the snare without a head, especially considering there was no breach in the wall, by which he might enter in. Departing therefore thence, he did as followeth.

He commanded that the dead corpses should be hung vpon the wall, committing  
 the custodie thereof to his guard, straightly charging and commaunding them,  
 that if they espied any that did mourne, or bewray any griefe or compassion at the  
 sight thereof, they should attach them, and bring them before him. The mans mo-  
 ther, much perplexed that her sons body was thus hung vp, came to her other son,  
 desiring him to deuise some meanes to take downe his brothers body, threatening  
 him, that if he would not, she would informe the King that he was the man that  
 had stolen his treasure. He hauing bene sundry times threatned and rated by his  
 mother in this sort, and perceiuing that she would not desist for all the reasons  
 he could alledge, deuised this sleight. He saddled certaine Asses, and lading them  
 with rundlets of wine, draue them before him; and being come to the place where  
 the guard watched the corps, he let loose the hoops of the barrels, making way  
 for the wine to runne out, and then began to cry out and to beate his head, as not  
 knowing to which of the asses he should run first. The guard seeing so much wine  
 spilt, ranne thither with vessels thicke and threefold, thinking the more they faued  
 the more they should gain. Where he in the meane time faining as though he had  
 bene horne mad for anger, reuiled and cursed them all. But seeing they spake him  
 so faire, and entertained him with so good language, he made shew by little and  
 little as though he had bene pacified and had forgotten his former furious fit; and  
 after much ado hauing gotten his Asses out of the way, he mended his barrels.  
 Now among other speeches which passed betweene them in the meane time, one  
 of the companie being very pleasant, brake a iest vpon him which made his wor-  
 ship laugh; in lieu whereof he bestowed one of his barrels vpon him, which they  
 resolved to draw drie, and to carouse of in the same place and plight they were in,  
 intreating him to beare them companie. Whereunto he condescended, and staid  
 with them. And because they had so kindly entertained him and made him such  
 sport, he presented them with a second barrill: so that hauing that blessed abun-  
 dance, euen wine at will, they neuer left tipling and carowling, till their wits stood  
 weethood; and being in the end overcome with sleep, they rested in the same place.  
 He then in the dead time of the night went and tooke downe his brothers body,  
 and to the further disgrace of the guard, shaued all their right cheekes: and laying  
 the body vpon one of his Asses, returned home againe, hauing fully accom-  
 plished his mothers desire. The King hearing that the body was stolen, was highly  
 displeased; and resolving by some meanes to find out the theefe that had commit-  
 ted the fact, he vsed this deuice (which notwithstanding I can scarce beleue.)  
 He commaunded his daughter to go to a brothel-houle, and there to prostitute  
 her self to all comers, vpon condition they should first acquaint her with the most  
 notorious fact, and cunningest knauery that euer they committed: and that he  
 that should confesse the stealing of the theifes carcasse, should forthwith be atta-  
 ched by her, and sent to the Court. Whilest then the Kings daughter addrest  
 her selfe to fulfill her fathers mind, the rumour of the Kings intended resolution  
 came to the theifes eares, who purposing to shew that he was more crafty in pre-  
 uenting, then the King in inuenting this wile, thus deluded his daughter: he cut  
 off a mans hand newly dead, and keeping it close vnder his gowne, went to visit  
 her. Where she asked him the same question he had demanded of others. Where-  
 upon he told her, that the most wicked and notorious fact that euer he commit-  
 ted, was the cutting off of his brothers head, who was taken in a snare as he ad-  
 uentured to rob the Kings treasure; and the wittiest was the taking downe of his  
 corpses from the gibbet, after he had made the guard drunke. She hearing this,

layd

layd hands on him, with intent to apprehend him: but the knaue (by reason of the  
 darknesse of the place) gaue her a dead mans hand in stead of his owne: so that  
 whilest she thought she had him fast by the hand, he slipped away, leaving her this  
 liuelesse pawne to vse at her pleasure. Which when the King heard, he was greatly  
 astonished, as well at the craft, as at the boldnesse of the theefe. In the end he sent  
 his Heralds throughout all his dominions, commaunding them to proclaime in  
 the Kings name, that he would not only pardon him that had done this fact, but  
 highly aduance him if he would repaire to the Court. The theefe, reposing him-  
 selfe vpon the gracious pardon of the Prince, went to the Gibbet: where King  
 Ramphist hauing him in great admiration, gaue him his daughter to wife, as being  
 the wittiest man in the world. In that, as the Egyptians excelled all other men in  
 wit and wiles, so he excelled all other Egyptians. This is the history as *HERO-*  
*DOTVS* relates it, which I haue translated almost word for word as neare as I  
 could, to keepe the proprietie and grace of our tongue; a thing as difficult in trans-  
 lating of him, as of any Greeke writer whatsoeuer, and that for sundry reasons not  
 necessary here to be stood vpon. Yet this I will not omit, how that in translating  
 herof, I haue noted sundry scapes in *Valla's* translation, which notwithstanding  
 I corrected not in my former edition. Neither is any man to wonder herat, see-  
 ing I acknowledge in my Preface thereto, that I haue left a number of scapes  
 and ouersights vncorrected, yntouched and vncensured: considering also that the  
 diligence which is seene in perusing a text when a man translateth it himselfe, is  
 farre greater, then when he correcteth another mans worke, endeavouring to saue  
 the credit of the translator as much as may be: especially when he doth it in hast,  
 as it is wel knowne I did. Yet I denie not but that there are some places in the trans-  
 lation of this story, wherein I could not satisfie my selfe: and therefore I perswade  
 my selfe I shall much lesse satisfie those who are skillfull in the Greeke tongue. But  
 I presume, that they who are most cunning, and consequently do best conceiue  
 the difficulties with which I was to encounter, will of all others be most easily sa-  
 tisfied. Now this history sureth so wel with the argument in hand, that I could not  
 wel omit it, being written of a theefe, whom the author graceth with the two pro-  
 perties specified in the former examples, to wit, *craftinesse* and *boldnesse*, and both  
 in the highest degree. Whereby we may learne what vse there is to be made of pa-  
 ralleling of histories, especially of ancient with moderne. For whereas the cun-  
 ning and boldnesse of this old theefe, may haply at the first seeme strange and al-  
 most incredible; yet if we compare it with the craft and boldnesse of our moderne  
 theeues, we shall find that there is no such cause it should be thought so strange.  
 And for as much as it may be thought somewhat hard, that the King could find  
 in his heart to prostitute his daughter in such sort (as it is indeed very harsh I con-  
 fesse) yet foundeth it not so harshly in my eares, as this their censure of *HERO-*  
*DOTVS* doth (for I haue heard many euer excepting, especially against this  
 point) with himselfe protesteth that he giues no credit therunto, but only relates it  
 as he heard it. And yet I could alledge (if need were) sundry stories, which we  
 must either account false and fabulous (whereas notwithstanding they are holden  
 to be most certaine and infallible) or confesse that in this there is great semblance  
 of truth.

17 But whilest I was copying this story out of *HERODOTVS*, ano-  
 ther came into my mind of a theefe, or rather a cutter by the high way, infinitely  
 more resolute then the former, and as bold and venturesome as any of that cutting  
 crue, whose fell and felonious attempts and actions haue bin before remembered.

Dion



*Dion* the historian recordeth the history of this theefe (or rather captain of theeues) who kept such a ruffling in the raigne of *Seuerus* the Emperour about 195. yeares after Christ. A certaine *Italian* (saith he) called *Bulus*, hauing gathered a troupe of six hundred theeues, committed great robberies in *Italy* for the space of two yeares, maugre the Emperour and the many garrisons residing in those quarters. Diners sought to take him, because the Emperour was desirous to haue him apprehended: but he so handled the matter, that those which saw him, saw him not; those which found him, found him not; and those that had him, had him not; which he did partly by liberall and bountifull gifts, partly by craftie wiles: which he knew well how to put in practise in time and place. For he had intelligence of all such as at any time went out of *Rome*, or arriued at *Brundisium* (called by some *Brendis*) how many they were, as also of what qualitie and condition; and what substance they had. Some he forthwith dismissed after he had taken from them part of their goods: trademen he detained for a time, and when they had serued his turne, he recompensed them for their labour and paines, and afterward sent them away. And vnderstanding on a time that two of his men should be exposed to wilde beasts, he came to the layler and made him beleeue that he was the Prouost-marshal of the country, and that he stood in need of the men whom he had in prison, and thereupon caused him to deliuer them into his hands. Then going to the captaine that had commission to discomfite him and his troupe, he began (as if he had bene some third person) to reuile the theefe, (that is himselfe) promising him that if he would follow him, he would deliuer him into his hands. Whereupon drawing him along with him into a valley vnder colour as though he would apprehend *Phelix* (for so was *Bulus* surnamed) he layd hands on him, and counterfetting the person of the Prouost-marshal, fate downe in the iudgement seate, where hauing called the captaine before him, hee caused one of his men to shawe him; and hauing so done, he dismissed him, saying, Bid thy maister haue more care of his vassals, lest in the end they all turne theeues: (for he had of his crue at that instant a multitude of the Emperours seruants, some who for want of pay, and others by reason of their slender pay had left the Emperours seruice to follow him.) Of which when *Seuerus* was particularly informed, he was mightily incensed, taking it in high scorne, that he who had bene so victorious ouer his enemies in *Brittain* by his Lieutenant, himselfe being in *Italy* in proper person, should be so bearded and braued by a theefe. Whereupon he gaue a new commission to one of his guard for the apprehending of him, and sent him with a great troupe of horsemen, threatening him with death if he brought him not aliue. The Captaine hauing recieued such a peremptory commandement, vnderstanding that he was wont to entertaine another mans wife, caused her husband to perswade her to assist him in the busines, that so he might be sure to surpriue him. And by this sleight he was caught whilst he was asleep in a caue, & was afterwards brought before *Papinian* (gouernour of the Prouince) who asked him why he gaue himselfe to robbing and spoiling, to whom he answered by propounding another question; And why (Sir) are you a gouernour? After this he was cast to wilde beasts: whereupon his fellows (to the number of six hundred) were disperfed, as vnable to do any thing without their captaine.

18 There remaine two other sorts of theeues, of which I had rather here speake then deferre them to the next Chapter, which I reserve for such as make no open profession of stealing, but cloke their knaueries vnder colour of their calling: which to speake the truth are none of the smallest (as most of those heretofore mentioned)

mentioned) but of the greatest and grossest, to wit, Pirates and Bankrupts. First for Pyrates they are I confesse no new vpstarts, but of great standing, euen from all antiquitie, as may appeare by certaine verses of *Homer*, alledged by *Thucydides*. Yet our Age, number for number, hath had more cunning and skilfull, more dangerous and hurtfull theeues in this kind then any of the former. He amongst auncient pirates is famous for his boldnesse, who being brought before *Alexander* the great, and demanded how he durst be so bold as to play the pirate in the narrow seas: answered, Because I do this with a single ship, I am called a theefe, thou that doest the like with a great fleet, art called a King. Which answer pleased *Alexander* so well (as the story reports) that he pardoned him. Here note that the word pirate which I haue translated theefe, signifieth one that robbeth by sea, whom we call a *rouer*, or *sea-robber*: which generall word I was the more bold to vse, because it suiteth better with the other generall, viz. *robberies*. But whether we vse the generall or the particular, it skilleth not: we haue here the answer of a very bold theefe, especially seeing he had to deale with such a mighty monarch as *Alexander* was. Notwithstanding I perswade my selfe, that he that shall well consider the dealing of *Dragnet* (a pirate of our time) shall find that he was nothing inferiour in boldnesse and subtiltie either to him or a dozen of any of the most famous theeues mentioned in auncient stories. Concerning Bankrupts, I will not say of them as I did of Pirates, that they are as old as the man in the Moone. For certaine it is, there were no bankrupts till long after pirates began to rouse, seeing it is necessary there should be banks before there could be any bankrupts: (for doubtlesse the coiners of this word, called them *bank-rupis* that kept not their banks, but brake them, which the Latins call *foro cedere*) and it was a long time (we know) before men knew what banks meant, namely before there was such trafficke as now there is. And as banks are more in vse at this day then euer they were, so breaking is more vsuall, there being as many bankrupts in some places as good bankers. In some places (I say) for I except *France*, as worthy to haue this honour giuen vnto it (not for that it is my native country, but because it is a truth cleared by daily experience) in that it is not so addicted to this kind of theft, as other countries are, and *Italy* about the rest. For it stands with good reason, that those who first brought vp the vse of banks, should be more expert therein then their scholars, and should reserve some secret or other to themselves, how they may breake banks and become bankrupts, if they chance to be wearied with that occupation. For as they who are in good credite and account, and mistrusted by none, need no great cunning to become bankrupts: so they whose credite beginneth to cracke, and to whom men haue an eye, cannot handsomely breake without many sleights and subtilties. Albeit these latter (as experience sheweth) play the merchants herein more cunningly then the former. And verily the common saying, *There would be no theeues if there were no receivers*, ought to be extended to bankrupts. And it further giues vs to vnderstand, how transcendent the wickednesse of this age is in comparison of the former. For now arrant theeues do not onely scape scot-free, but find abettors euen amongst those that should repress them, and who onely haue the sword in their hands to execute the law vpon them. Nay there are some Churches in *Italy* which are professed sanctuaries of roguery; and rather harbour a theefe that hath stolen ten or twentie thousand pounds, then one that hath cut a purse not worth a groate. And it is grown now to a custom to giue dayes of payment, yea day after day; during which time, honest men who are contented of all their goods in this sort, are constrained to see these conicairchers make





second booke of his *Metamorphosis*, in these words:

*Et silet, & last dai signa rubore pudoris.*

Of the second, in the sixth:

*Aut linguam, atque oculos, & qua tibi membra pudorem  
Abstulerant, ferro rapiam.*

And in the first, — *tenuitq; fugam, rapuitq; pudorem.*

And in the Epistle of *Heleno* to *Paris*:

*Nec spolium nostris turpe pudoris habet.*

Which is spoken of a married man, and of her of whom he deliuered that excellent saying formerly mentioned. In which phrases we are to obserue the word *pudor*, shame, which signifieth, that a woman committing such a fact, doth not only loose her good name (as we say in French, *Oster l'honneur à une fille*, To take away a maids good name) but euen all shame and modestie. We are here further to note, that our ancestors (to the end they might emphatically describe an impudent person, and shew how great a vice they iudged impudencie to be) called an impudent man a *dog*, and an impudent woman a *bitch*. But how (may some say) do these examples taken out of *Ouid* and such like Poets, agree to the former discourse concerning theft, such in the verses where married women are onely mentioned, and not maids, it is not said that they defraud their husbands, but that, that is taken from them which properly belongeth to their husbands? To which I answer, that albeit women commit not this theft themselves, they are notwithstanding rightly called theefes; because that after they haue defrauded their husbands of the loue and loyaltie which they promised them by solemne stipulation, and set it vpon others, they yeeld and prostitute themselves vnto them, that so they may steale that from their husbands which of right belongs vnto them.

22 I say they prostitute themselves: to put a necessary distinction betweene such as are allured by pleasure, and those who are compelled by force. For she that (for want of bridling her lust) is become bankrupt of her honestie, hath (doubtlesse) a whores forehead, and is in plaine termes a very theefe: whereas she that is not able to withstand the violence that is offered her, and so is constrained to yeeld to the wicked will of man, or is circumvented by subtilty, and so hath that taken from her which otherwise she would neuer haue yeelded, argues by her resistance not onely that she is not accessary to the theft, but that her chastity is nothing impeached or impaired thereby. And what better guardian can there be of a womans chastitie then the loue which she beareth to her husband? For if loue be seated in the soule and not in the body, it must needs follow, that so long as the soule is not polluted with the body, chastity remains entire without either spot or blot. And how may we better know that the mind remaineth pure, the body being defiled, then by a womans resistance? Now that chastity is not seated in the body, it is euident by that phrase which is vsual in sundry languages, whereby she who before she was married was called a *modest maide*, is after marriage called a *modest matron*. Wherefore poore *Lucretia* did not iudge aright of herselfe and her owne estate, when she said, she had lost her chastitie, considering it is not in the power of man to depute a woman thereof. Therefore that which she afterwards added, that her body was defiled, but her mind was vndefiled (as not consenting to the fact) doth controll her former assertion, this being granted that the soule or mind is the seat of vertue, and not the body. Which point prophane writers did not so well consider: for they do not onely excuse this her foule fact, in embruing her hands

in

in her owne blood; but haue hence taken occasion to extoll her to the skies, as a most vertuous and couragious woman, in reuenging the outrage done vnto her, by her owne death. But before I make answer to the first obiection, touching the violence and villanie, which (as they say) was offered and done to her chastitie: I would desire them to shew me what they meane by *revenge*; for in my vnderstanding it is absurd, that an iniury should be reuenged by the death of him to whom it was offered, and not of him that offered it. I might further alledge, that she said not, *Mors ultrix erit, or, vindex*; Death shall take revenge: but *Mors testis erit*, my death shall be a witness. As though she should haue said, My death shall witness that to all the world, which lying hidden in my heart, I am not able to expresse. I was so farre from being allured by lust and sensuality to yeeld mine assent, that my life by reason thereof is a burden vnto me, and as bitter as death it selfe. For answer to the second. Be it that her death were vindictiue, yet it were but a reuenge of the iniury done to the defiled body, and not of the wrong done to the vndefiled mind, which is the seat of chastitie. Whereupon an auncient writer (whose name *S. Augustine* concealeth) hath this excellent saying, *O strange and admirable thing, there were two persons, and yet one onely committed adulterie*. But *S. Augustine* disputeth the point further in this sort: If it were not light skirtednesse and leuitie that caused her to companie with *Tarquinius*, she is vniustly punished, considering she is chaste. For certes, the more her adulterie is excused, the more is her murder condemned; and contrarily, the more her adulterie is condemned, the more is her murder excused: this being granted, that it were lawfull for a man to kill himselfe. The same father commending the fine conceit of the foresaid writer, hath a finer of his owne in his second reason (if it be his) when as he saith, *Si adultera, cur laudata? si pudica, cur occisa?* that is, If she were an adulteresse, why is she commended? if she were chaste, why was she murdered? Vpon which words a friend of mine (an excellent scholler, and one whom God hath enriched with many rare gifts and graces of his spirit, the fruite whereof is reaped in many places of Christendome at this day) made not long since this pleasant Epigram, which I will here impart to the Reader:

*Si tibi forte fuit, Lucretia, gratus adulter,  
Immerito ex merita pramia cede petui.  
Sin potius casto vis est allata pudori,  
Quis furor est hostis crimine velle mori?  
Frustra igitur laudem captas, Lucretia: namque  
Vel furiosa visus, vel scelerata cadis.*

I will here also set it downe in French as it was turned *ex tempore* by one of the Authors friends:

*Si le paillard t'a pleu, c'est à grand tort, Lucrece;  
Que par ta mort tu veues coupable, estre louée:  
Mais si ta chasteté, par force est violée,  
Pour le forfait d'autrui, mourir est-ce sage? et  
Pour neant donc tu veux ta memoire estre benueise?  
Car, ou tu meurs meschante, ou tu meurs furieuse.*

That is,

*Were that vnchaste mate welcome to thy bed,  
Lucrece, thy lust was iustly punished;  
Why seek'st thou fame that's ill deservedly?  
But if soule force desit d' shame honest bed.*

K 3

Hii

*His enely rage should have bene punished:*

*Why dost thou for anothers villanie?*

*Both wayes thy thirst of fame is too vniust,*

*Dying, or for fond rage, or guiltie lust.*

But not to speake of Christians, I perswade my selfe that if this fact of hers had bene propounded to heathen Philosophers, they would haue giuen no other iudgement. Sure I am of *Xenophon*, who in two seuerall places giues this reason why husbands may lawfully kill the adulterer, viz. because he steales from them the loue and loyaltie of their wiues, due to none but to themselves: For if (saith he) it so fall out that a woman be forced against her will, yet her husband will entertaine her as kindly, and loue her as dearly as before, so long as her loue towards him is hartie and entire. Which saying of his agreeth wel with my former assertion, that there is no better gardian of a womans chastity, then her loue to her husband. Now this point I was the more willing to handle, as a cordiall for chaste and modest matrons; that if they chance either by fury of the warres, or insolencie of the conquerours, to fall into the like inconuenience with *Lucretia*, they should not despair as she did, but rather remember that which hath bene said, and make vse thereof: lest otherwise they runne from one mischiefe into another, casting the helue after the hatchet, as it is in the French proverbe. Of which desperate courses we haue dayly examples, some whereof (as they come to my mind) shall be recorded in the Chapter of murders.

23 But, for one that taketh the matter so to heart, that she stands in neede of such aduertisements, there are (I feare me) an hundred who had neede of other manner of admonitions, to put them in mind how straight the band of matrimonie is; and to withdraw them from the detestable opinion of the Philosopher, who labouring by all meanes to confound the order of nature, hartened on women by the example of an house, which is not a pin the worse, for lodging other guests and inmates beside the owner. *Epictetus* also (whom with *Musonius* I take to be the honestest of all the Philosophers) saith, that women in his time defended themselves and their sweet doings with the saying of *Plato* in his Politickes, *That women ought to be common*; and therefore they had this booke continually in their hands. Wherein though *Plato* did much over-shoote himselfe, yet it was the least part of his meaning his words should be wrested to this sence, or haue this construction set vpon them, which these modest matrons made thereof to defend themselves, and iustifie their dealing in the darke. For he said not, that women were to plight their troth to their husbands, that so they might keepe open house for all comers; but he aimed at another marke, which though it be not warrantable, no not in the iudgement of the very heathen, yet thus much I dare say, that it is farre more tollerable then the long taile of mischieues and inconueniences which adultery draweth after it. How euer it be, we may plainly perceiue by the testimonie which *Epictetus* giueth of the Romane Ladies in his time, that they tooke no such great delight in reading the history of *Lucretia*: for if they had, questionlesse they would neuer haue pleased themselves so much in reading *Platos* Politickes, especially those places where such sweete sayings are recorded. And though women at this day haue not *Platos* workes, it killeth not, seeing they can say their lesson well enough without booke. Wherein I report my selfe to the dames of *Paris*, and to them rather then to any of our good gossipps, not because it is the city wherein my selfe was borne, but for that the praise of all subtil sleights possible to be inuented (whereby they cuckoldize and hornifie their husbands. fore

God

God knowes against their wils) doth properly belong vnto them. In the opinion of all vpright, conscionable and indifferent iudges. Which commendation he gaue them, who being told that the time would come when he should weare hornes as well as his neighbours, and be mocked as kindly as he had mocked others, said, he knew a good remedie for it. And being intreated to shew what preseruatiue he had in store against such cuckoldizing, answered, *That he would neuer marry in Paris*: insinuating that there was no place in the world where this inconuenience might worle be auoided. For my part, if I were to speake my conscience herein, as he said, that he loued *Plato* well, but loued truth better: so hauing made this protestation, that I preferre the truth before my native country, I must needs confesse, that though I haue trauelled through diuers countries and sojourned there no small time, yet was I neuer in place where cuckolds are better cheape, or (to speak more properly) where they may be made better cheape then at *Paris*. Some cuckolds are glad they haue such hornes, thinking themselves the better for them: others, who are not yet come to this preferment, watch opportunity to elime thercunto. A third sort are mal content with their heauie heads: but alas poore foules, there is no remedie but patience: for if they complaine of their wiues neuer so little, they shall be sure, not onely to weare longer and larger in spite of their teeth, but in stead of pulling them in and hiding them, shall be made to shew them to the world; as we see in the example of certaine kind cuckolds mentioned before, who commencing sute against their wiues for such dalliance and double dealing, got nothing but their paines for their labour, viz. to be pointed at euen by little children, who could say, these are they who caused themselves to be registred for cuckolds by the sentence of the Court. By which we may see, what difference there is betweene this and former ages; when (as *Xenophon* witnesseth) the law was so strict against adulterers, that they onely of all delinquents were to die the death. But leauing the histories of former times, we see how men are permitted in many places of *Italy* (in such a case) to do execution vpon their wiues, without other forme of iustice. And I remember, that during mine abode at *Naples* (shortly after the beginning of the warre of *Siena*) a certaine \**Forusite* \*An exile, or banished man being secretly entred into the citie killed his wife, whom he tooke at vnawares in the fact. And it was told me some few dayes after, that he was not onely acquit and cleared by the Court, but that the magistrates were about to enact a law, that all *Forusites* who stealing priuily into the citie could performe the like iustice in doing execution vpon their adulterous wiues, should not onely be exempt from punishment, but also redeeme their banishment. Yet I cannot iustly say that it was so concluded: but sure I am, that I heard it spoken by one of their chiefeest counsellors, shortly after the death of their Viceroy. And though we had no other story but that of the *Sicilian* Euen-song, it were sufficient to shew, that cuckolds were then made dog cheape. But I feare me, all that I can say herein, will be but to many waste words spoken in the wind, especially being directed to those who relee so much vpon the noddie like simplicitie, and cuckold-like bountie of their tyme husbands. For doubtleffe there are a number at this day, cosin-germans to that wittall, who suspecting that his wife plaid the wanton in his absence, came vpon a time and tooke her at vnawares in the fact, and seeing his lieutenants shoes standing by the bed side; See (saith he) a plaine proofe hereof. It is enough for me to haue scene it: and hauing so said, went backe againe, leauing them to make an end of their sport. And comming the next morning to his kinsmen and friends, told them what had befallen him: saying withall, O Lord how may a man be transpor-

K 4

ted

ted with anger? for when I saw the knaves shoes standing by the bed side, I could haue found in my heart to haue pulled them in a thousand peeces. But to returne to the argument in hand. Albeit this discourse would serue for no other end, yet it would serue to proue that those hawwiues, who because they can so easily plant hornes on their husbands heads, are called *gallant wenches, quicke witted, merry, discrete, wise, well spoken, sociable*, or (at the worst) *good gossip*; should be termed (as they were in old time) *theues, bitches, and masline-whores*, to omit their common epithete of *salt-bitches*. But it is now high time we proceed to the pranks which women haue playd so cunningly with their husbands, that it is not without cause that both Latin and Greeke writers call them *thefts*: for if adultery (how euer it be committed) may truly be called *theft*; much more that which is accompanied with such subtilties and sleights.

24. To prosecute therefore the examples of the fine fetches practised by our hawwiues in such like thefts, farre surpassing (in my conceit) the wiles and subtilties of our ancestors wiues: I will begin with a sleight which I haue heard at *Paris* a thousand times, and haue found it since among the narrations of the late *Queen of Nauarre*, being so famous that it may well be the ring-leader of the dance. A certaine groome of *Charles* last Duke of *Alençon's* chamber, hauing intelligence that his wife (much yonger then himselfe) was very familiar with a yong gentleman; being at the first very loth to credite the report, yet at the last he resolu'd with himselfe to trie the truth thereof. Whereupon he fained businesse abroad for two or three dayes: where his wife being loth to let so good an oportunitie slip, without hauing her louers companie, sent for him straight after her husbands departure. But he giuing them not so much time as to be one halfe houre together, returned backe againe, and knocked hard at the doore. She knowing it was her husband, told her louers; who was presently stricken with such a bodily feare, that he would haue giuen all the points at his hose to haue bene gone, and could haue wished himselfe with the man in the Moone. But she willing him to make himselfe ready in all hast, bad him be of good cheare, and let her alone, for she knew a ready way to let him escape without danger. In the meane time her husband continued knocking at the doore, and calling to her as loud as he could. But she tuning the deafe care, made as though she heard nothing, and to colour the matter the better, called aloud to one of her men, and said, Why do you not rise to cause them to hold their peace, that make such a noise at the doore? Is this a fit houre to come to home? men's houses? If my husband were at home, they durst not be so bold. Now albeit he cried as loud as he could, *Sweet wife open the doore*; yet she opened it not till she saw her louers ready, watching fit oportunitie to slip away. Then opening the doore to her husband (who had but one eye) and bidding him (or dissembling rather to bid him) welcome in the kindest melting manner, she began in this sort: Welcome home sweet heart; O how glad am I of your coming: for I had a strange dreame this night, wherewith I was so delighted, that I neuer tooke greater content in all my life: for me thought you had recovered the sight of your eye. Then embracing & kissing him, she tooke him gently by the head, and closing his good eye with her hand, Do you not see (said she) better now then you did before? And whilst she thus welcomed him home, blindfolding his good eye, she gaue her louers oportunitie to slip away. The said Princeesse further reports, how a husband-mans wife hearing that her husband was coming, caused M. Curate (her second husband) to saue himselfe in an vpper loft, by couering the trap doore with a fan: who wearied with staying there so long, looked through the trap doore,

where

where he espied the womans husband sleeping by the fire, but the great Loue leant so heauly on the fan (as he stouped downe) that both came tumbling downe together hard by the good man: who awaking at the noise, and asking his wife what it meant, Sweet heart (said she) it is our Curate, who borrowed our fan, and hath now brought it home againe. The simple sort tooke this as a sufficient answer; yet (said he) he returnes it very churlishly, for I was afraid the house would haue fallen vpon my head. She further maketh mention of a maid, who to the end the might more securely enioy the company of her louers, who was seruant in the house with her (which house the Princeesse also mentioneth) scared her mistress out of her house (in the absence of her husband) by making her afraid of a kind of spirit called a *Hobgoblin*. But her husband coming home againe about two yeares after, & finding that his wife had removed to another house vpon this occasion, brought her backe to her old home, telling her that he would not feare him a whit, though it were the diuel himselfe. And indeed he playd his part so well, that albeit the spirit (I meane the maide that counterfetteth the spirit, who also ouerthrew and tumbled boords, treffels and stooles vp and downe the chamber) buffeted him the first night yet he made the white diuell pay for it the night following, catching hold of her hand as she began to deale her blowes. Which puts me in mind of a like story which I haue often heard of my deceased mother, of a maid that serued *Jacelin Badius* her father, who to scape all out of a certaine roome, whither she vied to resort to solace her selfe, and spend the time in dalliance with a seruing man of the house, counterfetteth a spirit, which knauey had not bene detected but by means of the said *Badius* her master, a man of excellent parts, and great learning for those times, as appeareth by his workes. We reade also in *Boccace*, that spirits, hobgoblins and such like phantomes, haue holpen women to play the wantons in celebrating these mysteries. And verily since spirits and ghosts left walking by night, women which followed the occupation haue lost much by the bargain, seeing this was their last and surest refuge. I remember well, that when I was but a child, a *Parisian* cosined her husband by meanes of such a *Robin good fellow*; which knauey of hers was the argument of a play, which many yeares after I saw acted by the Players of *Roane*. See here (gentle Reader) how Monks and their mates (I meane their kind Kates) haue benefited themselves and made their trenchers fat (as it is in the French prouerb) with this opinion and perswasion of the common people; at which notwithstanding (since abuses were detected) euen they who before maintained sundry like trumperies with tooth and naile, haue made but a mocke and a matter of merriment. For we are not ignorant what Tragedies the Iacobins of *Berne*, and the Franciscans of *Orleans* played by meanes of these spirits, whose helpe notwithstanding in getting new customers, Monks and Priests vied not, because the good opinion which men had of their holinesse, did furnish them sufficiently with sundry other deuices, as hereafter shall be declared: which could not for all that (since their knaueies were discovered) helpe them at a dead lift, and serue them as a Delphian sword for all assayes, as in former time. And can we now wonder, that true religion which hath opened mens eyes, and enlightened them with the knowledge of the truth, should haue any more mortall enemies then Priests and whores? Where vnder the name *Priests*, because Monks shall not complain that they are forgotten, I include the whole frile and fraternity of fornicating Friars, tag and rag, whether they be blacke, white, or gray.

25. But to returne to our modest matrons: let vs heare how a dame of *Siena* kept both her owne credite with her husband and Frier *Rainald* also, to whom (although

(although he was her gossip (as being godfather to one of her sonnes) before he became a Frier) she had prostituted her selfe, not once nor twice, but so often, that a man would haue thought she should haue bene cloyed, at least should not haue bene so greedy of such meate. It fortuned that whilest the Frier was with this filthy queane, and his fellow with her maide in a loft of the house, her husband came knocking at the doore, and calling for her. Whereupon she cried out, Alas, I am vndone, it is my husband. Then musing a litle with her selfe, she bad the Frier make himselfe ready in all haste, and he should see how finely she would gull her husband, and boare his nose with a cushion. And hauing told him what part he should play in this pageant, she answered him (who was all this while rapping and bouncing at the doore) *I come to you sweet heart, I come.* (Now here you are to note by the way, that she had layd her child in the same place where the Frier and she had bene dallying together.) And straight she whips out of bed, and had no sooner opened the doore, but she begins in this sort: O husband, wot you what? I had little thought I should euer haue seene this houre, that we should lose our sonne: for except our good gossip Frier *Renald* (whom God sent hither in this our extremitie) helpe vs, I perswade my selfe we shall neuer see him aliuie againe. Her foolish husband had welnigh sfoundered at the very first: but after a while taking heart againe, he desired her to tell him what the matter was. Whereupon she like a false queane began to relate euery circumstance in this sort: At the first (said she) I was almost dead to see the child sfound in such sort; for I thought he would presently haue giuen vp the ghost, so that I could not tell in the world what to do: but (as God would) *M. Renald* our good gossip came at the very instant, and taking him in his armes, said, Gossip, the child is sicke of chest wormes, which gnaw vpon his stomacke, and will be his death except he take some remedy for them: but feare not, I will coniuere them well enough I warrant you, and that quickly: for before I go hence, you shall see him as well againe as euer he was. And because (said she) we wanted you to say certaine prayers, and that the maide could not find you, he intreated his fellow to say them in an vpper loft; *M. Renald* and I hauing shut our selues here in this roome, because none but he and the mother of the child may be present at such a myserie. And I perswade my selfe he hath the child yet in his armes, and stayes onely vpon his fellow, who if he had said his prayers, all were ended, for the child is now well recovered. The simple sot, nothing mistrusting his wifes knauery, sighed deeply and said, he must needs see him. But she fearing lest *M. Renald* had not bene ready, and in such case that he might not be suspected, said vnto him: O good now, go not in yet, except you wil marre all; stay but a litle and I will see whether you may come in or not, and accordingly I will call for you. The Frier, who had the child in his armes, and heard their whole discourse, made himselfe ready at his leisure. And when he thought it time to let them in, he called aloud, Ho gossip, did I not heare your husband? The simple cockcombe answered, Yes marry did you Sir. Whereupon *M. Renald* bad him come in: and composing his countenance to grauitie, said, Here, take your son, whom by Gods goodnesse I haue recovered; I did verily thinke he would not haue liued till night: but do you heare sir, you must erect a statue of waxe iust of his bignesse to the honour of God before the image of blessed Saint *Ambrose*, through whose merits our Lord hath shewed you his fauour. He then taking the child in his armes (as though he had taken him out of his graue) began to kisse him, and to thank his good gossip for this great cure. In the meane time Frier *Renalds* fellow (to the end he might so play his part, as that it might be answerable to the pageant which he

had heard from the place where he lay hid) came downe from the loft, and told his brother *Renald* that he had said the foure prayers which he had enioyned him. Which done, the simple fellow made them a banquet of the best wine; with store of preferres and sweet meates; and accompanying them out of his house with a thousand and a thousand thanks, recommended them to Gods protection: and causing a picture to be made in all haste, set it vp among his other pictures before the image of S. *Ambrose*.

26 Moreouer, we read of sundry women who haue played strange parts with their husbands, through the counsell and aduice of Priests (or Monks) who had some interest in them; but those I will reserve (as reason requires) to furnish out the legend of Ecclesiasticall vertues here next ensuing, (lest it should be said; that for the great respect I haue of womens credit, I should ascribe that vnto them which of right belongs to Church-men.) To prosecute therefore my former discourse (after I shall haue once againe intreated the Reader to pardon me, if I be ouer-redious in the rehearfall of some of these stories, the better to discover these damnable deuises, and to breed a loathing and detestation of them, the memory whereof ought otherwise to be buried) I will begin with a fine feate played by a woman of *Florence*, as it is recorded by two Florentines, who haue written of it almost in the same maner. Whilest this Florentine was with her knaue, there came another, to whom (though sore against her will, yet for certaine respects) the gaudie entertainment. She then hearing him come vp the staires, desired him that came first, to hide himselfe behind the bed, till she had sent the second away; whom, because she could not dismisse so soone as she wished, it so fortuned that her husband came whilest both were with her in the house. Then if euer there was poore womans put to her shifts, it was she, seeing she was to answer for them both at once, and to giue a reason of their comming: and as for the second, he could not chule but be desiered, hauing left his horse in the court, thinking her husband had bene gone from home. What doth she then? Marke the wile of a womans wit: she requested him that came the second, to draw his sword, and with an angry frowning countenance to runne downe the staires, and to say as he went, *I vow here before God I will meete with him in some other place:* which when he had done (not answering her husband a word, who asked him what the matter was, but that he wold meet with him some where else, which he boid with a great oath) the good man went vp the staires, and finding his wife at the staires head (pensie and sore afraid) asked her what the matter was, and why the man who he met went in such threatening maner? She drawing back towards the chamber, that her knaue behind the bed might heare her, answered, Alas husband I was neuer in such feare in all my life; for here is a yong man within, a stranger whom I neuer saw before, who fled hither to saue himselfe, being pursued by one with a drawne sword. To be short, she handled the matter so cunningly by her prittle prattle (the gallant which lay hid, afterwards affirming that it was so) that whereas she like a villanous queane had done her husband double wrong in one and the same action, yet she made him beleuee that she had done both honestly and wisely, in foreseeing that no such mischiefe should be committed in his house. The good man then hauing inuited the knaue to supper, and furnished him with a good horse, brought him safely to his house to *Florence*. This was the Florentines feate. Let vs now heare how another huswife neare to *Florence* gulled her husband with the like, which though it may seeme at the first not halfe so cunningly carried as the former, yet it exceeds not onely it, but all the rest I haue remembered: so that I cannot sufficiently wonder how

how women should haue such wits & wiles to saue their credit & good name, and in the meane time shold be so ill aduised to hazard the same. But the prouidence of God is much more to be wondered at, in causing these shifts and deuices (invented to cloke their knauries) to be the only meanes to discouer them to the world, and propagate them to posteritie: which ought to teach vs to walk before him in feare. This gentle *Gillian* then hauing hid her varlet vnder the bed, went forthwith to her husband (who came home whē she litle expected) and began to chide him exceedingly, telling him that it seemed he was purposed to comit her into the sergeants hands, who were but newly departed, hauing rancked euery corner of the house. The poore man quaking to heare such newes, asked her aduice what was best to be done, considering the gates of the citie were already shut. She told him she knew no better course then to hide himself in the doue-coat: where hauing mewed him vp, & taken away the ladder, to put him in greater feare, she caused her knaue to counterfet the Sergeant, and after he had made a great rumbling noise about the house, she slept with him securely, holding him close prisoner of whō she stood in feare. It were infinite to recount al the sleights and subtilties which are reported of these huiusviues (to omit those that are daily inuented) though I should but only reckon vp such as haue bene plaied at *Paris*, where notwithstanding women haue no such need of a Robin good fellow to helpe them at a pinch, as in other places, considering the great libertie (or licence rather) which is granted them. Now as we haue spoken of some theecues more cunning then bold, and of others more bold then cunning: so we haue examples of two sorts of theeuish queanes to instance this kind of theft whereof we now speake. And to begin with their boldnesse and impudencie: I remember a notable example of a woman whom I haue seene sundry times at *Paris*, who hearing her husband knock at the doore as he was in bed with her louer, would not once stirre a foote, but charged the porter (to whom she had giuen the watchword) that he should not open the doore till he had bene foundly wet a full houre by the clocke, to the end she might enioy her knaues companie the longer, and commit her villanie at her pleasure. Where her silly husband (nothing mistaking such false play) continued crying and calling, *Wife open the doore*. But the more he cried, the more she cursed, saying, that he laboured but in vaine, and that she was too cunning to be deceiued by such a companion, though he knew wel how to counterfet her husbands voice, threatening him withall, that if he would not be gone, she would crowne him with such a garland as he would not like of. In the end when she thought it fit time (hauing hid her sweet heart) she fet the porter to open the doore: to whom notwithstanding she cried out at the window (to colour the matter the better) Thou knaue, why dost thou open the doore to this ruffian: thou shalt answer for this geare. This pageant (being much like to one formerly mentioned) was played at *Paris* about seuentene yeares ago.

27 But as the seldome and rare apparition of spirits hath not a little endomaged popish Priests and wanton women: so doubtles both of them haue lost much by the bargain, since pilgrimages grew out of request, those especially, who because they could haue no childre by their husbands, were wont to seek the help of some good Saint. True it is indeed they haue recourse to processions also (which are yet in some credit.) But going on pilgrimage (I can tell you) was another manner of matter then going in procession; for our Ladie of vertues would by one means or other make vertues of vices before they came home again. Concerning Priests, I remember a subtil sleight inuented by a woman dwelling neare *Amboise*, which hath nothing common with the former, being such a deuce as by Gods iudgment

bestell

bestell the Priest who followed her direction. The story (which is famous amongst five hundred) is this: The Curate of *Amboise* neare to *Amboise*, perswaded by his hostesse (whō he kindly entertained) to make as though he would be gelded (to preuent the suspition and iealousie of her husband,) and the feate to be done by one *M. Peter des Serpens*, borne at *Villantrou* in *Berry*, sent for his kinsfolks, and hauing told them that though he durst neuer discouer vnto them his maladie, yet he now found his case to stand in such tickle termes, that he was constrained to take that course: whereupon he made his will, and hauing told *M. Peter* (to colour his knauery the better) that if he chanced to die, he would forgive him: with all his heart (albeit he had secretly agreed with him onely to make a flourish, and for this end had giuen him foure French crownes) he put himselfe into his hands, suffering himselfe to be bound, and in all points to be handled as one that desired to be cut indeed. But it is to be noted, that as the Priest had agreed with *M. Peter* onely to make a flourish as though he would do something: so his host (who had intelligence of this pageant) had couenanted with him vnder hand to geld him indeed, promising to giue him twise as much as he had receiued of the Priest to counterfet and do nothing: so that being perswaded by him, and hauing this silly *fit John* at his mercie; after he had strongly bound him with cords and thongs, hand and foote, he went roundly to worke, and shewed him a cast of his office indeed, telling him withall, that he was not wont to make a mock of his occupation. Lo here into what a pitifull plight this poore Priest was brought through the deuce of this wicked woman, and how going about to deceiue her husband more cunningly then euer he had done before, himself was ouerreached by a cunning deceit, much more preiudiciall to his person. This accident happened about 35. yeares ago. Now this gelding of the Priest puts me in mind of another not unlike, caused also by a woman, albeit vpō a farre different occasion. For *Poggini* writeth that there was one in *Eugubium* a citie in *Italy*, who being exceeding iealous of his wife, and perceiving that he could not learne whether she vsed the companie of some other or not, threatened to do her a shrewd turne, and therupon gelded himself: that it afterwards she chanced to be with child, she might be conuicted of adultery. And as one narration draweth on another, whilst I was penning the second example, a third came to my mind, caused likewise by a woman, though vpon an occasion differing from both the former, which I would not haue related (it being so exceeding strange) but that I heard it credibly reported by one who is a deadly enemie to lying and leuitie. The story is this: The bastard of the house of *Campai* neare to *Romorianin* hauing solicited a gentlewoman for the space of two yeares, and in the end won her good will: finding himselfe not so disposed to execute his villanie when she yeelded her selfe, as he desired, departed to his lodging at *Chibriu* in such a rage and fury, that hauing got a barbers razor, he cut off his priuities, the indisposition whereof had frustrated him of his hope, and of the fruite of that which he had so long desired: and hauing so done, locked them vp in a cupboard. This accident (as I was informed) happened about five and twentie yeares ago. And because it serues so notably to discouer vnto vs what moodie, mad, and furious spirits this age affordeth, I would not omit it no more then the former. Albeit they make mention of two sorts of gelding, which appertaine not to the subtil sleights of women as the former.

28 My purpose was here to haue ended the examples of womens stratagems, but that one comes now to my mind which I cannot omit, though tending to an other end. (Notwithstanding all of them proceed from that spirit which hath euer

L

bene

were accustomed to make men the instruments of their owne destruction. See bene as fine and cunning a stratageme as can be deuised (for I hope I may be bold then as this Greeke word, seeing of late it hath found such good entertainment amongst vs) vsed by a woman of Orleans, to come to the period of her purpose, which was to draw a yong scholler to her lure, with whom she was in loue. For finding not how she might signifie vnto him the great affection which she bare him, she came to seeke her Confessor in the Church, and making as though she were in great perplexitie and distresse, hauing told him vnder colour of confession that there was a yong scholler (to who she pointed as he walked by chance in the Church, little suspecting such a matter) who ceased not to sollicite her to folly, and so to bring him selfe and her also into a peeke of troubles: she earnestly intreated him to giue him such good counsell as he thought fit and requisite in such a case. And hereupon (as one who fained all this of her fingers) to the end she might draw him to her bowet and bed, whom she had falsly accused to haunt her house, she told him in particular what meanes the scholler had vsed, viz. that his manner was to clime ouer the wall in the euening, at such an houre as he knew her husband was abroad, & after that to clime vp into a tree, and so to come in by the window: to be short, that he did thus and thus, vsing these and these meanes, so that he had much ado to saue her selfe. The ghostly father failed not to tell the scholler hercof, vsing such remonstrances as he thought meete. The scholler, albeit his conscience told him that there was not a word true of all that she had said, and that he had not so much as once entertained any such thought: yet made as though he tooke all in good part, as one that stood in need of such reproofe, and thanked the ghostly father. But (as the heart of man is prone to euil) he was not such an affe but that he could imagine that she accused him of that which she desired he should put in practise, considering she had shewed him the way which he was to go, and to the meanes he was to vse; whereupon falling from euill to worse, he failed not to go the way which was shewed him. Nor long after, the ghostly father (who had dealt in the matter in good earnest) seeing him selfe so cunningly abused, could not containe, but cried out in the open pulpit, *There she is, there she is, that made me her bawd.*

29 But it were infinite to recount all their daintie deuices, those especially which they vse in this behaue: yet one thing there is very worthy our consideration, viz. that the false idolatrous religion (compared in holy Scripture to whoredome or fornication) hath alwayes bene the principall breeder and nourisher of this vice; and therefore the Catholike Cleargie (as they will needs be called) haue not onely wrought their wits and employed their fine senses to inuent sleights, as well for themselves as for their paramours (whom they meant to abuse,) but haue vsed for this purpose that which they call *diuine seruice*, as namely the Masse, the very marrow of their Matins. For it is notoriously knowne, that they vse it ordinarily as a bawd. Nay they are come to this passe, to make their midnight Masses, or (for default thereof) their Matins and morow-masses to serue for the same end, for which the Pagans vsed their *sacra bonae Dee*. Thus we see how besides these wicked wiles, deuised by our wanton wenches and light-skinned hussies, many, nay infinite haue bin inuented by the counsell and aduice of these ghostly fathers: who like good Church-men should haue set them in the right way to heauen, whereas they like blind guides, led them the ready way to hell. But I leaue it to thy consideration (gentle Reader) how euen the meale-mouthed Monkes and maidenliest Priests of them all, behaued themselves in priuate; when they were not assiaimed

to defend the stewes in publike, euen in their popular sermons: as we haue heard before of *Oliuer Maillard*, who goeth yet a step further, and alledgeeth a place out of *S. Augustine* in defence thereof, and would make that holy and learned father beleue, that he did approue of that which prophane Pagans haue condemned euen by the light of nature: for if we compare the dealing and demeanour of the heathen in this particular with that of many who call themselves Christians, we shall find that they haue dealt Christianly, and Christians heathenishly, that is to say, prophanely. For the heathen punished adultery very severely, and for the most part with death it selfe: whereas many Christians (as elsewhere I haue shewed) make but a iest of it, and a matter of merriment. And such are the times, and so great is the corruption of this age, that he that would haue examples of rare chastitie indeed, is to seeke them rather in ancient then in moderne stories: And here I remember that *Baptista Fulgosi* hauing recorded a storie of the chastitie of a maide of *Alexandria* called *Pythomene*, breaks forth into an exclamation, considering the difference betwixt maids in those times, & those at this day, which I will set downe after I haue related the history as followeth: *Pythomene* being a slave to a citizen of *Rome*, was for exceeding beautifull and of such excellent behauiour, that the *Romane* became in loue with her: but perceiuing that he could not winne her neither by promises nor by menaces, he began to hate her as much as formerly he had loued her; and thereupon accused her to be a Christian (as in truth she was.) All which notwithstanding, she persisted constant in keeping her chastitie, though it were with enduring a most cruell death, viz. to be sold in boyling pitch. After the recital of which storie, *Fulgosi* saith, where are those maides to be found now adayes, who may not well enough blush for shame to reade this historie? sith most are so farre from making resistance when men offer violence (which notwithstanding they might do without danger) as that they leaue father and mother, sister and brother, kinred and acquaintance, yea and expose themselves to infinite dangers, onely to satisfie their beastly lusts: whereas the chaste rather to lose her life, then her chastitie. The same author records other like stories, which would (no doubt) be accounted very strange, especially to such as make no more of fornication or adultery, but a worke of nature and a trick of youth.

30 There is yet another strange thing worthy to be obserued, viz. that they who haue such quicke and sharpe wits in contriuing of these sleights (when in they go farre beyond their ancestors) should on the other side, be not onely be brutish, but (as it were) blockish and senselesse in matters of common course or ciuill conuersation, especially in things appertaining to their saluation, which are as it were riddles vnto them, and cannot sinke into their heads; and therefore they lie open as a prey to all that will abuse them, as we shall see more at large hereafter. Whereas there is no such subtiltie or sleight but they can easily conceiue it: what say I, conceiue it: nay plot and practise it for the achieuing of their wicked designements: which I speake not of women onely (albeit I haue alledged no examples but of them onely) but also of men, who notwithstanding (all things considered) haue not heads to inuent such subtilties as women haue: besides they take libertie to themselves (so great is their corruption) to do that publicly which they condemn in women, though it be done neuer so priuately; as though God had giuen one law for one sexe, and another for the other. Another reason there is why men haue no such great need of these subtilties and sleights, in that many vse force and violence, as we see in rapes, which are committed at this day with greater impunity then euer they were. Yet when I speake of fine feitches, I must except our good





moderne histories are (as it were) full fraught with them. And now I proceed to discover, and (as it were) to point forth other thefts with the finger, not so easie to be descried. For though I here end this Chapter (which is too long I confesse) yet I do not bid adieu, nor giue a finall farewell to all theues.

## CHAP. XVI.

*Of the thefts of Merchants, Physicians, Apothecaries, &c.*



Auing formerly spoken of notable and famous theues, who being discovered, are straight condemned by the law, and sent to the gallowes, where foure iustice is rightly executed: It is high time I should now intreate of those who cloke their thefts vnder colour of traffick or trade, office or vocation: or (to speake in a word more plainly) who steale not like theues, but like merchants, or men of this or that trade and occupation. But before I enter discourse herof, I must intreate those whole consciences witnesseth, that they are not of their number to whom I direct my speech, that they would not go about to make their quarrell good, who shall haply feele themselves to be galled hereby. For I protest, my meaning is not to speake any thing to blemish the reputation of such as walke conscionably in their vocations and callings, and demean themselves therein as in the presence of God.

2 First then to begin with Merchants, their proverbe is this, *Où marchand, où larron*, that is, *either a merchant or a thief*. Which many seeme to vse as a maske, to the end they may not be discovered in their theeuish knaueries. Others sweare they are losers by selling their wares at this or that price; in the meane while dispensing with their oath, be it neuer so false in the fence they would haue others to vnderstand it: holding it sufficiently warrantable, if in their owne fence and meaning it may passe for truth. For there is another proverbe which saith, *The merchant that is no gainer, is a loser*. Whereunto they haue relation, when they sweare that they lose by this or that merchandize. I haue also heard of a starting-hole which certaine of them haue found out, when they sweare they haue refused thus much and thus much, for such and such wares. But I leaue their words, and come to their deeds: for we may easily beware of their words, if we keepe in mind the Italian proverbe, *Non ti fidar & non faray gabato*, that is, *Trust not, and thou shalt not be deceived*.

3 And seeing that thefts committed in selling of wares, are either in the quantitie or qualitie, I will first begin with the quantitie, consisting in weights and measures. And doubtlesse, I were worthy great blame (my conscience would also checke me of vntruth) if I should say that our moderne merchants had forgotten either their cunning counterpoizing of the ballance in weighing, or the quickie dexteritie of the thombe in measuring. Nay they are so farre from yeclding an ace to their ancestors herein, that they are able (in regard of their good proficiencie in the art) to reade a lecture to those mentioned by *Oliuer Maynard*, and to teach them diuers subtille sleights and conueyances in weighing and measuring, inuented since for their owne advantage. For touching the ballance, some can make it rise and fall as they list, and neuer be perceiued: and as for measuring, they are not

con-

content to vse the trick of the thombe, but of the ell also. And yet without the help of these sleights, they can make it come to their owne reckoning. Witnesseth those who hauing some loose cloth, and not well filled by the list (which is commonly scene in narrow clothes) will be sure in measuring it, not to go farre in the breadth, but measure it in the list as neare as possibly they can. These few examples may suffice for those that vse subtille conueyances in weights and measures. For if I were disposed to busie my selfe with such as giue indeed good weight and large measure (but it is good weight by their owne weight, and good measure by their owne measure, both being false:) besides that I should tell you of a thing not vknowne to little children, and which is comon to this age with the former, I should speake of a theft wherein there is neither subtiltie nor sleight. Neither wil I mention such as bearing men in hand that they sell by a great weight, sell by a small: or making as though they did weigh and measure by the standard of such a citie, weigh and measure by another. Both which belong to quantitie, as hath bene said.

4 Touching the qualitie, I meane thefts committed by falsifying and sophisticating of wares, it is a boundlesse and endlesse argument. First, there is no doubt but that many sleights and cheating trickes haue bene practised heretofore in corrupting and adulterating of wares: and that many are committed at this day, which were neuer discovered before. And besides those that haue bene in former time, and are in vse at this present, many new ones are dayly minted, to be put in practise when others chance to be discovered: considering also that one country vseth this sleight, another that. And note, that when I say wares or merchandize, I meane generally all such things wherein a man may trafficke, comprizing herein gold and siluer coyned, as being metalls wherein merchants vse to trafficke, as in common wares: besides that they afford meanes to trafficke in all other commodities. And because my purpose is (among other examples of falsification) to insist in these two metalls, I wil giue them the first place which they seeme to challenge of right: sith not onely all other commodities, but gold and siluer also are falsified, to get gold and siluer. First then we are to know that the falsifying of these metalls is very ancient, as may appeare by certaine Greeke and Latin words seeming to expresse sundry sorts of this deceitfull knaury. Secondly, that as the custome of falsifying metalls is ancient, so the meanes to discover such deceitfull dealing is as ancient, as of gold by the touchstone: whence this French proverbe grew, which I haue often heard at *Paris: Il est de bas or, il craint la touche: He is a counterfet, he is afraid of the touchstone*. But how many peeces of gold are there to be scene at this day so cunningly falsified, that they infringe the former proverbe, in fearing the triall of the touchstone neuer a whit? How many peeces are there to be scene which must be deeply graued into (especially in Portuguese, and other peeces of the value of halfe a Portuguese, as those of *Salzburgh*) or else melted to discover the deceit. Moreover, there was a time when gold was not suspected to be light, vnlesse it were clipped. Whereas now the fairest French crownes which are not clipped at all, are often the lightest, by the cunning of those who haue drawne out their quintessence by washing them. Further, we know how that not long since it was easie to know whether a peece were souldred or charged, whereas now there are some so cunningly souldred, that a man had need to put on his spectacles if he would not be deceived. And whereas heretofore a counterfet peece of gold and a false peece of siluer (which we call a slip) was neuer so falsified but that it was worth atleast the two thirds of the value: they haue now deuised a tricke to confound metalls so cunningly together, that some crownes coyned at this day

I. 4

are



which though they be not so commonly practised, yet are such, as that those who are taken tardie in them, may assure themselves that proceſſe is already out to attach them, if it be in place where iuſtice is rightly executed. And firſt I will begin with Saffron, concerning which *Maillard* complaines of ſuch as vſed to moiſten it, to the end it might be the heauier, and of thoſe that mingled oile with it. fol. 66. col. 3. *Nunquid ponitis oleum in croco ad dandum ſibi colorem & pondus?* He had ſpoken before of this wicked cuſtom of moiſtning not only bags of ſaffron, but alſo of ginger, pepper and cinnamon. fol. 27. col. 2. *Et vos qui ponitis bags gingeris, piperis, croci, canella (& ſic de alijs aromaticis rebus) infra caucā ſuper ſerrā, vos magis ponderent.* His former words are theſe: *Et vos Apothecarij qui ponitis ginger ad faciendum ſpecies, nunquid conſilium datis ſerutatoribus veſtris ita faciendi?* And in the place which I firſt alledged, he ſaith of the ſame abuſe. *Habetis ginger, nunquid permuſtatis cum canella ad faciendum ſpecies?* Theſe are (as I remember) the greateſt complaints which this preacher taketh vp againſt Apothecaries and Grocers of thoſe dayes. But (alas) if he were now liuing to ſee the demeanour of ſome of them, he might well ſay that he complained without cauſe. For what is it (I beſeech you) in compariſon of that which is practiſed at this day? eſpecially ſince the cuſtome hath bene euery where for ſoſe, to ſell bags of ſpices ready garbled? who knoweth not that they duſt ocre into it, and peeces of bricks beaten ſmall, and oftentimes rice, coriander, and cruſts of bread, to helpe the colour? And left ſpices by ſuch mixtures ſhould loſe the ſtrength and ſharpeſſe, they mingle pepper of *Calicut* (commonly called *Guinne pepper*) therewith: as alſo halfe graines of paradise, with powdered pepper, and beaten almonds with ſaffron. They alſo falſifie Scammony ſundry wayes. And as for Theriack (called *Triacle*) many Apothecaries take any rotten drugs of their ſhops that come firſt to hand, and hauing well beaten them, put inke vnto them to helpe the colour. In a word, there is not ſo much as Muſk and Amber, which they ſophiſticate not. Beſides, they put hot herbes into certaine ſalues and ointments in ſtead of cold. But I will reſerue other falſifyings or ſophiſtications to be deciphered by thoſe of whom I haue learned theſe already mentioned, contenting my ſelfe with this which hath bin ſaid, which may ſuffice to giue warning thereof.

7 There is yet another dangerous *qui pro quo*, where they put the doſe of one drug for the doſe of another, as when in ſtead of ſixe drammes of a drugge which is leſſe laxative, and two of that which is more, they put the cleane contrarie.

8 I proceed now to another kind of *qui pro quo*, more practiſed (I take it) in theſe dayes then euer it was by our anſtors, eſpecially conſidering that *Maillard* maketh no mention thereof. What may this be, may ſome ſay? Verily when they miniſter to a man, phiſicke preſcribed for a woman, and contrariely: likewiſe to a yong man phiſicke for an old man, and to an old man phiſicke for a yong man: to one that is ſicke of the dropſie, phiſicke for one in a conſumption, & contraria. Whereof a yong gentleman of *Sauoy* could giue ſufficient teſtimony, to whom they miniſtered on his marriage day a potion preſcribed for one that had a fever, in ſtead of a drinke which ſhould haue made him more luſtie and frolicke, ſo that being in bed with his bride, he was conſtrained to purge all the night long the contrary way. But he at *Lyons* ſcaped not at ſo eaſie a rate: for a barber hauing giuen him a bottle full of *aqua fortis* (which he had taken out of a cupbord in the night, in ſtead of another water) and the patient hauing drunke it, it brought him to his end in leſſe then foure and twentie houres; which accident happened about

ſixe

ſixe and twentie yeares ago. Now if any ſhall aſke what theſt Apothecaries com- mit herein: I anſwer, that whoſo euer performs not his dutie in his trade, and yet taketh mony as though he performed it, is a theef, whether the fault proceed from his inſufficientie and want of requiſite knowledge, or from careleſſneſſe by reaſon of a cheuerell conſcience. But I ſhall not need (I hope) to ſpeake further of this matter, to proue that our age deſerues to beare away the bell as well in this as in other theſts: neither is it my meaning that my former diſcourſe ſhould any way cracke the credit of thoſe who attend vpon their callings as they ought, but rather to bring them in greater credite with ſuch as feare to fall into the hands of ſuch like huckſters.

9 But I might haply be ſuſpected to haue dealt vnder hand with Phiſitions, if I ſhould ſpare to ſpeake of them, hauing ſpoken ſo largely of Apothecaries. I will therefore (to take away all ſuch ſuſpition) enter ſome diſcourſe of them alſo, beginning with that which I heard related in my fathers houſe at *Paris* in the audience of many, by a doctor of Phiſicke, a man of good account (although this his relation did not a little blemiſh his reputation in the iudgment of all that heard him.) I had (ſaid he) a fat Abbot in cure, and had brought him to ſo good a paſſe, that I could eaſily haue recouered him in a ſhort time; but well perceiving that whereas in the ſtrength of his diſeaſe he promiſed mountaines of gold; with abatement of his paine he abated the promiſed and deſerued reward, ſcarcely affording me a merry looke or a faire word of any reaſonable contentment: I took this courſe for mine owne ſatiſfaction: I told him that I doubted a dangerous relapſe, which would proue worſe then the diſeaſe, and that I ſaw euident ſymptomes thereof, and therefore that it was neceſſary he ſhould take another potion to preuent the worſt. So I prepared and deliuered it, and it wrought the wiſhed effect ſo well, that, within two houres after, he found he had reckoned all this while without his hoſt, and ſtood in greater need of me then euer before. Being in this pitifull plight, he ſent for me againe and againe: but as he had bene forgetfull to content me, ſo was I vnwilling to pleaſure him. I was (at leaſt would be) otherwiſe employed. At laſt comes one of his men, who greating my ſiſt reaſonably well, told me that his maſter intreated me for Gods ſake to viſite him, thinking verily he ſhould neuer eſcape. This fellow hauing vſed the onely meanes to diſpatch my buſineſſe, intreated ſo well, that I went to the Abbot, whom within three dayes I recouered againe, and made him as merry as Pope *Iohn*, neither did he afterwards ſticke to regret me with the ſaid ſiluer ſalutation. This is the ſtory, almoſt word for word as himſelfe reported it, not thinking to diſgrace himſelfe any whit thereby (though he did to his loſſe, as he well perceiued afterwards, wiſhing, with a hundred laſhes well ſet on, he might retract his ouer lauiſh diſcloſing of it, which ſo nearely concerned both his credite and commoditie;) but imagining that thoſe which heard him did little fauour the Monkiſh fraternitie, he thought (belike) their diſlike of them and their bad dealings, would haue moued them to fauour his folly, or at leaſt to diſpence with his cheuerell conſcience in abuſing the Abbot, and ſo ſmickle mirth would haue enſued thereon. But it was the will of God that the teſtimony which he gaue againſt himſelfe ſhould not be forgotten. Now then conſider (gentle Reader) in what a dangerous caſe thoſe patients are which fall into ſuch mens hands. For if when they vſe all their ſkill and knowledge, yea and all their conſcience, they often hurt intending to heale, not knowing what they haue done till it be paſt remedie. What a lamentable thing is it, when of ſet purpoſe they hazard the liues of their patients, onely to trie ſome paradoxicall receipt, which

which they haue haply dreamed of: and (which is worse) when they purposely intend (the toy so taking them in the head) to wreake some reuengefull humour vpon those whom they haue in their hands, as when the barber holds the razor to a mans throat: But leauing this argument (as belonging to the tractate of murder rather thē to this of theft) I wil speake only of those, who the more they sat the churchyard, the more they fill their purses, cloaking their ignorance with arrogancy and impudencie. For I perswade my selfe that this age and that last past, will better furnish vs with examples of the greedy couetousnesse and blockish ignorance of Phisitions, then any of the former. First therefore concerning couetousnesse, where can a man find the like to that of one called *Petrus Aponius* or *Petrus de Apono*, professor of Phisicke at *Bononia*, who would neuer go out of the citie to visit any patient vnder fiftie French crownes a day: and being vpon a time sent for by the Pope, before he would go, he bargained for foure hundred French crownes the day. Which puts me in mind of that which *Philip Commineus* recordeth of a Phisition called *M. Iames Cottier*, to whom King *Lewis* the eleuenth gaue fiftie foure thousand French crownes in ready money (which was aboue the rate of ten thousand French crownes a moneth) besides he gaue vnto his nephew the Bishoprick of *Amiens*, and diuers offices and lands to him and his friends: where he to recompence the King for these so great fauours, vsed him as if he had bene his slave, giuing him such hard and outrageous words as a master would hardly giue his seruant. But I will here set downe the historiographers owne words, who (as it is wel knowne) is famous aboue al that haue written the French storie, as being accounted another *Thucydides*. These therefore are his words in the Chapter where he sheweth how he suspected all men a little before his death. He had (saith he) a Phisition called *M. Iames Cottier*, to whom he gaue for fise moneths 54. thousand French crownes in ready money, which was after the rate of ten thousand crowns a moneth, and foure thousand ouerplus: besides he gaue the Bishoprick of *Amiens* to his nephew, and other offices and lands to him and his friends. The said Phisition vsed the King so roughly with hard outrageous words, as no man would haue vsed his seruant. Morcouer the King was so afraid of him, that he durst not turne him away (telling many how it grieved him.) Howbeit he durst not aduenture to cast him off, as he did all his other seruants; because he told him boldly, I know (saith he) you will shortly turne me off, as you do your other seruants, but (by a great oath he swore) if you do it, you shall neuer liue a weeke after. These words did so exceedingly terrifie the King, that he neuer left flattering of him, and giuing him what he would demand; which was a great purgatory for him in this world, considering the great obissance so many great Lords and men of worth had done vnto him. See here what this historian reporteth of this phisition: who in two other places maketh expresse mention of ten thousand French crownes which he monethly receiued. These few examples will make vs lesse to wonder at that which *Fraissart* reporteth of a Phisition called *M. William of Harfely*, who cured the French King *Charles* the first, and restored him both to his wit & health; how that he died worth three thousand pounds in ready money. But it shall not be amiss: to allcage the words of the historian, seeing he speaketh as wel of the couetousnesse of Phisitions in general, as of the said *William* in particular. For hauing spoken of this his great cure, he further addeth, that it was thought expedient and requisite still to retaine this *William of Harfely* in the Court, and fully to satisfie him in his contentment: (for this is the period of Phisitions purposes, to catch the rewards, and to pocket vp the gifts of Lords and Ladies, great ones especially, whom

they

they visit and haue in cure.) Well, they intreated him to make his abode with the King, but he requested them to hold him excused, saying he was old, weak, and crazed, and could hardly accomodate himselfe to the fashions of the Court: in a word, that he would returne to his owne home. They perceiuing him inextorable, would not retaine him perforce, but suffered him to depart, with a faire reward of a thousand crownes in gold; offering him moreouer, that if it would please him to make his repaire to the Court, he should be furnished with foure horses at the Kings cost, when he thought good. But I suppose he neuer came thither after. For being come to *Laon* (where his most abode was) death intercepted his returne. He died very rich, leauing behind him the summe of three thousand pounds in ready money. In his life he was most miserable, taking pleasure in nothing but in treasuring vp store of Ark-Angels: his expences in housekeeping usually not amounting the summe of two pence halfe penie the day, (for he would make bold with his neighbours for his diet.) All Phisitions are sicke of the same disease.

10 But I may not ouer-passe one who hath surpassed (I suppose) not onely the rest of that profession, but the rest of that qualitie, I meane of that couetous disposition (who died nine yeares since or thereabout) called *Iacobus Syluius*: one of whose tricks shall suffice to glue a tast of the rest. He was a man endued with most profound knowledge in Phisicke, and an admirable dexteritie in deliury of his mind, so that he could speake readily as good and pure Latin, as his profession would permit: in a word, he was so rarely accomplished in regard of *Theoricke*, that if it had bin seconded by practise, he might wel haue bin reputed another *Galen*. But cursed couetousnes had so possessed and poisoned his heart, and had made him so to forget God and all goodnesse, that whereas (to manifest his gratitude to the giuer of those gifts) he should haue taught some poore schollers priuately for the publick good: he contrariwise would not permit so much as fise or sixe poore schollers to heare his publicke lecture gratis, no not among two or three hundred who payed him monethly a quart d'escu a peece. Nay, it strooke him to the heart to see at his lecture (in the Colledge of *Tricquet* in *Paris*, where he vsed to reade before he was the Kings professor) two poore schollers who had payed him nothing, so that he commaunded them forthwith to get them gone: which they being vnwilling to do, he told the rest, that except they thrust them forth, he would not proceed. Which I report not vpon hereafay, but as being an eye and eare-witness thereof. This fact was thought so strange, that a *Scot* (least he should be vnprovided for at his death, which happened not till long after) made him an Epitaph, in a distich of excellent good grace, to expresse this his couetous disposition, which brought him into so great disgrace. The distich is this:

*Syluius hic situs est, gratis qui nil dedit unquam:  
Mortuus & gratis quod legi ista, dolet.*

That is, (as I haue turned it)

*Syluius lies here in this graue,  
That neuer any thing gratis gaue:  
And still it grieues him being dead,  
His Epitaph may be gratis read.*

But besides his intollerable couetousnesse, he had this bad qualitie; to enuie the students of his profession, (seeming to affect nothing more then to bring them to a dislike thereof. For prooue whereof I might here alleadge the oration which he made at his first and second lecture, when he was aduanced to be the Kings professor.

M

fessor.

feffer. But that I remember he wold often say, that a man could not be a Phisition without the knowledge of all arts and sciences, and that it was absolutely necessary he should be of a good and strong constitution. Yea, that it was mere madnesse for poore schollers to studie Physicke: alleadging for this purpose (besides sundry other arguments) the saying of *Iuuenal*:

*Haud temere emergunt, quorum virtutibus obstat  
Res angusta domi.*

It being requisite (and that for many reasons) that students in this art should have wherewith to maintain themselves. But no more of this man. To come therefore to the couetous humors of others of his profession: we have already recorded the storie of King *Lavis* his Phisition (as we found it in *Philip Commineus*) in whom this vice (as we haue heard) was accompanied with incredible arrogance: yet those who haue read the story of a Phisition of *Sarragose* in *Sicilie* (called *Mene-crater*) will not thinke it altogether incredible: for he was not ashamed, when he writ to any Prince, to stile himselfe *Mene-crates*, otherwise *God Iupiter*. This Epistle among others he writ to *Philip of Macedon*, father to *Alexander* the great: Thou art King of *Macedonia*, and I am King of the Art of Physicke: thou mayst (if thou wilt) put those to death that are in health; and I can saue the life of such as are sicke, and to the healthfull I can giue long life without sicknesse. Therefore the *Macedonians* which are liuing are thy subiects; but those that shal liue, are mine. For *Iupiter* giue them life. To this King *Philip* answered very fitly and finely in a word, which being translated into English, cannot haue the like grace that it hath in Greeke. For all his Letter was nothing else but a salutation, which the Grecians were wont to vse when they writ to any, wishing them all health: as if he should say, *Philip* vnto *Mene-crates* wisheth all health: there being an equiuocation in the salutation; for he referred that to the health of the mind, which seemed to be spoke (as it is commonly taken) of the health of the bodie: as though he should haue said, This shal suffice for a full answer, that thy braine is out of temper. But let vs heare another manner of *brando* vsed by this diuillish Phisition, who would needs be called *God*. For seeing none but he (as himselfe bragged) could cure certaine diseases which were thought to be incurable; he bound his patients, that for the benefit of their health once recouered, they should euer after obey and serue him as slaues and vassals: which they did; all yeelding their sworne seruite to their said Soueraigne; and in their severall habits, one like *Hercules*, another like *Apollo*, a third like *Mercurie*, another like *Aesculape*, some like one god, and some like another, attended on this iolly *Iupiter* clothed in his royalties. But as the answer of King *Philip* wel bestowed this glorious foolery, so the seruite he did him afterwards, no lesse became his godhead. For, hauing invited him to supper with all the gods of his religion, in stead of such meats as others which sate at the table with him were serued with, he caused oblations to be offered vpon their table (whereon an altar was erected) and store of perfumes, frankincense, and sweete odours to be burned before them: which when these new gods saw, they stole away one by one, monstrously ashamed, but more an hungred. We further reade in *Ctesias* of a Phisition who had such a conceit of himselfe, that he presumed to make the daughter of a King of *persia* his lenman, vnder colour of curing her of a disease. As also in other historians, how that certaine Phisitions vnder the like colour abused diuers Romaine Ladies. Now let the Reader consider how many honest men may be made cuckolds by this meanes. True it is indeed, that a taylor of *Florence* (thus abused by a Phisition) was kindly reuenged of him for this injury: for coming home and finding his

his wife weeping and exceedingly perplexed for the outrage which the Phisition (intreated by him to visit her) had done vnto her; neuer making shew or semblance that he knew of any such thing, he went to the Phisitions house about a weeke after, when he was from home; and taking a faire peece of cloth with him, brought it to his wife, telling her that he was sent to take measure of her for a peticoate; whereupon she going with him into a by-roome to vndresse her selfe, he vsed her, as her husband had vsed his wife. But to returne to couetousnesse, one of the two vices wherewith I began this present discourse; is it not strange to consider that there should be such couetous Phisitions at this day, as are not ashamed to importune and sollicite their patients (being as yet in no danger of death) to make them their heires, though no soule liue vnto them? And is it not yet more strange, that they should so inuicible them as to obtaine it of them?

11 I come in the next place to the ignorance of those horseleaches which take vpon them the profession of Physicke: an argument so large and ample, that it might furnish vs with sufficient matter to fill vp a large volume, being also common to this age with the former. But I dare boldly affirme, that it is so much the more admirable and lesse excusable in this then in the former; in that the light of learning shineth now more clearly then it did in former time: or (to speake more properly) in that the palpable darknesse of those times is now turned into a bright Sun shine. For if euer there were art or science poorely arrayed, and pitifully handled, doubtlesse it may truly be said of Physicke about the rest: on the other side, if euer there were art or science richly decked, beautified, adorned, and restored to its former splendor and dignitie; Physicke questionlesse hath the pricke and the prise: especially since students began to draw that out of the cleare fountaines, which they had taken before out of troubled streames; considering also that many stand in no need of interpreters to expound their teachers. What a shame is it then (for I am ashamed to vter it) to heare some Phisitions euen at this day call a clyster a *cryster*? For if it do not become a poore tradesman, who neuer learned his A, B, C; and if being pronounced by him, it found harshly in the eares of such as haue but onely learned to speake in some tollerable manner: what cares (but those of an asse) can endure to heare it thus pronounced by those who do not onely professe this science, but enrich and raise themselves thereby? And let the Reader consider how they pronounce other words, who are so barbarous in this which is so common, and how they vse them crisse-crosse and kim kam. But what is it to me (may some say) though a Phisition be ignorant of the trickes and termes of art, so he be skilfull in his profession? I grant indeed, that ignorance of the termes might well be borne with, if it were so: yet thus much I dare say, that those who are barbarous in the termes of Physicke, do commonly practise the Art barbarously. (Howbeit when I speake of the barbarousnesse of the tongue, I include not the Arabian herein, so it remaine entire and in his puritie.) But how (I beseech you) should they be good practitioners in Physicke, who are not only ignorant of the terms, but of the very things themselves belonging to the Art signified by these termes? For example, though a Phisition could not giue the proper name to such or such an herbe, it were not greatly material, so he knew it, and could shew it (if need were) to the ignorant Apothecary. But how should they do this, when as many who know the right names of simples, and who in all reason should haue more knowledge then any Apothecary, content themselves with this, that their Apothecaries know them? So that whereas they should controul Apothecaries, they are often controlled euen by Apothecaries themselves. Nay, some are so im-

puident, that they sticke not to say, that the knowledge of simples belongeth not to their profession, and that they must needs trust Apothecaries therein. Wherein (me thinks) they do as one, who giuing good aduice, should leaue it to be practised by the first commer, not knowing whether he were able to performe it or not. For vndoubtedly the good receipt of a Physitian, is a good aduice which he giueth his sick patient. But what a miserable thing is it, if he must trust an Apothecary therewith, himselfe being not able to iudge whether he do well or ill: nay, being altogether ignorant whether in steed of vsing such or such simples which are sovereigne and medicinall, he vse others which are dangerous and mortall? And I would gladly aske them (if I thought they would answer me) what name they best deserue in the opinion of the most competent Iudges that euer were, to wit, *Hippocrates* and *Galen*; who are neither good Herbalists nor Anatomists? For if in ancient time they thought it absurd to separate Chirurgery from Physicke (seeing that a Chirurgeon, to speake properly and according to the Etymologie of the word, is nothing else but a Physitian that worketh with the hand) what shall we say of those Physitians who haue no care to know either the fabrick and frame of the body, or the nature and qualitie of those drugs and simples which they prescribe? but leaue the one to Anatomists, the other to those whom they call Herbalists. Neuertheless I am not ignorant that these different offices are not vsed euery where. Howbeit I perswade my selfe that all truly ingenuous who are not forestalled with a preiudicate opinion, will grant me that there are many to be found almost in euery place, who take vpon them the practise of Physicke, and yet haue need of such officers and attendants to trot after their tails (if I may vse so homely a phrase.)

12 I proceed now to other practises of ignorant Physitians, no lesse dangerously pernicious then impudently audacious. Some there be that bargain with Apothecaries to keepe the receipts of learned Physitians, and to write in euery of them for what disease it was prescribed. Then, not considering whether their patients sicknesse proceed from the like cause, whether they be of the same temperature and age, and keepe the same diet; nay, not respecting whether the patient be a man or a woman, cause them to swallow the same pilles, and to drinke the same potions. Others vse the receipts of ancient Physitians, hauing no regard of our climate and maner of life, altogether differing from theirs. Others follow their owne appetite in prescribing their patients a diet of such or such meates; so that a Physitian who naturally loueth or misliketh these or these meates, will prescribe them or forbid them his patients accordingly. Others againe, being afraid to lose their reputation, prescribe presently vpon the first view of the vrine, not asking wherof the patient doth complaine: albeit many learned Physitians acknowledge that a man ought not to trust too much to the crisis of the vrine, but to vse it onely as a help, being ioyntly considered with other symptomes. And if the learned haue small insight into vrines (as themselves confesse) how skilfull are the ignorant therein, may we thinke? Verily we assure our selues that they haue no skill in them at all: yet they are the men (forsooth) who as soone as they haue looked vpon the vrine, straight put pen to paper, to prescribe some receipt for their patients, without any further inquiry after such symptomes as might bring them to the knowledge of the disease. At least, that Physitian ought ingeniously to haue acknowledged himselfe to haue bin altogether blind in such matters, or to haue put on a false paire of spectacles; who when one brought him a mans state, and told him that it was a womans who was thought to be with child; answered, that he knew very well by her

her vrine, that she was with childe indeed, and that she might assure her selfe thereof.

13 But leauing their other deuices to be discussed by those who haue more leasure then my selfe, I will speake a word or two of Barbers & Chirurgians: yet recording no extraordinary thing, but onely that which many vpbraid them with and lay in their dish, viz. how they deferre that to the twentieth or thirtieth dressing, which they might haue applied at the third or fourth, keeping the wound fresh & greene, yea sometimes renewing them in steed of consolidating and healing them; as also how their grosse ignorance is often the cause of the cutting off of an arme or a leg. Morcouer I were greatly to blame, if I should not hold them as barbarous (at least in their kind) as the Physitians formerly mentioned. Now this puts me in minde of a Barber who after he had cupped me (as the Physitian had prescribed) to turne away a *Catarhe*, asked me if I would be *sacrificed*. *Sacrificed* said I: did the Physitian tell you any such thing? No, (quoth he) but I haue sacrificed many, who haue bene the better for it. Then musing a little with my selfe, I told him, Surely (Sir) you mistake your selfe, you meane *scarified*. O Sir, by your fauour (quoth he) I haue euer heard it called *sacrificing* and as for *scarifying* I neuer heard it before. In a word, I could by no means perswade him, but that it was the Barbers office to sacrifice men. Since which time, I neuer saw any man in a Barbers hands, but that sacrificing Barber came to my mind. But seeing their ignorance & blockishnes may be sufficiently discovered by such like errors, I will not prosecute this argument any further: but onely call to mind that which hath bene said, how I hold them no better then theeues, who being vnskilfull in their profession, make no conscience to take the reward due onely to such as are expert and skilfull in the Art. And verily, if we looke a little more narrowly into the matter, we shall finde them to be no simple theeues, but theeues in graine, seeing by their ignorance they deprive those of their liues, whom they had formerly bereft of their money. Now all this which hath bene spoken, makes not a litle for the credit and benefite of such as are Artists indeed, and practise it faithfully (whether they be Physitians or Surgeons, Barbers or Apothecaries) to the end they may be more carefully sought after: and on the other side that such horseleeches may the better be shunned and auoided.

14 Concerning the second thing which I propounded to speake of, viz. commodities or wares seruing to cloath the body: doubtes the subtil deuices inuented to falsifie them, are neither so many nor so dangerous. And as I haue spokē summarily of the former, so wil I speake as briefly of this, and wil only mention (as I promised) certaine fraudulent dealings practised in wollen clothes and silks, to the end I may shew that our age could teach the former wherein *Oliuer Maillard* liued, some trick or other of cūning conyuance as wel in this as in other particulars. And first I wil begin with Merchants, who not content (by their subtil maner of measuring formerly spoken of) to get vpon the measure, haue deuised a way to falsify clothes in regard of the matter, putting in flocks in steed of wolle, so that wheras chapmen think they haue their cloth of like wolle within, as it appeareth to be without, they find by experience (after they haue worn it but a litle) that they bought plain flocked cloth. Now vnder the name *Merchant* I comprehend Clothiers, vsing the word in a general acception: and though there were nothing else, the common french proverb confirmeth it, which saith: *il faut assez qui fait faire*. So that if I should speake of the deceit vsed in dying, I thinke I should offer Merchants no wrong to lay it to their charge. For though all false Diers haue not the watchword from Merchants: yet, as if there were no receiue, there would be no theeues, so if Merchants would re-



to cause them to giue a bill of their hand almost for twise so much as they receiue. Moreouer, there are such villanous vsuries practised at this day, with such strange courses and proceedings, as (doubtlesse) the aforesaid Preachers neuer heard of: and it is not vnlike but that they haue bin deuised of late. For the means whereby vsurers in some countries are wont to gnaw the borrower to the bones, are these: First note, that some are lenders by their occupation, and others sureties: when then a man commeth to an vsurer who lendeth for five in the hundred, and after then a man hath got a promise, vpon condition he put in a sufficient suretie, (the good wife also giuing her consent by means of some good present) he must hire some good fellow to be suretie for him, by presenting him with some thing, who will do nothing for all that, except he may haue a pawne worth very neare twise so much. And yet all this will not serue the turne neither, for that suretie must get another suretie, who must of necessity be won by some present at the borrowers cost. And after all is done, he (sparing nothing in the meane time to feast these conicatchers) bindeth himselfe in Darby bonds to giue certain pledges at the termes end, if he misse payment at the time appointed. If then he breake day, three or foure vnder the name of pledges (more or lesse, as it was formerly agreed) come to an Inne, and there make good cheare at the borrowers cost. And besides, haue a certaine dayly allowance mentioned in the bond, which comes often to twice so much as their charges: and there they runne vpon his score, till he come to take some other order; I meane, till he satisfie their host for all that they haue spent, and content them for their wages: and by mediation of Angels renew the bond, both with the creditor and the sureties, to obtaine a second terme (for the first being expired, he must see them afresh, or seeke for other sureties, such as his creditor shall pique, he must see them afresh, or seeke for other sureties, such as his creditor shall like of) and so at the last, the land or house, or whatsoeuer was layd to pawne, is so deepe in the vsurers booke, that the borrower is no way able to redeme it. But this is the diuell and all, that they will not stay till he owe them so much as the pawne is worth, but cause the house to be adiudged them for the lone of 400. or 500. crownes, which is worth 1500. or 2000. whereof they are to haue the vse vntill it be plucked out of their claws, the vsury notwithstanding of five in the hundred still running on, till it be payed, or till such time as at the request of other creditors the house or land may be sold at port-sale, that he may haue the ouerplus of the true value. Albeit it falleth out many times in such selling by port-sale (the countrey being poore of it selfe) and the creditors men of power and might) that the house is sold or valued at halfe the worth, no man willing or daring to inhance the price. Besides all this, when the creditor lent his mony, he deliuered such peeces of gold as he thought good (whether they were weight or not, it mattered not) with hobby horses, and silver daggers, or such like toyes, for such a price. Tell me now (good Reader) what sayst thou to this kind of vsury? Doeest thou thinke that the diuell himselfe could do worse if he should become an vsurer: for my part I am perswaded he could not. And yet the vsury which is so common at this day, in grinding the faces of the poore people, makes their case much more lamentable, when griping extortioners do not onely impouerish them (they being poore already) but euen cut their throates, in taking their meate out of their mouthes by their monopolies, dayly deuised by these wicked wretches going to meet the wagons and boates bringing in commodities, and corrupting the carters and watermen to make them stay by the way. I remember I was once in place where it was reported that these merchants for Monopolies caused the horses to be conueyed away, faining that they had necessary vse for them: where as it was well knowne,

their

their drift was to take them from the watermen, that being vnprovided of horses to draw their boates, they might be caused to stay by the way.

## CHAP. XVII.

Of the thefts and iniustice of Lawyers.



Concerning thefts committed by Lawyers, especially by such as are termed *Pettifoggers*, though they be now farre greater, and in greater number, and suites in law more chargeable then euer they were, (notwithstanding all politicke courses and pioussoes to the contrary) yet they are more tollerated then those of their predecessors. For if *volenti & consentienti, non fit iniuria, and si nolentem qui seruat, idem facit occidenti*, what harme do pettifoggers, to hold out their hands and open their purses to such as desire to fill them, vpon condition they make them some sport, and let them see a thousand fine fetches, and as many cunning conueyances and feates of theirs? In the raigene of king *Leui* the eleuenth, there was a Bishop which tooke such delight in this sport, that when the King would haue eased him of a number of suites, he earnestly besought his highnesse to leaue him some twentie or thirtie behind, wherewith he might merrily passe away the time. But that humor is now very common, and it is growne to this head, that men do not onely delight in it, but seeke no other pastime or recreation all their liues long: so that to liue without suites, were a death vnto them. What reason is it then that Lawyers should make them such good sport for nothing? Or that they should be weary of taking before they be weary of giuing? And I am easily induced to thinke, that whē they were called *Pragmaticiens*, that is, *Pragmatitioners* (by the original word) things were not so out of square; but since that a syllable of their name was clipped away, and they called *Praticiens*, that is, *Practitioners*, they knew well how to make themselves amends for this curtailing of their name, as well vpon their purses who were not in fault, as vpon theirs who were authors thereof. Besides these termes of *pratique* and *praticiens* were giuen them slyly for the purpose, to teach them how they were to handle those that came within their clouches. Further, most certaine it is that Lawyers can get pounds more easily at this day, then they could crowne in former time: for whereas the *Payteu* in times past commenced but one suite for a pins point, he now commenceth halfe a dozen for as small a matter: The *Norman* who vsed to go by water for want of a horse, and to send his writs by land for feare of losing, rideth now on horseback, and carjeth his writings with him. And surely there is great reason, that horsmens practises should exceed footmens. But in earnest, I verily thinke that there are more *Pettifogging* and *conicatching* Lawyers to be found at this day, who do euen flea, eate, and gnaw the poore people to the very bones (especially where the Romish religion is in request) and vse more craftie sleights, subtilties, cogging parts, conuulsions, and all manner of corruption, then euer were heard of in former time. Now it would the more grieue me for this age wherein we liue (in which men are more giuen to wrangle at the law, then euer) if it were good going to law; then now it doth, seeing it is so chargeable. For as the sea, notwithstanding it be so boisterous and raging, hath many customers; if it were quiet and calme would haue many more, euen a hundred for one: so if Lawyers (who in kindnes cut mens throates) do not



discourage men from following them, what would they do if suites were not accompanied with so many miseries? doubtlesse the *Porteuin* who in old time commenced but one suite for a pins point, and now (as hath bene said) maketh halfe a dozen of it, would comence twentie (at the least) for as small a matter. In a word, it were good (in my iudgement) for the ease of the poore people, if suites were so peppered and salted, that no man (no nor the diuel himself) might swallow them. Notwithstanding, as when a wicked man is slaine by another as bad as himselfe, we acknowledge the hand of God therein executing his iudgements before our eyes, and yet we approue not the murderers fact: so when we see these busibodies who are euer wrangling with their neighbours, and following the law (albeit they might better sit still at home) to be so vexed and disquieted, and tossed from post to pillar, and so to receiue their deserved reward by the iust iudgement of God; yet we may not approue those by whom they are thus molested. Let vs therefore see whether Pettifoggers do more kindly entertaine their clients at this day, then they did when *Maillard* and *Menot* were liuing: and for more breuitie sake, let vs heare what the most famous of all the French Poets saith hereof:

*Là les plus grands les plus petis destruisent:  
Là les petis peu ou point aux grands nuisent.  
Là trouue-l'on façon de prolonger,  
Ce qui se doit, & se peut abbreger:  
Là sans argent pouureté n'a raison:  
Là se destruit mainte bonne maison:  
Là biens sans cause en causes se descendent:  
Là les causeurs les causes s'entreuident.  
Là en public on manifeste, & dit  
La mauuaise vie de ce monde maudit,  
Qui ne sauroit sous bonne conscience  
Vivre deux iours en paix & patience.*

*There greater men the poorer swaines deuoure,  
There neuer poore gainsthood the mighties power.  
There meanes are found, short suites in length to draw:  
There needie clients waile the want of law.  
There famous houses find their fallall end:  
There fooles in causelesse suites their goods mispend.  
There wrangling pettifoggers went to sell  
Their clients suites: there euer cause can tell  
This cursed worlds mad guise, that are not able  
To liue two dayes in peace without some brable.*

And a little after:

*Et cestui-là qui sa teste descœure,  
En plaiderie, a fait un grand chef d'œurre:  
Car il a tout destruit son parentage,  
Dont il est crainct, & prisé d'aumage.*

*Who doth but waile his cap the barre before,  
Hath done knights seruice in his clients cause:  
Though he haue wronged his houses iust disgrace,  
Yet be the more is fear'd and honor'd a more.*

And

And then speaking of sundry sorts of suites, which he compareth to sundry kinds of serpents, he saith:

*De se froid là, qui lentement se traîne,  
Par son venin a bien seu mestre haine,  
Entre la mere, & les mauuaise enfans.*

*And that cold serpent, with soft trailing gait,  
Hath learn'd to sow the seeds of soule debate  
Betwixt the mother and her impious brood.*

Which agreeth well with that which *Menot* often reproveth in children, for going to law with their mothers. Further, the same Poet saith, that Clergie-men, who ought to disswade others from going to law, are the greatest wranglers of all others, in these verses:

*Pas ne diront, qu'impossible leur semble  
D'estre Chrestien & plaideur tous ensemble:  
Ainçois seront eux-mesmes à plaider  
Les plus ardens.*

*They will not quite despair, that one selfe man  
Should be a Lawyer and a Christian:  
Yet who so hotly pleads as they the while?*

To conclude all in a word, we are to take whatfoeuer the foresaid preachers have spoken concerning the miseries which accompanied their suites, and afterwards treble them, if we wold know all the mischiefs and miseries which follow our wrangling in the law. And poore *Menot* needed not to haue troubled his head so much about Iudges bribes (as though he could haue cured this sore, which is *Noli me tangere*, that may not be touched;) for they learned this lesson many hundred yeares ago: and finding the practise pleasant and profitable, they haue so well remembred it, that they could neuer since forget it. And if there were nothing else but tract of time since they first peaceably enioyed this priuiledge, prescription doubtlesse would giue it them. *Traict of time* I say: for if we duly consider what *Salomon* and the Poet *Hesiod* say, we shall easily perceiue that euen in their dayes Iustice (which is painted blind and without hands) was cleane banished out of the world. Which custome though it be very ancient, yet our Age (I preiudice my selfe) beares away the bell, not onely in regard of the *Thebrique*, but much more of the *Practicke*. For now they are not contented to take such bribes as may be eaten or drunken (as the cookes in *Paris* know well, with whom these Lawyers had to deale, fearing lest the great store of foule which came flying in at their windowes, and dropping downe their chimneyes all at an instant, would be rained before they came to the table.) Neither are they content that their wines should be presented with bracelets, chaines, and rings of gold, winking at it as though they knew nothing: nor that their men should take vnder hand, to the end they may share with them in the bootie: but are come to this passe, to say *Come on*, and forthwith put out their hands. Yea (notwithstanding the Prouerbe which forbiddeth to looke a giuen horse in the mouth) they sticke not to ting, and peize the money, before they will say, *Wel then*. And yet this doth not content them neither: for they are growne to this extremity, to cause many a poore *Nahoth* to giue them a vineyard often acres, to do them iustice for a vineyard of five or sixe. Nay, they haue gone a step further, and growne to harder termes: for they haue not bene ashamed to

aske

aske that which cannot be lent, sold, or pawned, neither by the Law of God, nor man; the losse whereof is far greater and as irrecoverable as the losse of life it selfe: they are euen come (I say) to enforce men to buy iustice at such a rate, as is not onely contrary to all ciuillike and iustice, but redounds also to the infamie of succeeding posteritie. To speake in plaine termes, there was in this Age within the reach of our memory a President of the high court of Parliament at *Paris*, who did extend his right so farre, as to request an honorable Ladie, to lend him her placket peece, promising on that condition to giue her audience. I will beware how I name that President; yet thus much I dare boldly say, that it was he who was afterward metamorphosed into an *Abbot*; and being inuested into that dignity, writ a booke against the *Lutherans*, which he dedicated to the Pope: the style whereof was to the close hard and rough, that his Holynesse carrying a lease of it by chance to the closter, did all to chafe and excoiate his Apostolike seate therewith. To be brieue, it was he, whose nose was encaised in many fine Epitaphs, whilst the Pope (who had at that time many yrons in the fire) should be at leisure to canonize him for a Saint. Howbeit I wil not deny, but that if *Communis error facit ius* and if that be lawful for a President of the Parliament which is lawful for other inferior Iudges; this Iudges aduocates may alleadge the exaples of some who haue done like better, and o' others who haue done far worse. Among which the Prouost called *La Fosse* may wel be the ringleader of the dance, for the notable knauish part, which he plaid with a vertuous Lady, who comming vnto him in hope to intreat him in her husbands behalf, (whom he kept in prison) he requested her to do him a small pleasure, onely to giue him a nights lodging, promising vpon that condition to grant whatloeuer she would aske. She (poore soule) was here put to a plunges; (and what woman is there who entirely loueth her husband, that would not haue bene in the like case?) For considering with her selfe on the one side, that if she yielded to his impotent affection, she should violate her faith plighted to her husband; and one the other side, that she should saue his life by consenting vnto him: she handled the matter warily and well. For although she was resolu'd to preferre her husbands life before her good name, yet the first acquainted him therewith, who easily dispensing with her, (as it is like he would) she let his Lordship take his pleasure, which he so much desired, perswading her selfe he would be as good as his word. But the next morning this wicked wretch, (yea superlatiue knaue, if I may so speake) hauing hanged him, said vnto her, I promised (indeed) you should haue your husband againe: Well, I will be as good as my word, I wil not keep him: you take him to you. If we here consider the difference which ought to be betwixt Christians & heathen, can we say that the knaueries of *Verres* (for which he was so battered with the canon shot, and striken downe with the thunderbolt of *Tullies* eloquence) did any way come neare this notorious villany, comitter of *Tullies* eloquence) did any way come neare this notorious villany, comitter of knauish parts, which (because it makes much to shew his integritie) may well go hand in hand with the former, that so both of them may be registred in his chronicles. Whilst this iolly gentleman was about to hang a silly soule who was vpon the ladder, a good fellow came vnto him, and whispered in his eare, promising that if he would saue his life, he would giue him a hundred crownes in ready money: which words had so good a relish, and made his teeth so to water, that he presently gaue a signe to the hang-man to hold his hand, & (hauing deuised a good cabling) came neare to the place of execution, & said aloud in his gibbridge, *Regardas messeurs, en qual dangie me mettio a quest malheureux: Car el a couronne, & non m'ou-*

fo

*fo p. 133: Lo mal de terre te viue. Dauala, dauala: tu seras menas dauant l'official ton iuge.* That is, See (my masters) into what danger this rogue hath brought me: for he hath \**courene*, and neuer sold me. A plague light on thee. Come downe, come downe Sirra, thou shalt be presented before the officiall thy Iudge. And here I remember another trick yet farre more strange, plaid by another who had the same office. This good fellow desirous on the one side to saue a theues life that was committed into his hands, vpon condition he might haue a share in the booty (as was formerly agreed), and on the other side fearing lest the people should murmur and mutine, if he suffered not the Law to haue his course, and that himselfe should be in danger of his life, he shifted it thus. He apprehended a simple fellow, and told him that he had sought for him a long time, and that he was the man that had committed such a fact. The silly soule denied it stoutly, as one whose conscience acquit him of all that was laid to his charge. But the Prouost being resolu'd to proceed on, and to prosecute the matter against him to the prooffe, suborned certaine good fellows to deale with him vnder hand, and to shew him that it was better for him to confess the fact (seeing that whether he denied or confessed it, there was no remedy, he was sure to lose his life): and that if he confessed it, the Prouost would be bound by oath to cause fo some masses to be said for him, that he might assure himselfe he should go to heauen: and though he denied it, he should be hanged neuertheless, and go to the diuell, because no man would procure him so much as one masse. The simple for hearing that he should be hanged, and after go the diuell, was terribly affraid, and said that he had rather be hanged and go to God. In the end he told them he did not remember that euer he committed any such thing: not withstanding, if any man did better remember it then himselfe, and were sure of it, he would dye patiently: onely he besought them in any hand to keepe touch with him for his masses. He had no sooner spoken the word, but he was brought to the place of execution, to supply his roome that had deferred death. Howbeit, being vpon the ladder, he vttered certaine speeches, by which he gaue the people to vnderstand, that he was sorry that euer he had confessed so much, notwithstanding the heauen and happinesse they had promised him. To remedy which inconvenience, the Prouost gaue a signe to the hangman to turne him off the ladder, lest he should tell tales out of the school, which was done accordingly. But because I am come to the very height of these mens impieties, I will here strike faile and direct my course to another coast.

3 And if I must needs speake of Iudges and Iustices wiues, as well as *Maillard* and *Menot*, be it knowne vnto all men, that they are not content to haue their gownes died in the blood of the poore, nor to get their liuing by the sweat of their bodies (as those housewiues mentioned by the foresaid preachers) but make their market better, and go a nearer way to the wood. For whereas they get nothing but braue apparrell and iewels by such sweat, these get offices besides for their husbands. And what say these gentle Gillians and chaff *Penelope*, *Qua faciunt placitum Domini Abbatis, Domini Episcopi, Domini Cardinalis* (as *Menot* speaketh) when they see their husbands aduanced by their meanes, but that it is good to haue the fauour of great Lords, and that a man cannot tell what need he may haue of their helping hand? Questionlesse, if *Menot* or *Maillard* were now liuing, they would answer them roundly (if they had not forgotten their old Latin) *Ad omnes Diaboles tales fauorem.*

4 Which being so, it cannot be but that that wicked kind of cheating and chaffering which was vsed in *Menots* time (as we may perceiue by his complaints)

N

should

\*He requi-  
careth in the  
word: *o'ron*,  
which signifi-  
eth as well a  
shauen crowne  
as a crowne  
in gold: his  
meaning was  
that he had a  
100. crownes  
to giue to his  
pardon: But  
he would haue  
the people  
vnderstand as  
though he  
had 10. ken  
of his shauen  
crowne, y.e.  
that he had  
*primam tonsu-  
ram* at the left  
and therfore  
that he was in  
danger of  
Law: going  
about to shew  
a clergy man,  
who was ex-  
empt from the  
power of the  
Ciuil ma-  
gistrate. See  
chap. 40. sect.

should be much more common and ordinary at this day, viz. that Lawyers should lend their consciences to great Lords. For seeing they obtaine offices of them at so easie a rate (viz. by their meere fauour) they cannot chuse (as they thinke who haue as large a conscience as a ship-mans hofe, or a Franciscans fleecy which others call a *cheuercell conscience*) but make them win the day and cary the cause, though they should offer the greatest wrong in the world. Notwithstanding I do not as firme that all married men which are promoted by great Lords, are aduanced by means of their wiues: but this I say, that it is either a thing lately practised among them, or at least farre more common and ordinarie then in former time. How euer it be, our Age will afford vs sundry examples of such as euen with shipwracke of their consciences (if they had any) shew great Lords that they are not vnthankful, but that they so well remember the benefites and fauours they haue receiued at their hands, that they wholly become their most humble and affectionate seruants. Howbeit I will not stand to exemplifie this in those who do no better then damne their owne soules in this behalfe, but will record a verie memorable example of a certaine Iudge at *Paris*, to whom I hope I shall do no more wrong to put him in the ranke among the rest, then they did him at *Paris* (*Anno 1557.*) in setting him on the pillorie. This venerable Iudge purposing to shew better then euer before, that he was a miller in conscience as well as in name (let not this cracke the credit of those millers that keep a good conscience) & willing to shew a great Lord how much he wold do for him (being willing as it seemed to do much more then he was requested) not content to damne his soule to the diuell in this case, flou- rished fo with his Eloquence and Rhetoricall insinuations, that he perswaded others to lend their soules to hel for company. For he so hotly prosecuted the matter against the Countesse of *senigan* (who was vniuently accused to haue holpen the Duke of *\* Ascot* to saue himself out of the castle of *Vincennes* where he was imprisoned) that he suborned a number of false witnessses to depose against her, vsing for this purpose the helpe of a commissioner called *Bonnet*: but both escaped at too easie a rate. For after they had bene condemned for double dealing and false packing, in suborning false witnessses to further the suite commenced against the said Countesse, they were adiudged to aske her forgiuenesse in way of honorable satisfaction, and after to be set on the pillory in the market place of *Paris*, and last of all to be banished. Neither do such base companions onely stretch their consciences vpon the tenters to pleasure their Lords and maisters, (at whose command they are ready with life and limme) but to gratifie others also. Witnessse the Chancellour who cried out vpon his death bed, *Ab Cardinal! thou hast sent vs all to the duell.* Which I speake not any way to blemish the good name of his successeur, whose great knowledge (as all men know) ioyned with like integritie, may serue as a patterne and president to all posteritie.

5 But to returne to false witnessses, and the suborning of them (because my purpose is to treat of the more at large). Albeit then this false packing in suborning of false witnessses be a sinne of great standing, and almost as old as the man in the Moone: yet it neuer came (I take it) to the height it is come vnto in these daies, as may appeare by an answer (which is now growne to be a by-word in euerie mans mouth) made by a good fellow, who being demanded what trade he was of, answered, that he was a witnessse. Which answer could neuer haue come from any, but from such a one as had had his abode in those places where men made witnessse bearing a trade or occupation, making merchandize thereof as of wares. And we may assure our selues that his fellows would neuer haue answered so

simply

simply: If any shall say, that the number of false witnessses is not (in all probability) so great at this day as it was some few yeares agoe, considering there are not so many executed for it, as in former times, I answer that the reason followeth not: for experience shewes that there are more put to death by order of Law in some places where lesse offences are committed, then in others where greater villainies are practised. The execution therefore of iustice in one place often or seldom doth not argue the multitude or paucity of offenders in another: It shewes rather the vigilancie and integritie of those that haue the sword committed vnto them. If they shall further reply and say, that though the number of false witnessses be now as great, and their punishment lesse then euer it was; yet it is not because there is greater impunity, but for that it is a point of greater difficultie, to discover them, considering their suborners teach them their lesson better, and they remember it better then their predecessors. I answer to the contrary, that it is as ordinary at this day for false witnessses to bewray, betray, and almost beay themselves yea and to beate themselves (as it were) with their owne rods, as euer it was in former times: Among many other notable examples of false depositions (which haue happened within these few yeares,) of such as had foully forgotten their lessons: that is commonly alledged (for prooffe hereof) which is of certain varlets suborned by a Lord of *Berri* against a citize of *Bouges* called *Boyuerd*, was who accused of murder: for whereas they were told that the best marke whereby they might know the said *Boyuerd*, was that his nose was made like the handle of a rasor: they being feuerally examined by the Iudge, and asked how they could know him; answered all with one accord, that they could easily know him by a cut of a razor, which he had vpon his nose. So that when *Boyuerd* (against whom they came to depose) was brought forth, they said he was not the man, because he had no scarre vpon his nose. And thus being detected, they were accordingly executed: the suborner and false accuser being beheaded and quartered onely in effieie, which was no small aduantage for him. Now albeit this be as notable an example of false packing as happened these twenty yeares. Yet we may not thinke that it is the onely example, but that some of fresh memory may be found to match it. This at the least which happened (as most men know) within these fewen weekes to certaine false witnessses, suborned against one brought from *Orleans* to *Paris* last bound & pinioned: how these wicked wretches so forgot themselves, that whereas they should haue said, that the man against whom they deposed, had a red beard; they said he was swart, and had a blacke beard. Now what seuer punishment hath bene inflicted vpon such companions, I leaue the Reader to enquire; yet this I know (and who knoweth it not?) that during the last ciuill warres in *France*, and whilst the deuourers of consciences ruled the roste, this accursed trade was practised with as great impunitie, as euer it was either in this or in former Ages.

6 And is the lurry of Lawyers, who (as *Maillard* speaketh) take *ab hoc & ab hac, or a dextris & a sinistris*, quite wome out? Nay would to God it were not much greater then before, and that it were not so notoriously knowne, that euen little children could talke of it. Notwithstanding I will here alledge one onely example, which shall sufficiently cleare this iolly manner of proceeding. The Attourney of my Lord *Beau-ieu* and heire of *Antes d'Hyliers*, Bishop of *Chartres*, (who is yet liuing, if he be not very lately dead) hauing receiued of the foresaid Lord a house standing in the place *Maubert* in *Paris*, (which he sold (as it is reported) for 150. or 200. pounds in ready money;) in recompence of the paines which he promised to take in aduancing his businessse, in steed of

promise, he like a villaine betrayed him most perfidiously to his aduersary (the Lord of *Beaumont La ronce*) in hope of a parcell of land worth three hundred pounds, which was promised him.

7 As for cunning conueneances, subtil sleights, craftie deuices, and couising shifts vsed in Law, would to God they were but quadruple to those in former times, and that yong beginners were acquainted with no more sleights then the craftiest Lawyers were in former ages. I will here alleadge onely two exam- ples to this purpose, which notwithstanding shall counteruaile two dozen of others. The first is of a craftie conueneance grounded vpon a rigorous course in the formall proceeding of iustice, not vnlike to that in *Terence*, *Summum ius summa sepe iniuria est*: which is this. The Proctor and Counsell of a certaine gentleman who was the plaintiffe (as being the next kinsman) being corrupted, and hauing compacted vnder hand with the Counsell & Proctor of the aduerser partie, caused the said plaintiffe to pay a certaine summe of mony, very fraudulently giuing him the key of the budget backe againe in keeping, wherein the mony was to the end that when the defendant should come to receiue his mony at the time appointed, and that the depositary should answer, that he could not deliuer him any til he had the key; he might take witnessse that he refused to pay it, and so sentence might passe on his side, that his aduersary had not tendered the mony according to co- uenant; and consequently that he might be cast in his suite, and wiped of all: which fell out accordingly. The second is of a most strange sleight deuised to saue the life of one imprisoned for a capital crime. The story is this. One *Willia Kinsman* being condemned by the vnder Iudge of *Poitiers* to be boyled in oyle for a false coynor, appealed to the Court of Parliament at *Paris*; whither being brought, his proctor *Belluchian* gaue him intelligence, that the next day he should be confronted with 20. witnessses. Whereupon *Kinsman* intreated him to send him some nimble headed fellow (promising to giue him ten French crowns), and by him he directed the said *Belluchian*, that at night he should disguise himself, and repaire to the house where the witnessses lodged, faining himselfe to be one of the num- ber: and that in supper time he should giue it out, that *William Kinsman* (against whom they were come to depose) would escape as he had done sundry times be- fore. The proctor did as he was enioyned; wherupon they growing hot vpon his words, would needs wager with him to the contrary, and layed downe euery man his *quart d'escu*. Of all which particulars the proctor took a register by two publike notaries, whom he had brought with him secretly for that purpose: which being authentically taken, he sent it to the said *Kinsman*; who being confronted the next morning with these witnessses, and demanded (as the manner is) whether he held them for honest men, and whether he would except against any of them? answered, that they were all as true to him as *Iudas* was to Christ; for (said he) they haue sworn my death: for prooofe whercof, see this scroole. Now as this was (in any mans iudgement) a most sublimite subtiltie (as I may say) so I thinke no man will denie but that albeit the defendant aduised his proctor thereof, yet it may well be reckoned in the number of those which are daily forged in the Law- yers shops (to vse the French phrase,) and consequently may fitly be placed here among the rest.

8 Now if there be haply any that will not rest satisfied with the former ex- amples, but shall thinke that this age hath greater store of them: I will alleadge two others, which I hope will suffice to make vp the whole number, and which (if I be not greatly deceiued) were deuised of late, at leastwise not mentioned by

the foresaid Preachers. The first is, that whereas in former time, the definitiue sen- tence of the Iudge did put an end to all suites; they haue now found out a trick to continue, protract, and multiply them so much the more: for there are some suites which haue bin decided ten times by sentence of Court, and yet are as new to begin as euer they were. The second is, that for one head which is cut off from a suite, there forthwith spring out as many moe, as there did in old time out of the serpent *Hydra*. To wind vp all in a word, whereas our ancestors complained onely of the length of suites (for it is no new saying, *Litium feni*) we haue iust cause to complaine, that they can neuer haue end.

9 Now if it were necessary to particularize that which hath bene spoken in generall touching the corruption which is to be seene in pettifogging practises, I could here alleadge a very strange practise, which (thanks be to God) was in re- quest but onely for a time, no longer then the credit of the author thereof, the selfe same man who was made so famous by a comedie acted in *Artois*, where it was said: *Bertran di se lechon. Il ne se mie se lechon. Par me soy il luy faut bailler sur ses ses- ses. Non, non, il est trop grand pour auoir sur ses ses ses: il vaut mieux luy bailler les seaux: that is, Bertram say thy lesson. He cannot say his lesson. In good troth he must be beaten. Nay, by your leaue Sir, he is too old to vntruste: we were better giue him the keeping of the broade scale.* This fine fellow (who I will not make knowne by any other name) not content to seale hand ouer head whatsoeuer great men intreated him, granted writs out of the Court of Parliament at *Paris* to both parties, as wel the plaintiffes as the defendants, with reuocatory letters one vpon another, sometimes to the number of sixe or seuen. Now what age can boast or brag euer to haue seene or heard the like?

10 But if we should proceed further, and come to the fountaine and original of these euils, we should (no doubt) find it to be so great, that we may well wonder they did not maister the banks, and ouerflow in greater measure. For if we con- sider the great impunitie and free libertie which is granted to prolling pettifog- gers, chicken Iustices, and corrupt Iudges, who at this day wrest and peruert the law; we may wonder they do not ten times worse. But if we should see an exam- plary punishment inflicted vpon such malefactors, like vnto that recorded by *He- rodotus*, viz. that the son succeding in his fathers office (who had bene a corrupt Iudge) should be forced to sit vpon his fathers skinn, we may assure our selues, they would looke a little better about them; neither would they so eagerly pursue, nor so greedily gape after offices as they do. But I feare me, such Lawyers wil an- swer, that when that punishment (mentioned by *Herodotus*) was inflicted vpon this Iudge, offices were not set to sale and sold by the drumme as now they are (seeing this customary buying and selling of offices began but of late years) and therefore that they had great reason to looke a little better to their places: whereas the last which men make now a dayes to fill their bags againe, causeth them now and then to forget their dutie. They may further alleadge, that whereas *Herodotus* reporteth that a yong girle about 8. or 9. yeares of age, said vnto her father, Looke to your selfe father, least this man corrupt you with his bribes: they on the contrary are sollicit by wife and children, by friends and kinsmen, to take euery present that is offered. Now albeit this excuse may passe for current with men, yet the question is, whether he before whom they must one day giue an account of their steward- ship, will take it for good payment; questionlesse they may assure themselves he wil not. But to returne to the impunitie formerly mentioned: if we consider how the course of iustice is peruered, and how they who should remedy and redresse it,

are the greatest agents for it, we shall not greatly wonder at the matter. And where they should begin to punish such as offend in this kind, I make them their owne iudges. For say they should punish some malefactors, yet what likelihood is there they should punish those to whom they secretly giue the watchword, not to do as they enioyne them in their letters misliue? But I will not prosecute this point any further, leeing a word is enough to the wise: onely let me (for a conclusion of this chapter) parallele this ancient history in *Herodotus* with a moderne example, which seemes to sute and second it in this very point, touching rigor and severity in the execution of iustice, much differing from the impunitie which reigneth at this day. The story is recorded in *Froissard*, where he recounteth a fact of *Bais*, the Turkish Emperour (whom he calleth *Amorabaquin* by the name of his father) being accompanied with certaine French Lords, who vpon the receipt of their ranfome were newly set at libertie, in the raigne of *Charles* the sixt king of France. His words are these. Moreover, it happened that whilest the Earle of *Alençon* and other French Lords were in the Court with *Amorabaquin* a poore woman came with a petition to the Emperour, desiring the might haue iustice against one of his seruants (for it was his pleasure that iustice about all things should be kept inuolubly throughout all his dominions) who made her complaint in this sort: My Lord o King, I come vnto thee as to my Soueraigne, to complaine of one of the groomes of thy chamber, who came lately into my house, and drunke vpon my Goates milke which I had prouided for my selfe and my children for all the day. I told him that if he did offer me that wrong, I would complaine vnto thee: and I had no sooner spoken the word, but he gaue me two boxes on the eare; and would not forbear, though I threatened to complaine vnto thee. Do iustice my Lord o King, and take order that I may be recompenced for the iniury he hath done me, that all men may know that thy will and pleasure is to rule thy people with iustice and equitie, according to thy oath and promise. The Emperour gaue good eare to her words, and said, *With all my heart*. And thereupon caused his Turkish seruant to be brought before him, and the woman also, commanding her to renew her complaint. The man (who was terribly afraid of the Emperour) executed himselfe, and said, that there was not a word true of all that she had said. The woman replied both wisely and boldly, affirming that she spake nothing but the truth. At these words the Emperour made a little pause, and said, Woman, be well aduised what thou sayest: for if I find thine accusation to be false, thou shalt die a cruel death. She answered, Be it so my Lord o King: for if it were not true, I should haue had no cause to haue troubled thee: therefore do me iustice, I aske no more. I will do iustice (said the Emperour) for I am sworn to do it to all my subiects within my dominions. And immediately he caused certaine of his Ianniziers to apprehend his groom, and to open his belly (for otherwise he could not haue knowne whether he had drunke her milke or not,) who finding it to be as she had said (for it was not yet digested in his stomacke) informed the Emperour thereof. Who vnderstanding that her cause was iust, said vnto her, Thou didst not complaine without cause; now go thy way, thou hast iustice for the wrong that was done thee: and forthwith caused her to be recompenced for her losse. Thus the man that had committed that fact was punished. The French Lords who were at the Court with *Amorabaquin*, saw this iudgement executed. This historie I thought good to parallele with that of *Herodotus*, for that in this point of severity they seeme to haue some similitude and agreement, albeit as well the actions as the persons vpon whom the punishment was inflicted, be somewhat different.

Howbeit

Howbeit I denie not but that this fact of *Amorabaquin* ought to be termed cruelty or temeritie rather then severity, in that the theft which he punished was but petty larceny, and the partie not convicted thereof by order of law. But like enough, the Emperours intent was to terrifie others by his example. I could further alleadge sundry other examples of like rigour and severity exercised by Iudges, and that vpon their nearest kinsmen. And not to seeke farre off for examples, we read in the French Chronicles of certaine Kings who haue done the like. But that which should especially moue Princes to execute iustice (though they had no regard of him who will one day call them to a reckoning) is the example of those who through neglect or for default thereof, haue first wasted, and after lost their countries. And if we consider the great change and alteration which is to be seene at this day, as well in this as in other things, we may well wonder thereat: for it is well knowne, that fiftie pardons are granted with lesse suite at this day, then fure could be obtained two hundred yeares ago. And we haue heard how a Iudge of *Paris* (who was liuing within these hundred yeares) would vie the same reasons for the due execution of iustice, which men vie now a dayes to hinder the same. For whereas we say, he is a yong man, and in the Aprill of his age, it were pitie to put him to death, for he may do good seruice to his Prince and countrey; and on the other side, he is an old man, and hath one foote in the graue, it were great pitie to hasten his death, which is readie to knocke at the doore: whereas (I say) those that bolster vp malefactors, vie such speeches: he (on the contrary) was wont to say of a yong man, hang him, hang him, he will play the theefe againe; and of an old man, hang him, hang him, he hath played the theefe too long. Which seuer sentence of the Iudge concerning yong men, puts me in mind of that which was once objected to the King of *France*, refusing to grant a pardon to one that sued for the sixth or seventh murther, viz. that the felon was guiltie but of one murther, and that the rest were to be imputed to the King, considering that he had neuer committed the last, if the king had not pardoned the first. Which agreeth wel with the saying of an heathen writer: *Peterem ferendo iniuriam inuitas nouam*. And, *Inuitat culpam, qui peccatum praterit*. Which sayings ought duly to be considered of all such as pleade or sue for the impunitie of malefactors. And they ought further to remember that *bonis nocet, quisquis pepercerit malis*. Now if heathen men did so well consider of these things, how much more ought Christians seriously to meditate hereon? Howbeit I denie not but that there are some who are readie to take the least occasion to practise their cruelty, and that from such things from whence others take occasion to be more slack and remisse. For example, during mine abode at *Padua*, I heard of one that had borne office in the ciuitie not many yeares before, who whipped a scholer so much the more, because he was his friends sonne: for when the youth (after he had bene soundly beaten) told him that he was such a mans sonne: O (quoth he) hee is my good friend: therefore because thou art his sonne, thou shalt haue twofalshes more.





But in stead of preparing it, the bloody butcher addressed himselfe to slay them when his master *Francisquino* should giue him a signe: which course of life they had led so long, that (as the report goeth) when they were apprehended, and had confessed al their villanies, the carcasses of ten or fifteene men which they had thus murdered, were found cast in priuies. In fine, this was their punishment. After they had bene pinched with pinners, they were ripped and bowelled, and their hearts being hastily pulled out of their bodies, were shewed them. But to returne to *France*, and to the boldnesse of these theuicsh companions: this is recorded as a most memorable fact of two brethren borne in a certaine place betweene *Niuerne* and *Burgundie*, neare to *Vezelay*, who were spitted vpon a stake some fiftene yeares ago for stealing the Kings treasure towards *Briare*: of whom this is worthy to be obserued, that they verified the old saying, *Conueniunt rebus nomina* (apt sūis: to be obserued, that they verified the old saying, *Conueniunt rebus nomina* (apt sūis: for their surname was *Latro*, that is, *Thefe*; neither did they bely their name, for as they were theues in name, so were they theues in deed. The report goes, that when the Kings officers came to apprehend them in a place whither they had retired themselves, they defended themselves very courageously, in such sort that one of them was slaine in the place before he would yeeld. Their fellow theefe called *Villepruné* was executed at *Rome* in the time of Pope *Paul* the third, to whom King *Francis* the first had sent his proccesse to attach him.

5 But what need we examples to proue that our age doth beare away the bell as well in this as in other vices, when we see that the weapons and instruments fit for the following of such a trade of life, haue not onely bene inuented of late, but are dayly renewed and (as it were) refined by sundry deuices: For, for whose sake (I beseech you) were guns inuented by a duell in the shape of a Monke, but for theetes and robbers? For prooffe hercof, since harquebuzes, pistols and pistolets of all sorts and sizes were in vse, who were the first (trow we) who not content to carry three or foure cases at their saddles, filled their sleues and breeches with them? And by whom were those great slouching slops and swaggering hose (like little tubs or beere-barrels) first inuented, but by such good fellows as wanted a commodious place to harbour such guests? Now looke how much *Germany* is more famous then other countries for inuenting these instruments, so much are we the lesse to wonder that there should be so many good fellows to be found at this day that should employ them to that wicked end: though through the great care and vigilancie of the Princes of *Germany*, the number of them is well abated within these few yeares. We are not (I say) to wonder hereat, no more then at that which we readen in ancient writers of the *Chalybes*, who were the first smithes, at leastwise most expert and skilfull in that art. Yet questionlesse French theues go farre beyond German theues in subtiltie sleights and cleanly conyuance. (Touching *Italy* (for I will now mention no other country) I haue euer knowne it lesse subiect to the danger of cutters: and verily during those three yeares and a halfe that I sojourned there (spending my time for the most part in trauielling from city to citie) I heard little or nothing of robberies by the high way. And I remember that being at dinner on a time with my Lord *Odet de Sela*, then Embassadour for the French King at *Venice*, and having asked him the reason hercof, we grew to this conclusion, that *Illic quidem erat animus, sed non satis erat animi*: that is, *that their will was good, but their heart was naught*. For if we consider what manner of men they be that intermeddle in this cursed occupation, we shall find that there are not more desperate ruffians in the world, nor more lauish of their liues then they: seeing that ten of them (as I haue often heard it credibly reported) haue ad-

uentured

uentured to set vpon twentie or foue and twentie. And that *Italians* are not so desperate, nor so prodigall of their blood, I report me to the answer which an *Italian* gentleman made to a forreiner with whom he was in deadly feud: for perceiving that it stood not with his credit to auoid the combat, ylesse he alledgед some pe-remptory reason, he accepted the challenge. But changing his mind shortly after, when the time was come that they should meet in the field, his aduersary now trauesing his ground, and expecting when his antagonist would enter the lists, he told him that he was a diuclish desperate fellow, and therefore would haue no dealing with him. But if we should iudge of all by one (may some say) we might twit all French-men with that which was spoken by a *Pickard* bragging of his valour, who hauing vaunted that he had spent some yeares in the warres, and yet neuer drew his sword, and daunted the reason thereof, answered, *Pouice que ie n'entrais mie en colere: Because* (quoth he) *I was neuer thoroughly angry*. But I dare be bold to say, that *Italians* haue oftener borne away the blowes and received the foyle of fury French-men, then French-men of desperate *Italians*. And though there were neuer a *Pickard*: that could be moued to anger, yet the *Gascoines* are terrible fellows, and hote enough to make the *Italians* quake like an Alpin lease, and beray themselves for feare: though seuen or eight fond and foolish termes of warre which we haue borrowed from them, may (haply) make posteritie hold not onely the *Gascoines*, but all other French-men greater daltards then faint-hearted cowards and white liured souldiers; as though we had learned all our skill in martiall discipline and warlike affaires of them, from whom we haue haue borrowed some ink-horne termes. But because I haue spoken my mind more at large elsewhere, of the iniury which we do our selues in this behalte, selling our honour to those of whom we borrow some triuall and rapster-like termes, I will not prosecute this argument any further. To returne therefore to the matter in hand, whether it be for the reason formerly alledgед, or for some other (for we commonly say, that there are some good and some bad of all sorts: the common opinio is, that there is lesse robbing in *Italy* then in any other country. By robbers I vnderstand those good fellows, who trusting not so much to the sleight and subtiltie of their wit, as to their strength and skill in their weapon, ioynd with brazen-faced boldnesse and audacitie, set vpon passengers with intent to borrow a bag or get a bootie, though with hazard of their liues. For as for other sorts of thefts (as namely filchings and pilferings) *Italians* (I must needs say) haue no fellows, especially in subtiltie ioynd with impudency: which knacks of knauery and tricks of cunning conueyance, French-men newly arriuing, learne to their cost. Which I would not haue vnderstood of all *Italy* alike: for this I can say of mine owne experience, that trauielling from *Rome* to *Naples* with the ordinary post (whom they call *Proaccio*) I saw sundry passengers do that which I had not seen elsewhere in all *Italy* besides. For they were no sooner come to their Inne, but they vnfasted their horses, and carried their saddles vnto their chambers, where they might haue them euer in view, whilest they tooke their repast. Of which trouble, albeit my selfe and the rest of my companie were well eased (for, for a crowne a day, which each of vs gaue to the post (as the manner is) he mounted vs well, and defrayed our charges) yet I could not but pitie them who were put to those thifts: and I chanced to say that there could be no such danger as they imagined, in that it was not credible that any theefe durst presume so much vpon his cunning, as to vndertake so bold an attempt. Which speech (though spoken in simplicitie) was prejudiciall to a certaine Flemming in the companie, who being thereby perswaded that there was indeed

O

no



no such danger, neglected the next day to carry in his saddle as the rest did; for he found after dinner that another had ealed him of that labour: and then I confessed that these diuillish theues were worse then I took the for. Now this calls to mind that these diuillish theues may be made against the rareness of robberies in *Italy*: for it may be said that there lie such sharp shauers in the high way between *Rome & Naples* (except the coast be scoured, and the world well amended of late) that traualers are glad to get into the companie of the post, who doth not thinke himselfe safe enough neither, vnlesse he haue a troupe of fifty or sixty horse at the least. To which I answer, that these *foruscites* which haunt the passages and high wayes, are not worthy to be named the same day with those good fellowes who braue it out in other places: for they feare no colours, but adventure to set vpon twife or thrife so many as themselves; whereas these faint-hearted *foruscites* (as I was then informed) neuer set vpon any (by their good wils) except they be two to one at the least. But I will leaue them to end their owne quarrels and controuersies among themselves. For I protest I am so farre from enuying *Italy* her great foison of resolute theues and robbers, that I could wish with all my heart, that all the good fellowes which *France* and *Germany* will afford these dozen yeares, would repaire thither.

6 But leauing *Italy* (into which I haue traualled further then I purposed) I will returne backe into *France* my native soyle, taking it in a generall acceptation for the countries bordering on euery side, and will begin with a gentleman of *Sauoy* who committed his robberies in or neare his house, betwene *Lyons* and *Geneua* (being called of the place *Monsieur d'Ananchi*) and I will speake of him as of a man of an odde disposition among a thousand good fellowes, as being a more cunning and gentlemanlike theefe (if I may so speake) then the vulgar sort, somewhat resembling that archtheefe who kept such a rustling in the raigne of *Seuerus* the Emperour, mentioned before in the Chapter of Robberies: for herein especially he excelled him, in that he would part stakes with those he robbed, if they yeilded their purses before his bloud was vp. Howbeit he was exceedingly hated for that he bare small affection to Monks and Nuns, and took pleasure in playing them many shreud runs, which were (as the prouerb saith) *Princes sports, such as please those that set them*. To omit the pranks which he playd with the Nuns of *S. Claire* at *Geneua*, I will onely relate two of his exploits, or rather of one deuided into two branches, whereby he made two *Franciscans* first very merry, and after very mad. For hauing admitted them into his castle, and made them good cheare, to make an end of their good entertainment, he told them he would pleasure either of them with his preticwench. Where they refusing his kind offer at the first, he requested them to make bold with him, telling them withall, that he well considered they were but flesh and bloud as other men. In the end he locked them all vp in a chamber together: and returning thither an houre after (or thereabout) he asked them how they had done in their new occupation. And vnderstanding they had not bin idle: O wicked hypocrites (quoth he) is this the way to ouercome temptation? And hauing so said, he stripped them (poore soules) as naked as my naille; and hauing whipped them as long as himselfe and his men could lay on loades, he sent them away all naked as they were, to teach them to fight another time more valiantly against such temptations, or not to giue them the encounter. But whether this labour were well bestowed on them or not, I leaue to be decided at the next Councell.

7 In the meane time I thanke this good fellow with all my heart for putting me

me in mind of a story recorded by *Pontanus* of certaine *Arabian* theues, which is as memorable in his kind, and as rare an example as can be found (in my opinion) in any story, whether *Greece*, *Latin*, *French* or *Italian*. Wherein we shall on the one side see a point of admirable wisdom in a man falling suddenly into the hands of theues and robbers: and on the other side, a part of great humanitie in cruell cut-throtes, who had addicted themselves to this damnable trade. This gentleman called *Roberts* \* *Sanfuerin* (who had bene a braue and valiant capitaine in his daies) \* *Al. of S. Se- uerian.* traualing towards mount *Sinai*, to performe a vow which he had made (according to the great superstition which raigned in former times, and in part also within these hundred yeares) hauing desired certaine horsemen comming towards him, demanded of his guide and guard (for he had safe conduct from the *Soultan*) who they were: They (poore soules) trembling for feare, answered that they were *Arabians*, the most desperate and dangerous theues in the world. Where he was so farre from being danted with the feare of danger, that contrariwise he encouraged his companie to be of good cheare, telling them that it was their best course to lay open their cariage, that when they came they might finde dinner ready, whereof he knew they stood in great need, considering they were toyled with the dust and heat. Meane time, whilst his men were making preparation as they were enioyned, he addressed himselfe to meet them, and saluting them very curteously (being a goodly man of person, as well for stature as feature) smiled on them, and bad them welcome, interlacing many pretie speeches by his interpreters, and thus kindly entertained them without bewraying his feare, or giuing the least signe of sinister suspicion. The *Arabians* liking well of his speeches, willingly accepted his offer, and dined merrily with him, and after they had receiued some small presents departed, hauing so forgotten all their barbarous cruelties, that contrarily they thanked him heartily for their good entertainment. This is the story (gentle Reader) whereof I kept thee in so great expectation, by which I hope thou wilt take no lesse content then my selfe. For certes we way well wonder hereat, especially considering what stories report of these *Arabian* theues about the rest, in cruelty resembling Lions and such like sauage beasts: so that I perswade my selfe the Poets would no lesse haue extolled this chieftaine, then they did *Orpheus* for mollifying the hearts of sauage beasts by the sweet sound of his melodious harpe. And verily there are some theues so cruell and curish, that it were better to fall amongst *Tygres*, or into the Lions den, then into their hands. For that which *Ouid* saith,

*Obsequium Tygrej, domat, rabidosq; Leones.*

is found true by dayly experience. And that which he saith in another place,

*Corpora magnanimo satius est prostrasse Leoni,*

*Pugna suum finem cum faciet hostis habet.*

cannot be called into question by any that haue read or obserued the nature of this beast: as my selfe once obserued a Lion practising the precept of *Virgil* containing the dutie and disposition of a generous mind, which is, *Parere subiectis & debellare superbos*. For he made much (as a man would say) of little dogs which were pyt into his grate, and played the wanton with them; whereas he presently decouered the great curres, tearing them in peeces, euen whilst he was playing with the little puppets. As also considering what we reade of *Orpheus* his harpe, by which he mollified the hearts of sauage beasts, although it be spoken Potucally, and must (at least may) be meant of his eloquence, whereby he wonne the hearts of men, how barbarous soeuer they were. Howbeit we cannot denie but that Lions take delight in the melodious sound of muscical instruments, of which my selfe haue

had experience in a great Lion in the Tower of *London*, where whilst I with certaine others beheld him, there came in a Musition which played vpon a violin (the number of such fiddlers being great in *England*) who had no sooner begun to play vpon his kit, but the Lion leauing his flesh began to turne about, as though he would haue danced: and when he left of playing, he left his turning and betooke him to his flesh againe: & when he began to play againe, he returned to his dance againe. Which spectacle and sport pleased me so well, that I could not content my selfe to haue seene it once, but came thither againe the second time, bringing others with me, (who, notwithstanding I had told them what I had seene, and affirmed it to be true, yet would hardly be perswaded,) as also a Musition who played vpon another instrument, where the Lion danced and leapt about, as he had done before, albeit he had then no flesh as formerly he had. By this therefore which hath bene said, as also by that which sundry authors haue written hereof, we may safely conclude, that there is more gentlenesse & generous nature in some sauage beasts, then in some men, be they theues or others. At leastwise the lamentable story of the voyage of *French-men into Florida of America* (in the yeare last past) doth, and so long as the world endureth will verifie this of certaine *Spaniards*: For (to omit infinite other treacherous cruelties) we reade how that those who chose rather to yeeld themselves to the mercie of the *Spaniards* then of wilde beasts, were pitifully massacred euery mothers sonne; whereas they who chose rather to commit themselves to wilde and sauage beasts, and to expose themselves to infinite other dangers, escaped both with life and limme. Therefore by how much the crueltye of some men is greater then of others, and by how much we esteeme these *Arabians* more cruell cut-throtes then other theues; by so much are we to thinke this story more strange and admirable. The rehearsal whereof hath made me somewhat to digresse from the argument in hand.

8 Therefore to passe ouer this lust motiue of digression, and to come in a word to the point of our purposes; as there is great difference betweene incest and single fornication: so nature teacheth that it is a farre greater and more horrible sinne for a man to murder his kinsman, then one that is no way allyed vnto him; and yet more hainous to murder father or mother, wife or children, brethren or sisters. Notwithstanding we must needs confesse, that since the trade of *assassins* (I mean this bloody butchering of men for a set price) came in vse, our age doth nolesse abound with ordinaie and extraordinary murders, then with the two kinds of whoredome formerly spoken of. Howbeit parricide and fratricide, and such like murders, were neuer so hot among Christians as betweene the *Guelphes* and the *Giblins*: the hate (or fury rather) of which deadly feud remaineth in *Italy* vnto these dayes, as well for the former quarrell as for other flaws and factions, as the histories of that country do sufficiently declare, and as they who trauaile into *Italy* may know more particularly. For as I trauailed with two others from *Florence* to *Siena*, two dayes after it was yeilded vp to the Duke of *Florence*, in the name of King *Philip*: I heard an old man (borne neare *Siena*) report very strange things, not impertinent to the argument in hand. For being demanded what were the most remarkable things that were to be seene at *Siena*; Alas (said he) my sonnes, what do you thinke to see at *Siena*? *Siena* is no more *Siena*: you shall see nothing there but the horrible vengeance of God. And being asked what he meant thereby; I haue seene (quoth he) many a time and often with these eyes, kinsmen, yea brethren imbrue their hands in one anothers blood for quarrels (God knows) arising vpon smal occasions. And he added, that their maner was to dip their hands

in the blood of the slaine, and hauing rubbed their faces therewith, to shew themselves to their fellows in this butcherly and beastly manner. These and the like speeches this old father who was aboute fourecore and ten yeares old vttered not without many teares; thanking God withall, that in mercy he suffered him to liue to see vengeance taken vpon them. For (said he) I doubted whether there was a God or not, when I saw such horrible facts rehearsed vnpunished. This is the good report which this old man gaue of his country. But would to God we were to seeke for examples of such pitifull occurrences onely in *Italy*; and that our ciuill warres had not eased vs of this labor, in furnishing vs with such store, that it is hard to say where we should begin such dolefull discourses. Howbeit we find elsewhere more examples then were to be wished, of which I haue alleadged some few in the tenth Chapter. To which (before I come to moderne examples) I will adde, one more out of *Pontanus*; (the author of whom I borrowed the rest) and will make choise of such a one as shall fit the argument in hand, touching murders committed in *Italy* by one kinsman vpon another, by reason of deadly feud and factions. This worthy learned writer therefore reports, how that his ancestors being forced to abandon and forsake their native soile by reason of the ciuill warre, and hauing retired themselves into an odde corner of the country which they had fortified; so it was, that their enemies watching their oportunitie, surprised it one a time when it was slenderly guarded: who when they had taken it, assaulted the tower wherein *Pontanus* his great grandmother was, where her two brethren (who were of the contrary faction) called vpon her to yeeld her selfe; which she promised to do, vpon condition they would not hurt her children. But they refusing to accept the condition, set the tower on fire, and so burned their sister and their young nephewes for the diuellish and damnable affection they bare vnto their owne faction.

9 But to come to moderne examples, and first to begin with *fratricide*, we had in the yeare 1545. a very memorabile (but a lamentable) example of one *Iohn Diazius* a *Spaniard* borne in *Cuenca* in the kingdome of *Toledo*, whom I knew at *Paris*, where all godly and learned men had him in as good account as any stranger that set foote in *France* these many yeares, being for his faire conditions and sweet behavior as it were another *Abel*. But let vs heare how he met with his *Cain*. After that he had made good proficiency in the study of Diuinity, and attained to the knowledge of the *Hebrew* toong, he could find no reliish in the *Romish* religion; whereas before he had bene plunged in it vp to the hard eares, after the *Spanish* fashion (I alwayes except the *Marranes*): which change so displeased his brother *Alphonfus*, who was then at *Rome*, (where he had bin a pettifoggng summer in the spiritual Court for diuers yeares) that after he had intelligence thereof, he could neuer rest nor be at quiet with himselfe. For hauing sought for him at *Ratisbone*, and finding him not, he went to *Newbourg* a citie in *Germany*, vnder the dominion of the Count *Palatine of Rhene*, where after he had communed with him a long time, perceiving that it was not possible to draw or diuert him from his opinions, neither by menaces nor promises, nor any other remonstrances; he made semblance as though himselfe had bene caught by his brothers reasons, and won to the bent of his bow, purposing by this subtill deuice to draw him along with him to *Trent* (where the Councell was then holden) and from thence to *Rome*, and so to *Naples*, telling him that he might benefite himselfe much better in those parts then in *Germany*. Which counsell of his, though *Iohn Diazius* approved and liked well, in such sort that he was halfe perswaded to follow his carnall motion:

Notwithstanding being loth to do any thing without the aduice of those religious and learned men appointed for the conference at *Ratisbone* (of which number *Martin Bucer* was one) he acquainted them therewith; who hauing *Alphonfus* in ieaiousie, and doubting that it was but the copie of his countenance, and that he did but coisterfet a conuert, to the end he might peruert his brother, they all with one consent vterly dissuaded him from it. *Alphonfus* being thus frustrated of his hope, intreated him to beare him companie onely to *Auspurge*: from which also being dissuaded by them, he determined to leaue him, hauing one onely man with him, who afterwards serued him in stead of an executioner, as by and by we shall heare. Hauing then exhorted him to continue constant in the profession of the truth, and shewed him all tokens of brotherly loue, kindly taking his leaue of him, and forcing a peece of money vpon him, he left him at *Newbourgh*, and tooke his iourney to *Auspurge*; from whence returning backe againe to *Newbourgh* the next morning, and leauing his horses at the towns end with a good fellow (whom he kept for the purpose) he came to the house where his brother lodged about the breake of day; where his man knocked at the gate, and enquired of a boy that came to the doore for one *Iohn Diazus*, saying that he had a letter for him from his brother *Alphonfus*. Whereof he had no sooner intelligence, but he leapt out of his bed from a friend of his, and calling his night-gowne about him, went out of the chamber into a withdrawing roome, whither he had appointed the messenger to come, his brother *Alphonfus* staying in the meane time at the staires foote. The messenger being entred in, deliuered his letter: where as he was reading it at the window (for it was not yet cleare day) he standing behind him, strooke him into the right temple with a hatchet which he had vnder his cloake: the violence of which blow was such, that it gaue him no leasure to tell who had hurt him. The bloody butcher then fearing lest the body now ready to breathe forth the foule, should make a noyse as it fell to the floor, layd it downe softly on the ground, and leauing the hatchet deepe in his head, returned to *Alphonfus* his master expecting him at the staires foot, as hath bene said. *Diazus* his friend (who was all this while in bed) suspecting that all was not well, rose vp to see where he was, and what he did. And he was no sooner come into the withdrawing roome, but he heard the spurres of the murderers at the staires foot: and because he knew not whether they came vp or went downe, he made the doore fast at the staires head. But (alas) it was too late, as he knew shortly after, by that pitifull spectacle which presented it selfe to his view, not without horror and fearfull astonishment, as you may well imagine. But as soone as he could recouer himselfe, he drew neare to the corps lying vpon the ground, folding his hands & lifting vp his eyes to heauen, as though he were praying. The pulling the hatchet out of his head, he perceived that he had some life in him; in which estate he continued the space of an houre so that when he heard any man call vpon God, he made some little signe with his eyes. This done, he called to those of the house, to the end they might be witnesses of this pitifull a spectacle. Now what punishment was inflicted vpon these wicked murderers, it is vncertaine, albeit most are of opinion that they escaped scotfree, for that the Emperour *Charles* the first at the Popes intreatie writ in their behalfe, that their inditement might be deferred for a time, and that he with his brother *Ferdinando* (vnder whose iurisdiction they were taken) would haue the hearing of the matter themselves. How euer it were, the constant report goeth, that certaine *Spaniards* at *Inspbruck* were not ashamed to say that there was no euill in this murder, and that he which murdered an hereticke, was *ipso facto* absolved by the Pope.

Let

Let vs now heare another like vnto this in substance, though much differing in circumstance: I say like to it in substance, in that one brother murdered another, but much differing especially in one circumstance, which may haply make it seem as strange as any murder committed these many hundred yeares. By this circumstance I vnderstand the non-age of a *Cain* murdering his innocent brother *Abel*. For I heard it reported, that about the yeare 1547, a child in a village of *France* neare *Dammartin* in *Guole*, who was but five or at the most sixe yeares of age, conceived such hatred against his brother because he had the greater peece of bread, that he stabbed him forthwith with a knife which he had in his hand, & slue him. In which story we may as in a crysell behold the wicked seeds of sinne, which naturally breed and (as it were) spawne in our hearts, not only in our non-age or infancie, but as soone as we are crept out of the shell, and bewrayeth it selfe when we come to haue the least vse of reason.

10 But the world is full of examples of men that haue murdered their wiues: *Italy* especially, and therefore I hold it needlesse to insit vpon particulars. Notwithstanding I cannot omit two very strange murders, I meane such as for their plotting and ading were extraordinary: for whereas such executions are commonly done rashly in heate and choler, these were committed of set purpose vpon a grounded and settled resolution. The one is of a citizen of *Millan*, who (as it was told me in a place neare *Millan*, about a dozen yeares ago or somewhat more) being in *France*, and hauing intelligence that his wife played false at tables and bore a man too many, being (as we may suppose) sufficiently informed thereof, tooke horse and rid post to his house at *Millan*; whither he was no sooner come, but he called for his wife to the doore, who coming in all haste to welcome him home, being (as it seemed) very glad of his returne, receiued of him a counter-curtisie and a terrible cooling card with a stab of his dagger, after he had all to be rated her, calling her false, perfidious, disloyall, trecherous, and wicked wretch. And leauing her in such a case that he needed not to feare she would play false with him againe, he tooke horse and departed. The second is of a *Switzard*, who hauing taken his wife at vnawares playing the harlot, bore the iniury patiently for a time; but hauing pardoned her in his heate (contrary to the common practise) he slue her a few dayes after in his cold blood, saying he could not endure a woman that would play him such false play: he slue likewise his children and himselfe also, as after we shall heare.

11 Yet there are not (God be thanked) so many examples of women which haue murdered their husbands, though there be moe then a man would haply imagine. Among the rest an Italian Ladie called *Frances Bentiuole* is not to be forgotten, who perceiving that her husband (commonly knowne by the name of *Gales* Lord of *Fauence*) playd the man and stood to his tackling, in defending him selfe courageously against the two murderers which he had suborned and hired to kill him, that they had much ado to dispatch him, tooke vp a dagger, and with her owne hands gaue him his deadly wound. Now the hatred which moued her to commit this murder, was conceived vpon a rumor blazed abroad in the citie, and whispered into her eares, that before he married her, he had contracted himselfe to another citizen. A weightie reason no doubt. It is also reported, that a woman dwelling neare *Narbonne* being in bed with her husband, cut off his priuities, for that he had defiled the marriage bed: of which example I haue already spoken. But infinite are the examples of light houswiues who haue procured the death of their husbands, to the end they might more freely enjoy the companie of their



scuted this storie so farre, had it not bene of purpose to speake something of his conversion, to the end I might shew as well Gods great mercie, as Satans great enmitie against mankind, the poison of which passion he bewrayes against such as keepe not sentinell ouer their hearts, and stand not vpon their guard. This murderer then thus attached, by course of iustice was sent to prison, and witnesses were produced, who depoted that he had bene very disordered and vnruely of a child, desiring for the most part his parents admonitions and reproofes, notwithstanding they had alwayes receiued and entertained him in the kindest manner, whensoever he cried *peccauit*. His inditement being drawne, he was sentenced by the Iudge of *Chastillon* the Saturday following, to haue his right hand cut off vpon a scaffold in the market place, right ouer against his fathers house, both his paps to be pinched with red hot pinchers, and afterwards to be hung by the feete vpon a gibbet, and strangled with a stone of sixe and twentie pound weight tied to his necke, where he was to hang the space of foure and twentie houres, and last of all to be hung vpon the common towne gibbet, there to remaine. But he appealed from this sentence, being perswaded therunto by a wicked wag-halter who had bene a false coynor, and for his mildemeanour condemned with him, and sentenced to be sent to the gallies: from which he had also appealed. Whereupon they were sent to prison againe, to the great tower within the Castle, till such time as they should be conueyed to *Paris* during which time many resorted vnto them, especially to visit this Parricide, to see if they could bring him to a sight and sense of his sinne, and so to be the instrument of a soules saluation. But perceiuing that he conceiued no otherwise of his offence then of a pettie fault, they vnfolded vnto him the hainoufnesse thereof, and the fearefull iudgements of God which would ouertake him for the same, not onely in this life by the sword of the magistrate, but likewise after death by his finall doome, if he did not confesse the fact and acknowledge his fault, that so he might haue recourse to the throne of grace, euer open and of easie access to those who with a true sense and sorrow for sinne vnfeignedly desire pardon and reconciliation, in assurance to be heard. But he neuer gaue the least signe that he was any thing moued with these remonstrances, but still answered that he had appealed, & that he had not slaine his father, but that he ranne vpon his sword, the scaberd falling off to the ground. This was all that could be wrong out of him at that time. And albeit they plyed and pressed him againe and againe, yet could they not bring him to a sight and sense of his sin: for the more they labored to discouer and lay open the enormitie and hainoufnes of his fact, the more he excused and cloaked the same, saying to himselfe, Ah wicked wretch, I might haue cleaped if I would, and my father knowing he had receiued his deadly wound, counsell'd me so to do: but then (foole that I was) I would not listen vnto him. They then told him that it was not in his power to stirre a foote, or to moue a finger without Gods permission and providence, and therefore that he might assure himselfe it was the will of God he should not stie away, but tarry by it, and abide the triall, that so he might be brought (if it were possible) to acknowledge his offence, and that receiuing condigne punishment for the same, he might serue as an example of his diuine iustice. Moreover, they exhorted him to make vse of this chastisement and correction, and to consider that the prison is Gods schoole, wherein he was to learne how he hateth and abhorreth sinne, manifesting his iust iudgements vpon the wicked when it seemeth good vnto him, either by the sword of the magistrate, or otherwise: whereunto he answered not a word. Howbeit in the end, after they had pressed him further by sundry like speeches,

ches, the more to aggravate his offence by euery circumstance, he confessed that he had such a hard heart & cauterized conscience as was incredible: making signes in the meane time as wel with his head as with his hands; whereby they perceiued that God began to worke in his heart, and thereupon they propounded the mercie of God as before. Now after they had spent many like speeches to rouse vp his drowfie conscience from that dead slumber which had seized vpon him, they were aduertised that the false forger (formerly mentioned) had perswaded him to be of good cheare, and to lay nothing to heart, but to prolong his life by all means possible. Whereupon order was taken they should be sequestred one from the other, that so this wicked wretch might no longer poison him with such pestilent perswasions, who put them in some better hope when he heard no more of them. Neither was their hope in vaine: for being solitary and alone by himselfe, he thought more seriously vpo their speeches, in such sort, that he confessed to the iaylour and others, that he had highly offended God, in that he had so wickedly and wilfully murdered his father, and that he had iustly deserued death, desiring withall that the Bailiffe might be sent for, saying he would desist from his appeale. Whereupon they exhorted him to make a holy vse of those godly admonitions which had bene giuen him, telling him withall that he did well to giue ouer his appeale, seeing he should escape neuer the sooner, and that it was much to be feared lest appealing to the Court of Parliament at *Paris*, they would be so farre from mitigating the severity of his punishment, that they would adde to the rigour thereof. Meane time came a Minister of the word, who plied him so with pithy perswasions, that he brought him to acknowledge the hainoufnesse of his sinne, and to aske God forgiveness, in such sort that persevering in this acknowledgement, he ceased not to vtter many good and godly sanctified and sauorie speeches, by which he gaue cleare evidence that God had miraculously wrought in his hart. And persisting in his former resolution of forsaking his appeale, he aduertised the Bailiffe hereof: whereupon he was executed accordingly the Munday following. Where it is to be obserued, that fro that time forward, till the hang man had made an end, and parted two old friends, this poore patient (and now penitent parricide) had God and Christ euer in his mind and mouth, still crying to heauen for mercy and forgiveness: being armed in this his last conflict with such constancie and heavenly resolution, that he neuer twicht for any torment, nor once changed countenance; which strooke an amazement into the minds of the multitude. He that desires to haue a more ample discourse hereof, may haue recourse to the foresaid pamphlet.

14 As for women which haue murdered their children, I perswade my selfe there are but few to be found which murder them after they are once growne in yeares. Howbeit many there are, as well of those which kill their newborn babes, as of those who execute their crueltie vpon them in the wombe before they see the light of the Sunne. And doubtlesse this murdering of children in the wombe (to begin with it in the first place) is a very ancient sinne. For the Greek Poet *Phocylides* gaue a caueat to the women of his time to take heed of it. And *Ouid* likewise (another Pagan Poet) sharply censureth a hufwife for the like offence: adding withall many excellent dissuasions to that end. And it was one branch of *Hippocrates* his oath (as we know) neuer to minister nor prescribe women any thing that might cause abortion, or any way endanger the fruite of their wombe. Now there are two maine reasons of this wicked practise. Some do it for feare they should be knowne to haue playd the wantons and lost their virginity: or (to speake some-

(somewhat more generally) for feare of being disclosed to haue had to do where they ought not, be they married women or widowes. Others for feare of abridging and shortning their youth, especially for feare of that which *Ouid* speaks of.

*Sic licet ut careat rugarum crimine venter,*

*Sternetur pugna tristis arena tue.*

And as for the shortening of their youth, the same Poet saith.

*Adde quod & partus faciem breuiora iuuentæ*

*Tempora*

Notwithstanding whose testimonie, we find it true by dayly experience. I haue further heard of certaine gentlewomen, and my selfe haue knowne some who made no bones to weare poytrels or stiffe stomachers, endangering thereby the life of their child: and to the end they might not lose the credit of hauing a fine slender bodie, made no conscience to destroy that which should haue bin as deare vnto them as their owne liues: I speake of such huswiues as miscaried in the carriage. As for those murdering *Atedæ's* who made away their new borne babies by casting them into ponds, priues, &c. Nunneries within these few yeares would haue furnished vs with store of examples, as well as of those which murder them in the wombe. Neither want we examples of former ages: for *Pontanus* saith of his time: *Quod quidem execrationis genus maxime Sacerdotis attingit, quia Deo virginitatem quum vouerint, pollutis tamen votis, ritibus, sacerdotali peruanter atque incestu contaminato, gravidæ factæ, pæscelus patet, execrabiliori conantur scelere id ipsum prohibere ac corrigere: dum aut medicaminibus adhibitis abortiorem procurant, aut partum statim ipsum exanimant, terræq; aut cloacis clam insodiuunt.* Now when I say that we might haue found store of such examples within these few yeares, my meaning is not, that it is so hard a matter to find some at this present: but that the number was then farre greater then now it is, as well in regard of the multitude of Nunnes, as for that they were in greater feare of losing their good name, if once they should haue bene knowne to haue played fast and loose, then now they are, considering their ghostly fathers are not so strict and stoicall, but that they will (if need be) giue them phisicke for the Greene sicknesse. Moreouer, in that they see sundry Nunnes leaue their Nunneries, I meane their brothel-houses and beds, and betake themselves to the marriage bed, where they liue orderly and well; it makes them looke a little better to their consciences before they go about such murders. Yet it cannot be denied but that this wicked murdering of poore innocents extendeth it selfe beyond the Cloisters, not onely to marriageable maides who are vnder the mothers wing, or in the gouernment of their kinsfolks, (euen to such as are worshipfully & nobly defended) but to widowes also: which the said *Pontanus* hath not concealed touching those of his time. For he further addeth: *Nec verò monstra hæc feritate sacerdotes tantum, verum etiam viduæ, ac nobiles puellæ, splendidissimæq; etiam faciuntur familia.* But maidseruants of all other are ofteneft taken tardie with this fault, and they onely (poore soules) are called *co-ram* before the magistrate, according to the old saying alleadged before out of *Iuuenal*, *Das veniam coruis, vexat censura columbas.* For I haue often seene such at *Paru* hanged for this crime, and none but such. And I remember I once saw an Anatomie in the Phisicke schooles of a maid that was hanged for casting her child into a priue. To this purpose it is which the said *Pontanus* addeth in the sequell of that history: *Vir maxime notus, mihiq; per familiaris edes quum emisisset, emundaretq; latrinarum sordes, interq; emundandum accurrisset subitum ad exclamationem redemptoris operam eam facientis, animaduertit infantuli cadavericulum sordibus illis involutum.*

And

And verily none should be better acquainted with such secrets then midwiues, were it not that the maner is to go to their houses, and after they haue blindfolded them, to leade them to the place where the trauielling woman lieth, whom they also maske or muffle for feare lest the midwiues (who must of necessity haue their faces vncouered) should know her. This I can say of mine owne knowledge, that I once heard a midwife report, that she was not onely thus hoodwinked (a practise that would be found common at this day, if diligent enquire were made) but that the child also was murdered before her face, as soone as it was borne. And that she did no sooner begin to exclaime against that so hainous and horrible a fact, but she was in danger to haue bene serued with the same sawce by these murderers and their complices. She further added, that they hung the chamber (in which the woman was deliuered and the child murdered) with white cloth, to the end she might take no notice thereof: and that they conueyed her backe againe to her house hoodwinked as before. By this we may see what murdering minds some women beare. True it is indeed, our Ladies at this day need not to take so cruell a course, considering they haue so many prophylactica to keepe their bellies from tympanizing. Touching the cruellish or rather lury and firy affliction of women against ther owne blood: *Pontanus* recordeth a farre stranger fact then any yet mentioned, of certaine which stifled their children with their owne hands as they were coming from betweene their feete; not so much for feare of hauing their whoredome and harlatry knowne, as to be reuenged of their husbands. Whereof he seemes to speake as of a thing which fell out in his owne time. For hauing discoursed at large of the forelad villanies committed in those dayes, he addeth, *Comperit et audio etiam uxores, quæ vi viros hæc iniuriarum genere insectarentur, aut illas ab illis iniuriis vlciscerentur, hac potissimum ratione in lucem venientem prolem proprii eliserint manibus.* Howbeit I cannot thinke that so desperate and diuellsish a desire of reuenge could euer enter into the heart of any Frenchwoman: and God grant that *France* neuer finde a race of such *Medæ's*. But here I am in some doubt whether I should with silence passe ouer those women who commit their children to the first nurses they meete with, neuer enquiring of their qualities and conditions, nor of their skill and will to performe their dutie, nor yet whether they be sound or sickly, of a good or a bad constitution, as rotten, pocky, leaproous, &c. Who after they haue once rid their hands of them, and committed them to their care and custodie, seldome or neuer take thought for them, or remember them, till they heare the passing bell go for them, they being ready to giue vp the ghost. Notwithstanding I dare not call such mothers murderers, (especially when they haue a iust excuse to exempt them from the performance of this dutie.) Yet thus much I dare say (let them take offence that will, it skilleth not, so that wife and modest matrons be not offended) that they are more cruell then the very heathen, who exposed their children to the wide world, recommending them (as it were) to the starres and destinie. If they shall alleadge for themselves, that all children which fall into the hands of such nurses, neither die, nor otherwile miscarry: I answer againe, neither do all die that are exposed. For fortune is so fauourable to some, that they may thanke God, that euer they were exposed: whereas children committed to such nasty nurses, either die shortly after, or carry about them such diseases and maladies, as make them miserable all their liues long. By which we may see how far women at this day degenerate from the natural affection of the Queene (formerly mentioned) who was so highly offended with one of her Ladies for giuing her child sucke, so loath she was it should

p

haue

haue any nurse save her selfe, and so iaculous (as it were) of imparting this honor to any other. But sithence I am come by good occasion to speake of the custome which in times past was common among the heathen of exposing children, my purpose is not to giue it so generally a paffe, but to discourse of the difference betwene these Pagans, and those who haue the name, and beare the badge of Christians. First then I confesse, that this custome of exposing children hath had small or no entertainment among Christians, as sundry Greeke and Latine authors do sufficiently witness. For it hath not bene heard that *enfants trouues* (as the French call them) were euer exposed by any, but by such as were pinched either with pouerie or feare of infamie. Albeit Monasteries at this day, stand many of these murdering *Medea's* (who are neither virged with the one, nor pressed with the other) in the same stead that exposing did in old time: which vnnatural and cruel course they take, left through the multitude of children they should be constrained to keepe a meaner house and carry a lower faile. And hence it is that many parents miske their children beleue, that they haue vowed virginite, which (God knows) they neuer meant; and vnder colour herof confine them in some monastery in their younger yeares, whilst they know no more what virginite meanes then little girls, who put the finger in the eye when they are called maides. But what curses and imprecations children thus mued vpon, against their parents when they come to yeares of discretion, is more then notoriously knowne. The questiō then is, whether they do not as good as murder them, whē they force the stream against his course, in compelling them to enter into such a state of life, wherein they cannot liue without falling into horrible pollutions, which cease not to pull the fearful iudgements of God vpon their heads. For mine owne part I am of opinion, that by how much the soule is more precious then the body, by so much this murder is greater then the former.

15 I might here adde sundry other sorts of murders, at leastwise facts as hainous as any murder, as of griping vsurers and such as by sinister meanes grind the faces of the poore people, and sift them to the very bran, as petilogging prosecutors, prowling promouers, and chicken Iustices, who are therefore rightly called cōmon cutthroates, blood-suckers, and cormorants of a countrey. But I will content my selfe with these before specified, and come to those that are *felons de se* (as Lawyers speake) whose examples ought the more to humble vs, in that they shew vs what great power the diuell hath ouer vs, when we giue him but the least aduantage, and stand not vpon our guard by holding him out at the staves end: I meane when we quench not his fiery darts by the shield of faith, and beate them not backe by the sword of the spirit. For though Pagans made little or no conscience to make away themselves, and though most Philosophers approued it by precept, & some also by their practise; yet the Christian world was neuer so corrupt, but that it hath euer condemned these *felons de se*, and razed them not only out of the number of Christians (by denying them Christian buriall) but euen of men; notwithstanding they haue bene frequent and common in all ages, as histories record. First therefore to begin with women (as we did before with the fact of *Lucretia*) we reade how that the mother and her two daughters (in the raigne of *Diocletian* the Emperour) vnder colour of doing their easement, light out of their chariot, in which they were tarried to *Antioch*, there to forsweare Christian religion, and to sacrifice to the Emperours Gods, or shamefully to be intreated, and afterwards put to death; cast themselves into a certaine river, and there were drowned. And prophane story affords vs sundry examples of maides, who chose rather to lose their

their liues then their virginity. Whereof we haue sundry precedents euē at this day, and that in both sexes. Among the self I remember how a woman of *Switzerland* about nine or ten yeares ago, vnderstanding that he whom she had admitted into her bed, was not her husband, but a knauish companion that had deceiued her; fell into such a sea of sorrow, that she drowned her selfe. And we reade in the Queen of *Nicarrea* narrations, of the pitifull death of a gentlewoman who hanged herselfe for very griefe that a Franciscan had had the vse of her body. But more of this hereafter, when we come to intreate of the whoredoms committed by our good Catholicks. I haue also heard of certaine women who dispatched themselves in great fury & rage, for that their husbands had cut in sunder the true loues knot, and profaned the nuptial bed, when they could not be reuenged of them that were rituals of their loue: as also of others, who vpon other occasions haue hid violent hands vpon themselves. Neither doth this hard hap befall the weaker sexe onely; for we find that many men also haue bene drawne or rather driuen to do execution vpon themselves. And concerning the profanation of the nuptial bed, let vs here againe call to mind what happened in a towne of *Switzerland* (about twenty yeares ago) how arian hauing taken his wife in the like faile, and pardoned her for the present, repented certaine dayes after, and slue her; and not her onely, but the children also which he had by her, saying, he would not haue his children called bastards: and hauing so done, cast himselfe headlong from a high steepe place, and brake his necke. In whose bosome a paper was found, wherein he had set downe the reasons which had moued him to commit these murders; especially to make away himselfe, viz. that knowing himselfe to be but a dead man in law, he chose rather thus to end his dayes then to be put to a shameful and ignominious death. Which putteth me in mind of that which *Pontanus* relateth of an Italian Lord, who hauing slaine him whom he suspected to haue bene naught with his wife, was watched so narrowly by his brother, that being out of all hope to escape, he first slue her with his owne hands, and his children after; and hauing so done, threw himselfe from the highest tower of his castle. I haue heard it also credibly reported, that a citizen of *Padua* hauing slaine his daughters being but very yong, some few dayes after cast himselfe from the top of a rock, in the selfe same place whither he had fled to hide his head. As for those bloody murderers of the double die, which make away not onely their children but themselves also, I will here record as magicall a story as is to be found (in my opinion) in any historian, auncient or moderne, which (as some relate it) was lately acted in *Beausse*, as followeth: A certaine husbandman (who was reasonably well to liue) binding sheaves in the field, sent his sonne of an arrand home to his house, and being greatly offended with him at his returne, for that he stayed longer then he expected, he threw a clod at him, and hit him such a blow on the head, that he strooke him sturke dead, so that he fell groueling downe to the ground; whereupon hauing couered him with sheaves, he went home to his house in a desperate mood: where finding his wife bathing her selfe, and giuing her yong child sucke (whereof she was deliuered not many weeks before) he went into his barn and hanged himselfe. His wife hauing intelligence hereof by one who had occasion to go into the barn not long after, leaping out of the bath in great feare, left her child so heedlessly in the bath, that it fell into the water, and so was drowned. Where the (poore soule) amazed, and almost beside herselfe to see her husband hang in that ghastly manner, and finding at her returne that her child was drowned, was driuen into such an extasie of despair, that she went backe againe into the barn, and locking the doore



upon her, hanged her selfe by her husband. Where note the mischieues that came thicke and three-fold, one in the necke of another: the father killing his sonne, & the mother drowning her child against their wills; and both of them in like desperate mood hanging themselves. Onely here was the difference, that the drowned her child through meere oversight, and he killed his sonne by meere chance and casualtie: for according to the common saying, *He often kills who thinks but to hurt.*

16. Now as men are driven to this extremity of distresse and despair, not onely upon these or the like, but upon sundry other occasions, so many there are who for other causes haue made away themselves. For which purpose I might alleadge a packe of villanous vlturers, who by the iust iudgement of God, haue had no other executioners then themselves: And all such generally as are tormented with that inward fury of an accusing conscience, are subject to this so infamous and detestable kind of death. For after they haue once iudicially arraigned and condemned themselves in the Court of Conscience, by a strang kind of proceeding, they put the sentence in execution in as strange a manner. For example: A Secretary in a towne of *Switzerland* hauing bin sentenced by his conscience (in such sort as hath bin said) vnderstanding that his knaueries were too well knowne: albeit his heart had often failed him, yet in the end he did open execution vpon himselfe, euen then when his keepers thought him furthest from danger. For though they kept him for the present from hurting of himselfe, hauing found him in the bath stabbing and launcing his body with a pen-knife, yet the same day he made a scape from them, and leaping out of a window brake his necke. And here I may not forget *Bonaureture des Periers* (author of that damnable booke called *Cymbalum mundi*) who notwithstanding the paines which was taken in watching of him, (for that they saw him in a desperate mood, ready vpon euery light occasion to sacrifice himselfe to his owne shame) fell vpon his sword, the point running in at his breast, and out at his backe. But we haue an example of a farre more strange and dangerous distresse (considering the occasion) in *Francis Speira* an Italian: and so rare in this kind, that it will hardly be paralleled either with auncient or moderne: for he made himselfe away by such a death as other desperate and diuellish minded miscreants would not willingly choose, viz. by a long and a lingering death; for he fastighed and pined himselfe away, obstinately abstaining so long from all manner of sustenance, till he had starued his soule out of his body, as we may reade in *Sleidan* and other historians.

## CHAP. XIX.

Of Crueltie practised at this day.



Albeit the murtherers formerly mentioned be not altogether voyde of cruelties; nay, though some of them breathe forth (as it were) nothing but barbarous, savage, and cruell immanities: I will notwithstanding alleadge some few examples hereof apart by themselves; yet not all our moderne examples promiscuously which offer themselves to my pen, but such onely as are rare and extraordinary, exceeding the vulgar sort. And albeit our last ciuill warres might serue as a plentifull store-  
house

house to furnish me with choise of matter, yet I will beware how I harpe vpon that string, lest rubbing of old sores, I should make the wounds of many to bleed afresh. Neither will I speake of the cruelties executed at *Marinval* and *Cabriert*, which being but barely related in the high Court of Parliament at *Paris* by the Attorney *Aubery* and other Lawyers, caused the auditors to stop their eares, they were so hideous and horrible. This one thing may giue sufficient testimonie of the enormitie and inhumanitie thereof, in that *John Menteur*, Lord of *Oppides*, ring-leader in this dance, as being chiefe President of the Parliament of *Provence*, and Lieutenant generall for the King in that country in the absence of the Lord de *Griignan*, could not find souldiers cruell enough to his liking, notwithstanding he had made choise of the veriest bloody butchers that were in a country, commanding them (among other his Canniball-like cruelties) to nip vp women with child before his face, & to tread their babes vnder their feet. O cruell crueltie, wel worthy that horrible death which befell him, not by the hand of man, but by the iust iudgement of God, the searcher and seer of all secrets! And this persecution raised against the poore people of *Marinval* and *Cabriert*, is so much the more famous, in that they led a great army against these poore soules, who neuer desired any thing more then to yeeld themselves, neuer attempting nor once intending to resist and make head against them: but humbly intreating that they might be suffered to vse the liberty of their conscience in their priuate houses, and not to be inforced to admit of the Romane religion; at leastwise that they might be permitted to sile into some other country vpon such condition as they should thinke good.

2 But leauing this history, I proceed to other examples of crueltie, nothing inferior to that in *Herodotus*, which notwithstanding is thought by many so incredible. For where is the man to be found, who hearing what he reporteth of *Herpanus*, viz. how he was serued with the flesh of his owne sonne, and how he ate thereof at a feast, to which he was inuited by *Asiages* King of the *Medes* (neuer suspecting he should haue bin serued with such a sawce, nor entertained with such a dainty dish) will not presently fancy it to be as verie a fable as that which the Poets haue fained of *Atrous*, who made his brother *Thyestes* eat his owne children? Notwithstanding we find as great cruelties practised in these dayes. For *Pontanus* reporteth how that certaine Italians hauing taken one of a family with which they were in deadly feud, chopped him forthwith into small peeces, and hauing pulled out his liuer, broiled it vpon the coales, and ate of it (euery man his morrell) with great reioycing, vsing sundry solemne ceremonies and mementoes therewith: I will here set downe his words at large: *Asiam meam Leonardam, rarisissimi exempli matronam, non sine multis lacrimis vult audiebam referentem, quam inter digladiantes quasdam inter se familias inimicitia summis exercerentur odys, capsum quempiam factione ex altera, eumq. de vestigio concisum in minutissima etiam frusta: moxq. exemplum illi iecur, in prunis candentissimisq. carbonibus ab factionis eius principibus tostum, perque buccellas minutim dissectum, inter cognatos ad id inuitatos in ientaculum distributum. Que aut luperum tam exanbelata rabiet, aut sanientis pro erepta prole tigridis hanc ipsam superauerit? Atlassa etiam post degnstatiorem tanti excoerabilem pocula non sine collecti cruoris aspergine: congerulationis habitus inter se, risus iocis, teporisque cibum ipsum condientes. Denique & dyssepsis propinatum: tanta vindicta factoribus. Quid hic exclamem nihil habeo, nisi forte &c.* Which story calls another to mind to this effect. A certaine gentleman bearing great affection to a married gentlewoman, went into the warres, where he intreated his fellow-souldiers, that if





had her in her hands.

3 But to returne to these sauage cruelties executed in way of reuenge: *Pontanus* records a notable example which fell out (as it seemes) in his dayes: A slaue of *Mauritania* being buffeted by his maister and almost beaten to death, to the end he might be auenged of him, and put an end to his wretched and miserable life, he tooke this course. Having espied his time when his maister was gone farre from his house (which stood in the country) he locked and barred the gates as well as he could, and hauing bound his wife hand and foote, he carried her and her three children to the top of the house, there expecting his maisters returne. Who coming home, and finding the gate shut against him, began to threaten his slaue as he shewed himselfe from the house top. The slaue answered that he would by and by make him sing another song: and forthwith threw downe two of his children. The poore man (their father) remaining for a time amazed and confounded at this spectacle, and more like a dead man then a liuing creature, yet coming at last to him selfe againe, thought it his best course to entertaine him with faire language, and to promise him not onely pardon for the two murders already committed, but also manumission and freedome, to the end he might (at leastwise) saue his third sonne. And so did. But the slaue replied and said, Thou mayst fawne and flatter, and make faire weather with me as long as thou wilt, but I will not spare him for all that, except thou wilt cut off thy nose. The poore man (in hope to saue his childs life) accepted the condition, and cut off his nose. Which he had no sooner done, but the slaue cast him downe from the top of the house, and his wife after. And hauing so done, seeing his maister torment himselfe in that manner, and cast forth such horrible outcries, said, Thou mayst hang thy selfe if thou wilt, but I will keepe my selfe (I warrant thee) out of thy fingers. And hauing so said, cast himselfe downe headlong from the roofof the house.

4 Now albeit the crueltye which is exercised in this and such like reuenge, be exceeding great, yet it is much more increased, and (as it were) redoubled by those who in wreaking their malice vpon their enemies, wrap in others also with them, who (to vse an old English phrase) cannot do with all. As it fortuned about sixteen yeares ago in a city in *Italy* (at *Boulogne* if my memory faile me not,) where a malicious minded miscreant so extremely thirsted after reuenge, that finding no other means how he might crye quittance with his enemy, layd gunpowder in his cellar, and afterwards set fire to it, and so blew vp the whole house; where not onely his enemy, but sundry others were murdered with him. Others, no lesse cruell then the former, in stead of reuenging themselves vpon those that haue any way injured them, either because the parties are dead, or for that they dare not encounter them, reuenge themselves vpon those that are meere innocents, onely because they are allied vnto them, or are their friends or countrimen. Whereof this age will afford sundry examples, not only in matter of common hostility, but also of priuate enmitie. As the said *Pontanus* relateth how the Italian Lord hauing slaine one who (as he supposed) had played the knaue with his wife, was so straightly besieged by his brother, that hauing first made away his wife and children, he cast himselfe headlong from the highest tower of his castle. Hereupon (I say) he relath, how that he which besieged him (called *Corradus Trincinus*) perceiuing that he had escaped his hands, and that he had lost his hint and opportunitie of reuenging himselfe, cruelly murdered all that he could meet with, who were either kith or kin vnto him. And not so onely, but chopped them in peeces like herbs to the pot, and scattered them in the fields and highways: the like he did with their bowels

also.

also. His words are these: *Corradus Trincinus, qui Fulgince in Umbria imperitauit, caeso Nicolo eius fratre a praefecto arcis Nuceria, ob adulterij suspicionem, praefectum ipsum quoque expugnare aggressus est, cuius ille, amissa tandem opportunitate euadendi, interfectis prius uxoribus et liberis, sese in summa turri dederunt; ne ultius in Corradi potestatem perueniret. Itaque Corradus deceptus opportunitate in vicum illum sciendi quaeque famulicarij, cognatos, amicos, notos, quique cum illo confueuerant exercuisse aliquam, captos, cruciatosque, ad excarnificationem, ad ultimum commisit in frusta, exacteratque, imperavit, ac per singulos massas frequentium uicorum sparsit ac marginibus arum rursus in intestinas, suspendi ac passim dispergi: ut neque aut candidatam appellare hanc posset, aut puisionem. But some do worse then all this; when not content to reuenge themselves vpon their enemies, they wreake their malice vpon their kinsmen and acquaintance.*

5 There is yet another kind of crueltye practised rather in sport and in a mad merriment then in way of reuenge: whereunto Princes and great Lords are more addicted then men of base or meaner place. Whence grew the proverbe, (applied to such as please themselves in keeping, reuell rout, and playing the pike in a pond): *These be Princes sports, they please them onely that do them.* Which puts me in mind of that which I saw done by a yong Nobleman, who was no sooner presented with two great English malices, but the toy tooke him in the head, to make triall of them vpon the legs of a poore boy, how well they could bite: and letting them loose at him, he quickly perceiued what they could do: which was a pitifull spectacle to all saue himselfe. And now (gentle Reader) consider how the Athenian ludges would haue censured such a fact, when they put a yong man to death, onely because he tooke pleasure in putting out of birds eyes, taking it as a pregnant proofe of his future crueltye. But to returne to those that play the bloody butchers with such as neuer offended them, (nay which are neither kith nor kin, nor yet countrimen to those that injured them) the said *Pontanus* writeth of an Italian capitaine whom he calleth *Nicolaus Fortibrachius*, who carried a dumbe man with him whither soeuer he went, laden with halters, and when the fancie tooke the foole in the head to hang any that he met with (to the end he might haue some sport) he would make a signe to the dumbe man, and then the whoreson would straight put a rope about the parties necke, and trusse him vp at the next tree. In which pastime the kind capitaine tooke such pleasure, that if any one day had passed ouer his head, wherein he had not done some such execution, it grieved him as much as if he had lost so much time. He further maketh mention of one *Riccius Montecelarius*, whose manner was to kill men in kindeste, and gently to cut their throates, tempering his crueltye with mimicall conceits. For when he was minded to murder any, his manner was to entertaine them very friendly, and to invite them to a feast, and to aske them how many glasses of wine they would drinke with him, and how many morsels of such or such baked meate they would eat: and hauing demanded these frivulous & ridiculous questions, he would presently stab them with his dagger till he had killed them.

6 Moreouer, crueltye shewes it selfe in excessive punishments, to which purpose the said *Pontanus* alleadgeth an example of the King of *Naples* Lieutenant, who not content with the punishment prescribed by law, caused malefactors to be sawne in peeces ouerthwart the back. It further bewrayeth it selfe in those that take pleasure in ouerthrowing new torments, whether with intent to practise them themselves, or to teach them others who may put them in execution. Which puts me in mind of a good fellow who published a book about fye and twenty yeares ago,

ago,

ago, full of pictures of racks, and all kind of tormenting instruments, which the wit of man could possibly devise. But we may not here forget the iust iudgements of God which haue befallen the inuentors of these cruell torments, as well in this as in former ages. For as *Perillus* hauing presented the cruell tyrant *Phalaris* with a brazen bull, which might serue him in steed of a furnace to burne men in, was constrained to take the first triall thereof, and to feele the smart of it himself (as befall *Arnatius Patriculus* with his brazen horse): So *Philip Commineus* telleth vs how the Bishop of *Verdan*, who first shewed King *Lewis* the eleventh the inuention of iron cages, was the first whom the King mued vp in one of them, and that for foueteene yeares together. We reade also of fundry sauages who first felt the smart of their cruell counsell giuen against others. And thus much touching the leudnesse of the Laitie. In the next place we are to borrow a word or two without our good Catholickes of the Popish Cleargie.

## CHAP. XX.

*Other examples of the wickednesse of this age, especially of such as terme themselves Cleargy-men.*

\*The Popish Cleargie.



WE haue already heard what inuictiues the good Preacher *Menot* maketh against the Cleargie of his time: and we know how *S. Bernard* (long before) cried out against them. Let vs now see if they did repent at the last, and turne from their wicked wayes, making benefite of such reproofes. What say I, benefite? Nay, they were more obdurate and hardened thereby. For as light huswiues before they haue put off their petticoates are as nice as a Nunshen, and shew some few sparks of shamefastnes and modesty, but when they once perceiue that their licentious leudnesse is brought to light, and that they are vpon the stage, and their liues in euery childs mouth, keepe open house for all comers, and are more lauish both of their lips and lap, yea ten times more exorbitant, in spite of all that speake against them: Euen so for all the world did Cleargy men (at leastwise the greatest part) when they once perceiued they could no longer conceale their symonies, villanies, whoredomes, lecheries, and such like loose and dissolute demeanour, of all which I am now to intreate. For as for their false juggling & erroneous doctrine, wherewith they haue so pestered the world, I am to discourse hereafter apart, towards the end of this booke.

2 Neither wil I now busie my self with their haukes & hounds, as *Menot* doth, nor with their whores and concubines, nor yet with their crozier staves & myters, viz. how many they should haue (I speake according to *Menot* who calleth two bishopricks two myters, and two Abbayes two crozier staves) with their election, as whether the holy Ghost be president there, or that spirit which had the greatest stroke in the election of Pope *Syluester* (according to those historians who do not affirme that the diuell was chosen Pope, & called *Syluester* the seconds but that he obtained the Popedom by the helpe of the diuell, to whom he had giuen himselfe body and soule long before.) But will briefly shew that which euery man that hath his eyes in his head, may easily perceiue, as well in these as in fundry other particulars, how that since the time of this Preacher they haue in such sort made forcible entrance and taken possession of the things which they could

could not then peaceably enioy, that if he were now liuing he would easily see it were but lost labour to dispute against them. For it is not to be thought that a Popish Prelate will beate his braines now adayes to know whether his benefices be competible or incompetible: how many liuings, how many whores, how many hounds and how many haukes he may keepe. For suppose he haue three cart loades of benefices (it it were possible,) five or six herds of whores, and as many hounds as the Cardinal had whom the good Preacher *Barelet* mentioneth (which were neare a thousand) yea and as many hauks as all the Princes in Christendom (prouided alwayes that he beware how he spake or do any thing for which the Pope his maker may be moued to deprive him:) he is in the meane time dispensed with, as being an honest man: and besides authorized to employ his five senses in whoredome and lechery, in despite of the French pocks and the knaue-bald discafe (for excommunication hath no power ouer these Ladies) and to keepe (if need be) a dozen of bawds for the purpose. And when his stomacke will not serue him for these, to seeke out daintie bits for his tooth in the very midst of Nunneries (otherwise called monasteries of reformed women) into which it is not lawfull for any secular man to set foote. But if they chance to be weary with continuall change, or through remorse of conscience betake themselves to one only, and passe their promise to marry herythen are they in danger (forsooth) to be deprived of their liuings, & severely to be punished. Wherof we haue late & fresh examples in two moderne Bishops (both I take it yet liuing) who had no better excuse for themselves then to say, that (he that was holden to be their wife, was but their concubine or whore. But whether this excuse will passe for payment before Gods tribunal, let themselves iudge. Howfoeuer, it is not much vnlike that which I heard fro the mouth of the late deceased Archdeacon of *Hardwicke* (being at *Padua* with the Cardinall of *Tournon*) who said, The diuell take all those married villains, who are permitted to cate laced mutton their bellies full: which he spake generally of all the Cleargie, but it arose vpon speech had of a Bishop, who was secretly married, as it was reported. This was the sentence of this charitable Archdeacon. Now whereas I haue so often called the Pope their maker, be it knowne vnto them, that in so speaking I vse but their owne phrase, saue that they apply it rather to Cardinals then to Bishops: as when they say, *Such or such a Cardinall is such a Popes creature*; as they know well who haue bene in place where such things haue bene debated. True it is indeed, that in a Councell where this question was propounded, *An sint Episcopi immediatè à Christo, an mediatè à Pontifice*, a Bishop (who was in a pelting chafe for that they had moued his patience) cried aloud, *Parcat mihi Dominus Christus, non sub abapso*: which I heard related by a Bishop who told me that he heard it from his owne mouth. Howbeit I do not well remember whether he said it was in the last Councell or in the former. But sure I am that in a Councell it was, where (as he further reporteth) a certaine Doctor seeing himselfe encountred and foiled with certaine texts of Scripture, alledged for his excuse: *Ego non sum Theologus, ego sum Canonista*.

3 Howbeit we are not so much to wonder at the Popes greater creatures (who are now growne to such power, credit and account, that they come to seek for a dispensation of their creator, to authorize them to lue in all wantonnesse, riot and dissolutenesse, as himselfe doth) as at his lesser creatures, who liuing in some sort vnder discipline, and (as it were) vnder the rod, ought in all reason to be more afraid to offend for feare of the whip. But if I shall demonstrate and shew that euen they also runne with full swing after their lusts and pleasures, letting loose the reins

to all licentiousnesse, notwithstanding all restraint which ought to withhold them, let the Reader iudge what will become of the rest. By the Popes *lesser creatures* I vnderstand the single soled Priests, both blacke and white Friers, both Mendicants and Redituaries (if I may vslurpe this goodly Latin word *Redituary*) and to be short, all such as are but multhroms and baggage in respect of fat Abbots.

4 But before I come to decipher and instance the same by particular examples, I cannot omit that which is notoriously knowne at this day (which notwithstanding may haply seeme incredible to posteritie) how that not long since the weightiest arguments which they could alleadge to proue a man to be out of the right Romish Church (and therefore worthy to fry a sagot) were these: That he was nowhoremonger, no drunkard, no swearer, nor blasphemor, and that he did alleadge the Scriptures. In so much that a certaine Fryer being accused to the Bishop his Diocesan to be a *Lutheran*, was acquitted by him as cleare of the crime objected, because he wanted none of the foresaid qualities. Whereupon an Epigramme was made, which for the good grace it hath, deserueth here to be inserted, especially considering that (to my knowledge) it neuer came to light before.

*Esse Lutheranum rumor se Gaurice clamat:*

*Sed tuus Antistes te tamen esse negat.*

*Tam scortarius (ait) quam si vel Episcopus esses,*

*Et potas dubiam peruigil usque diem.*

*Nec memor es Christi, nisi cum iurare libebis.*

*Nec seu Scripture vel breue Iota sacra:*

*Nempe per hac fœuis nunquam fallentia signa*

*Ille vigil sanas noscere pastor oues.*

That is (if I hit it right)

*Rumor reports thee for a Lutheran,*

*Thy ghostly father counts thee no such man:*

*For whores thou bann'st (saith he) with lustie chase,*

*As if thou wor'st a myter by thy place.*

*Thou reuel'st so (beside shawmion play)*

*That euermore thou drink'st the night to day.*

*O'st Christ (saw when thou swear'st) thou think'st no wis,*

*Nor know'st one letter of the holy writ.*

*By these sure signes (that neuer faile their master)*

*Are all sound sheepe knowne of their carefull pastor.*

But let vs heare the description of the vertuous qualities of Friers, made by another Prelate.

*Pour nombrer les vertus d'un Moine,*

*Il faut qu'il soit ord & gourmand,*

*Parefœux, paillard, maladoine,*

*Fol, lourd, yuongne, & peu sauant:*

*Qu'il se creue à table eu beuuant,*

*Et en mangeant comme un pourcean.*

*Pourueu qu'il sache un peu de chant,*

*C'est assez, il est bon & beau.*

That is,

*If that I must in order tell,*

*What vertues long to Idonkish cell:*

*He is not fit for Cell or Couen,  
That's not a glutton and a slouen:  
Sluggish, lecherous, for nought fit,  
A drunken dolt deuoy of wit.*

*He must eate at each repast,*

*Vntill his belly welnigh braist.*

*He must guzzell in the wine,*

*Till he be drunken as a swine.*

*And if he can but chant it well,*

*This man is fit for Quire or Cell.*

To which testimonies these prouerbial sayings agree very well, *As fat as a Friar, As frolicke as a Friar, &c.* And these verses put me in mind of a poeme which will ease me of some labour in gathering the sweet doings and demeanour of these disspling Friers (though they haue not the like meanes that Prelats haue:) which notwithstanding I would not haue vouchsafed once to haue alleadged, but that it hath as good a grace, and runnes as roundly as a man would wish.

1 *Mes freres, se vous priez de suivre  
Quelque bonneste façon de viure  
En simplessé & sobriété,  
Et laisser vostre ebriété,  
Eguillon de toute malice.*

*Monsieur nous faisons le seruice.*

2 *Voire, mais vinans sobrement,  
Vous seruiriez Dieu purement:  
Et puis chacun auroit enuie  
De suivre vostre bonne vie.  
Mieux vaut suivre vertu que vice.*

*Monsieur nous faisons le seruice.*

3 *Mais c'est chose à Dieu detestable,  
D'estre assis trois heures à table  
A yuongner & gourmander.  
Voulez-vous point vous amender,  
De peur que Dieu ne vous punisse?*

*Monsieur nous faisons le seruice.*

4 *Mais ayant beu vingt fois d'autant  
Nul de vous n'est iamais content,  
Sentant vuidier son gobelet.  
Car il demande à son valet  
Qu'incontinent il le remplisse.*

*Monsieur nous faisons le seruice.*

5 *Mais vos deuils & vos propos  
Sont tous de putains & de pots,  
Aussi pleins de lasciuété  
Que vous estes d'oisiuété:  
Et toujours songez à malice.*

*Monsieur nous faisons le seruice.*

6 *Mais pensez-vous seruir à Dieu,  
Blasphemans son Nom en tout lieu,  
Et ne pensans pour penitence,*

Fors qu'à croistre vostre pitance,  
On crocheter un benefice?

Monsieur nous faisons le service.

- 7 Mais pensez-vous qui soit assez  
De prier pour les trespassez  
Qui ont fait du bien au couvent,  
Si vous ne priez Dieu souvent  
Que sa grace vous soit propice?

Monsieur nous faisons le service.

- 8 Mais quel service appelez-vous  
D'ainsi murmurer contre nous,  
Tous confondre en piteux desordre,  
Et despitier Dieu, nous & l'ordre,  
Si vostre pitance appestiffe?

Monsieur nous faisons le service.

- 9 Mais de quoi seruent tous vns chants,  
Quand vous estes trompeurs meschans,  
Qui n'avez vertu ne science  
Qui à regrettier la conscience  
De quelque femelleste nice.

Monsieur nous faisons le service.

- 10 Mais que sert d'aller au moultier,  
Et Palmodier le Psautier,  
Et rechanter en cent façons  
Versets, Antiennes, leçons,  
Ayans le cœur à la saucisse?

Monsieur nous faisons le service.

- 11 Mais quoi? vostre deuotion  
N'est rien que simulation,  
Et vostre chant melodieux  
N'est à Dieu sinon odieux,  
Aimant pur cœur qui le benisse.

Monsieur nous faisons le service.

- 12 Mais c'est peu de seruir de bouche,  
Si le service au cœur ne touche.  
Avoir l'esprit à la cuisine  
En chantant au temple matine,  
Ne sert qu'aux poulmons d'exercice.

Monsieur nous faisons le service.

- 13 Mais pour le service diuin  
Vous faistes service de vin,  
En fredonnant vos doux accords.  
Mais que nourrissez vostre corps,  
Peu vous chant que l'ame perisse.

Monsieur nous faisons le service.

- 14 Mais vous estes si desreiglez,  
Et en vous maux sans auenglez,  
Qu'il n'y a homme si sauant  
Par ses raisons vous poursuivant,

Qui

Qui de rien amender vous puisse.

Monsieur nous faisons le service.

- 15 Mais vous ne donnez iamais rien,  
Et ne vous chant quand ne combien,  
Ne qui, ne quoi, n'en quelle sorte  
On vous donne & on vous apporte,  
Mais que le conuent enrichisse.

Monsieur nous faisons le service.

- 16 Mais vous n'avez, ni soin ni cure  
De lire la sainte Esriture,  
De l'estudier ni entendre,  
De la retenir & l'apprendre  
Au sot & ignorant nouice.

Monsieur nous faisons le service.

- 17 Pour response au Souperieur faire,  
Le conuent dit qu'il n'y a frere  
Qui n'accomplisse & ne consente  
A l'exhortation presente,  
Et de bon cœur n'y obeisse.

Monsieur nous faisons le service.

- 18 Mais quand ie di, Frere Simon,  
Pour quel n'allez-vous au sermon?  
Frere Gringoire & frere Gille  
Que ne preschez-vous l'Euangile?  
Chacun dit, le fait & obesse;

Pater en disant le service.

- 19 Or ne sauroit-on tant prescher,  
Tant exhorter, tant reprocher  
Leur mauvais train, pour les confondre,  
Que ne les yeux vous respondre,  
Quelque chose que dire puisse.

Monsieur nous faisons le service.

That is,

- 1 To you sir Friers this sute I make,  
That some good course of life ye take,  
In single heart and sober nesse,  
And leaue your doyle drunken nesse,  
Which of all ill doth stirre the fire.  
An't please you (Sir) we serue the Quire.
- 2 Ye do: but if you sober liue,  
To God ye shall right worship giue:  
And in the people breed a strife,  
To tread in steps of your good life.  
Vertue then vica hath better hire.  
An't please you (Sir) we serue the Quire.
- 3 But vnto God 'tis detestable,  
To sit full three houres at the table,  
In drunkenesse and belly cheare.  
Why do ye not amend this geare?

Q 2

Left

- Let God you punish in his ire?  
*An's please you (Sir) we serue the Quire.*
- 4 But when y<sup>e</sup> haue drunke carowies sweetie,  
 If once ye find your mazers emptye,  
 Not one of you doth rest content,  
 But calls for fresh replenishment  
 Vnto his nouice or apple-squire.  
*An's please you (Sir) we serue the Quire.*
- 5 But what's all your discourse and talke?  
 Of queanes, and how the potts may walke.  
 As full of lust and wantonnesse,  
 As you your flues of idlenesse.  
 Ye muse of ill in towne and shire.  
*An's please you (Sir) we serue the Quire.*
- 6 But thinke you, God ye serue aright,  
 His name blaspheming day and night?  
 Nere thinking of contrition,  
 But how t<sup>e</sup>ncreease your pension,  
 Or some fat benefice t<sup>e</sup>acquire.  
*An's please you (Sir) we serue the Quire.*
- 7 But thinke you t<sup>e</sup>s enough at least,  
 To pray for such as are deceast,  
 And to your Conent something gaue?  
 While you ne pray that God ye saue,  
 And with his grace your hearts in floure.  
*An's please you (Sir) we serue the Quire.*
- 8 But what a seruice call you this?  
 If of your commons ought ye misse,  
 In sight of God, vs, and our calling,  
 To make such murmuring and such brawling?  
 Enough to set the world on fire.  
*An's please you (Sir) we serue the Quire.*
- 9 But wherefore serue your songs so grane,  
 When each you plays the cosining knaue?  
 And hath no vertue nor science,  
 Saue to vexee womens conscience,  
 Which are full nice in their attire.  
*An's please you (Sir) we serue the Quire.*
- 10 But what auaieth t<sup>e</sup> go to Kirke,  
 To sing the booke of Dauids werke?  
 To descant in an hundred sorts  
 Your Lessons, Anthemes, and Reports:  
 When pudding is your chiefe desire  
*An's please you (Sir) we serue the Quire.*
- 11 But this your inuocation,  
 Is deepe dissimulation.  
 And thefe your songs melodious,  
 Are vnto God but odious,  
 Wh<sup>o</sup> doth the praise of t<sup>e</sup> heart require.

- An's please you (Sir) we serue the Quire.*
- 12 But little auaieth to sing with voyce,  
 Except the heart sing and reioyce,  
 It is but exercise of lings,  
 To straine your sides and wag your singes,  
 T<sup>e</sup> while your mind t<sup>e</sup>at kitchin fire.  
*An's please you (Sir) we serue the Quire.*
- 13 But you in stead of worke diuine,  
 Best seruice offer vnto wine:  
 Their Ayres you chaunt most sweet and fresh,  
 And so you pamper may the flesh,  
 You care not for the soule a trier.  
*An's please you (Sir) we serue the Quire.*
- 14 But you are so inordinate,  
 So hoodwinck'd in your soules estate,  
 That not the wisest man aline,  
 Can argument so well contriue,  
 T<sup>e</sup> amend the life of Monke or Frier.  
*An's please you (Sir) we serue the Quire.*
- 15 But nought you giue, and all you take,  
 Regardlesse bow, and for whose sake,  
 Of whom, or why, (so that you haue  
 T<sup>e</sup> thing your greedy guts doth craue)  
 What care you so t<sup>e</sup>rich the Priour?  
*An's please you (Sir) we serue the Quire.*
- 16 But neuer comes it in your head,  
 The sacred scriptures once to read:  
 To study them, or make their frame,  
 To thinke thereon, or teach the same  
 Your nouices for thanks or hire.  
*An's please you (Sir) we serue the Quire.*
- 17 For answer vnto the Subpriour,  
 The Conent saith there's not a Frier,  
 But well accepts and doth fulfill  
 This exhortation, heart and will,  
 Obedient as child to fire,  
 And all say (Sir) we serue the Quire.
- 18 But when I say to him, or him,  
 Why mist you sermon, Frier Sdm?  
 Sir Giles, and you sir Gregory,  
 Why preach you not the Gospell? Why?  
*An's please your worship, saith the Frier,*  
 I do my dutie in the Quire.
- 19 And thus they answer all and each,  
 (What ere we say, what ere we preach),  
 Nor can the voice of man be heard,  
 As their ill guises to confound,  
 But still in answer they conspire:  
*An's please you (Sir) we serue the Quire.*

But seeing I haue honored the Laitie so farre as to register their liues and actions thus authentically (as it were) in the court roles, from point to point, I feare me I should be holden an enemy to our holy mother the Church, some lunking *Lutheran* or odde *Huguenote*, if I should not make as honorable mention of her obedient children the Catholike Cleargie.

## CHAP. XXI.

*Of the lechery and whoredome of the Popish Cleargie.*

**I**Fst therefore to begin with whoredome: let vs see to what height it is growne since *Menots* time. *Est filia seducta* (saith he, fol. 82. col. 3.) *que fuit per annum inclusa cum sacerdote cum poto & cochleari* (at bed and board) *hodie venit ad confessionem: via dicere quod cras debet ire ad dormiendum cum Canonico, vel cum alio sacerdote, & sic persequere toto tempore viae sua* (Moresouer he saith that the first prey that souldiers fought for whic they entred any towne, was Priests lemans (or concubines.) But if I durst be so bold, I wold speake of the infamous tribute which was wont to be exacted of Priests, to the end they might be dispenced with for keeping of lemans, which hath also borne a shameful name. And such as desire to know the originall of such sweet doings, may here see it. In the first Council of *Toledo* (which was holden (as the story saith) in the raigne of the Emperours *Arcadius* and *Honorius*;) to the end it might appeare what holy spirit was then president in Councils among a nuber of Prelates there assembled, this canon was agreed vpon for the keeping of Concubines. *Ceterum is qui non habet uxorem, & pro uxore concubinam habet, a communione non repellatur. Tamen ut vnus mulieris, aut uxoris, aut concubine, (ut ei placuerit) sit coniunctione contentus.* And about two hundred yeares after, *Isidore* (as *Gratian* quotheth him in his great dunghill of decrees, dist. 34.) hath written hereof in these words: *Christiano non dicam plurimus, sed nec duas simul habere licitum est, nisi vnam tantum aut uxorem, aut certe loco uxoris (si coniux deest) concubinam.* Whereupon Priests inferred, that seeing such liberty was granted to common Christians by vertue of this text, they which made others Christians had a larger priuiledge, and so haue vterly reiected marriage, as too strict a rule. But as for keeping of concubines, they so notoriously abused themselves and their neighbours wiues, that *Germany* (in the raigne of the Emperour *Maximilian*) amongst many other grieuances against the Church of *Rome* (called *Grauinamina*) exhibited two to this effect (concerning the foresaid tribute) *grau. 75. Insuper etiam clericos religiosi, & seculares, acceptio ab eisdem anno censu, publice cum suis concubinis, pellicibus & alijs id genus meretricibus illegitime cohabitare, liberosq; procreare sinunt.* Again, *grau. 91. Item in locis plerisque Episcopi & eorum officiales non solum tolerans sacerdotum concubinatum, dummodo certa persoluantur pecunia, sed & sacerdotes continentes, & qui absque concubinis degunt, concubinarum censum persolvere cogunt, asserentes Episcopum pecunie indigum esse: quia solui, licet sacerdotibus ut vel calibres permanent vel concubinas alant.* But they not content with their concubines or whores, haue further by subtil sleights abused honest and chaste matrons. For proofe whereof the Queene of Nauarre relateth a very memorable and tragicall history, which I will here briefly set downe. There was a Franciscan lodging in the house of a gentleman of *Perigori* (whom the Frier ruled

at his pleasure, and by reason that he was his confessor, was very inward with him) who being puiue and after a sort author of the purpose which the gentleman had to lie that night with his wife, (deliuered but 3. weekes before) played his part so well, that he came before the appointed time in stead of her husband. And hauing satisfied his lust, went away vnknowne vnto her, because he spake neuer a word: & going presently to the porter, willed him to open the gate, and to helpe him to his horse, making him easily belecue what he listed, by reason of the great credit he was in. Afterward came her husband at the time appointed, where he (thinking it had bin he who was newly departed from her) could not reffaine, but vsed certaine speeches vnto him, whereby he perceiued the knauish part that had bin played him. And because there lodged none in that part of the house but his wiues brother & the Franciscan, he suspected the Frier, and hyed him straight to his chamber, but found him not, which greatly increased his suspition. But hauing spoken with the porter, he was fully perswaded that it was he indeed. Whereupon he returned back to bring his wife word how the matter stood: which did so exceedingly perplex her, and driue her into such a desperate & furious fit, that being there all alone (her husband hauing left her to pursue the Frier) she hanged her selfe: and as she struggled too and fro in the agony of this cruell death, she killed her little babe, with a blow of her foot. Who being ready to giue vp the ghost, cried out so loud, that it awaked a woman lying in the chamber, who hauing beheld this pitifull spectacle, all amazed and affrighted ranne to looke for her mistis brother: who being come, and seeing his sister in this lamentable estate, after many outcries and deepe sighs asked her who it was that had committed that horrible fact, she answered she knew not, but this she knew for certain, that none came into the chamber but her master. Whereupon he presently ranfacked euery corner of the house to find him out: and finding him not, was the rather perswaded that he had none but he had committed the murder. Thereupon he tooke horse and holily pursued him, and watching him by the way as he returned from following the Franciscan (whom he could not ouertake) he no sooner saw him but calling him dastard and villaine, he drew vpon him. The other (hauing no leisure to enquire the cause of such an assault) was faine to stand vpon his guard. And thus they continued foining and fighting, till in the end, what with bleeding, what with wearinesse, they were constrained to surcease. Then the gentleman vnderstanding of his brother in law, that he was innocent and ignorant of the fact, and hearing what the Franciscan had done, and how that whilst he was pursuing him, this other mischief had happened, he cried him mercy for wounding of him, and getting him on his horse (as well as he could) brought him to his house, where he died the next morning, confessing to his kinsfolks and acquaintance that himselfe was the cause of his owne death. Howbeit his brother in law was counsell for satisfiing of the law, to sue for his pardon to King *Francis* the first, which he obtained. By which story we see that the inordinate lust of a Monke. was the death of three persons. But we shall hereafter heare of a more horrible fact committed by another of the same coate: a Frier of the same fry, who with his owne hands committed three murders to achieve his mischieuous purpose, which was to haue his pleasure of a gentlewoman of the house where he lay: for the effecting whereof, his purpose was to conuey her to his couent. But I will reserve this narration for the Chapter where I intend to speake of murders and manslaughters. Meane while this one thing I must needs say by the way, that it was an vsual thing with those diuiling Friars in former times to conuey gentlewomen to their Cloisters, stealing them away either in the

Church (when for deuotion they stayed somewhat longer then their fellowes) or in some other place where they might do it conueniently. As may appeare by that knowne storie, of a gentlewoman who was rescued by her husband as she passed by his house coming from a couent of the Franciscans (where she had bin long time prisoner) to go to another, there to be exchanged for another woman; being conducted by certaine ghosly fathers, apparelled and poultorne as they were. But left any should thinke that there neither is, nor euer was any such danger for gentlewomen to fall into the hands of these false Fryers: I am not in such haile but that I can tell you what befell a butcher of *Strasbourg*, some few yeares before the *Franciscans* were expelled thence. How that hauing lost his wife, & thinking she had bin dead (and so she was indeed to him, but not to the *Franciscans* who kept her *cumpoto & cochleari*, at bed and boord, as *Menot* speaketh) seeing a Nouice which came ordinarily to the shambles with a ghosly father, he was wont to say, that he did so well resemble his wife, that had he not bin perswaded she were dead, he should thinke it was she disguised in strange attire. In the end it was well knowne that the poore butcher had good cause to thinke so: and that this nouice, that is to say, one that wore the habit of a Franciscan nouice, was his wife indeed, whom he thought he had lost. Which vile villany God in his prouidence suffered not to be detected till that the abuses of Popish religio were discovered, for which as well the *Franciscans* as the other Monks, together with all the Cannibals of the Crucifix were expelled the citie. Many other examples there are of the like feates which these good vpholders and fauourers of Saint *Francis* were wont to play. And the foresaid Queene of *Nauarre* recordeth a pleasant story to this purpose, of two *Franciscans*, who (because they neuer carry money about them) would needs haue rauished their ferrywoman, and payed their fare in that payment: howbeit their good will (which they could not put in execution) was for that time repured for the deed. But sith this good Princeesse hath done vs and succeeding posteritie so great a pleasure, as to take the paines to record certaine stories as pregnant proofes of the chastitie of these venerable Friers, and to publish them in print, I wil omit the most notable of all the rest, viz. of a *Franciscan* in a towne of *Perigord*, who at the mariage of his hosts daughter, caused meate to be serued into his chamber for himselfe and his fellow Frier, making scruple to sit at table with the rest of the guests; yet made no conscience after supper to go to bed with the bride in humilitie, taking the same paines with her in charitie which he knew the bridegroome meant to take. Notwithstanding I may not omit a fine feate played by a *Franciscan*, who married his companion to an *Italian* gentlewoman, and so cunningly handled the matter that he had five hundred ducats for his paines, which his fellow had receiued for his wifes dowrie: & brought it so about, that he peaceably enjoyed her, and receiued all kind entertainment at her and her mothers hands (who was a widow) which a new married man could in reason expect. This iolly *Franciscan* (being ghosly father to the widow) had brought her to so good a beleefe in his gods, that she verily thought her daughter had met with a better match then possibly she could haue wished. And the better to perswade her (although he needed no great Rhetorick for this purpose, considering the good opinion he had conceived of him, by reason of the great deuotion she bare to his order) he vied this speech vnto her, (sitting the request which she had made vnto him to find out a fit match for her daughter:) I am fully perswaded (quoth he) that God hath sent his Angell *Raphael* vnto me (as he did to *Tobias*) to find out a good husband for your daughter. For (I assure you) I haue met with the honestest

young

young gentleman that is this day in *Italy*, who hath somtimes seene your daughter, & is so far gone in loue, that as I was to day at my prayers, God sent him vnto me, to shew me the great desire he hath that this match may go forward. And therefore knowing his house, kinsfolkes, and honest demeanour so well, I promised him I would breake the matter vnto you. See here the prelace which this ghosly father vied to this filly widdow. But to set a faire gloss vpon the matter, and to take away all suspition of double dealing, he further added: True it is, there is one fault which I find in him, & it is but one: The thing is this; going about to rescue one of his friends whom his enemy would haue slaine, he drew his sword thinking to haue parted the fray: but it so fortuneed that his friend slue the other, whereupon (though he had stricken neuer a stroake) he fled the Countrey because he was present at the murder: and by the aduice of his kinsfolkes hath withdrawn himselfe into this city in a schollers attire, where he continues as a stranger vnknewne; & is so to remaine till such time as his friends shall take order for his returne, (which he hopeth they will do very shortly. And therefore the mariage must secretly be solemnized; and you must permit him to frequent publicke Lectures in the day time, and euery night to sup and lodge with you. The filly old widdow found great probabilitie in all this tale, (for as the common saying is, It is an easie matter to deceiue where there is no deceit) so that vpon these conditions they were betrothed the same day, and at Masse after midnight were married, and the mariage being consummate, liued together (for a time) with mutuall loue and liking one of another: so that her mother said, she had great cause to thank God. But *Dominus vobiscum* vttered in the Masse by this honest young gentleman (who was both a *Franciscan* & a Masse-priest) began to marre the market. For this new married mistress going with her mother to heare Masse in the couent of the *Franciscans* (according to the great deuotion which she bare to Saint *Francis*, as hath bene said) as this gentle Sir *Iohn* turned himselfe to say *Dominus vobiscum*, the poore soule was stricken with greater astonishment then euer bel-founder was, telling her mother that the Priest which said masse was her husband, at least one that much resembled him. Her mother making great scruple once to imagine that such holy men would vse such false dice, and thinking withall that such a thought could not be entertained without a mortall sinne, laboured to draw her daughter from that opinion. But *Ue, missa est*, stricke it dead. For turning himselfe the second time, he did not onely confirme her in her opinion, but made her mother also of the same mind: who notwithstanding would not fully belecue it till the euening, that she came and found him in bed with his wife; where (according to the plot which they had laid) she held his hands as though it had bene in sport, whilst her daughter pulled off his night-cap. Vnder which finding his shauen crowne, they needed not to make any further doubt whether he was a Priest or no, but rather to deuile how they might be reuenged as well of him as of the ghosly father, whom the old gentlewoman sent for without delay, making as though she had some great secret to impart vnto him. In the end she deliuered them ouer into the Iudges hands, who (doubtlesse) would neuer haue suffered them to haue escaped so scotfree as they did, but that they were corrupt at the core: as the Queene of *Nauarre* saith in the end of this narration. But I heard afterwards in *Italy*, that they acquit them vpon small penance. For in times past they made conscience (as we know) to lay hands vpon these holy men; nay they were glad to rid their hands of them, and to turne them ouer to their gardians, to be dismissed in pace, or otherwise dealt with as they should thinke good. And sithence we are speaking of *Italy*, I wil here insert the

\*The French word signifies murder, and I haue kept the propriety of the word: for otherwise it should be called manslaughter rather then murder.



the history of that lecher who played the knaue with one *Berengers* wife, an *Italian* Marquesse. This houswife (neuer respecting the noble house whence she was descended) played the harlot with one of her Chaplaines (though a very dandiprat, and exceedingly deformed.) But this companion escaped not so scotfree as his fellows. For being bewrayed by the barking of a dogge, he was taken and stripped starke naked, and had that part cut off wherewith he had offended. Which happened in the time of Pope *Steuens* the eight, about the yeare of our Lord 941. But to returne to *Franciscans*: I haue not forgotten the history of the gray Frier (calling himselfe *Saint Francis*) who played his part so well with a silly superstitious woman, that she admitted him to her bed: but before he could bring his resolution to execution, the curtaine was drawne, and the play ended otherwise then he expected, and by those whom he neuer suspected. For *Saint Peter* (as porter of Paradise) and *Saint Thomas* (as one who would neuer haue beleued such a matter) came to seeke him euen to his beds side, and sent him packing after another manner then he came thither. I haue not (I say) forgotten this story, but referre it to his proper place.

2 Now these gallants not content to play the knaues in graine, and to exceed all the ruffians that euer entred the *Houle of Paris* in obscenitie of speeches and filthy conuersation, haue bin bold (and that in open pulpits) before the crucifixe and all the men and women *Saints* there present (keeping demure countenances in looking on and saying nothing) to vse such modest talke as were enough to make all the whores (at least the curtizans of *Venice* and *Rome*) to blush for shame. Witness a *Franciscan* of *Tours*, who preaching vpon Easter tuesday in a village called *S. Martin le beau*, nigh the citie *Sleré* in *Touraine*, and recommending him selfe and his sute vnto them, said, Madames, I am bound to giue you thanks for your liberality to our poore couent. But shall I tell you? you haue not considered of all our necessities. And then he vsed such villanous speech, that is, so becomming his cloister (according to the old saying, *A man is not to looke for grapes of thornes, or figs of thistles*) and so vnworthy all chaste eares, that I will not staine my paper therewith. And if perhaps I forget my selfe so much in other places as to blot paper with the like, I shall desire the Reader not to take offence thereat, nor to gather thereupon that I take pleasure in the recitall of such hideous and horrible villanies; but to perswade himselfe that the onely desire I haue to decipher out villainies by their villanies, and wicked men by their wickednesse (to the end that the knowledge of them may breed a bitter detestation of such monstrous abominations) hath moued me to imitate the *Lacedemonians*, who teaching their children sobriety and temperance, shewed them their slaues drunken, that seeing their beastly behauiour, they might in their youth grow to a loathing and detestation of their drunkennesse. Notwithstanding if there be any curious head, desirous to know what this rotten speech was, which the Monke vttered, he shall find it (with sundry others) in the narrations of the Queene of *Nauarre*, whose meaning (in publishing those *Nouvelles*) was to let posterity vnderstand the notorious wickednesse of these false Friars, who were reputed not onely honest men, but euen pety *Saints*. Now as the *Satyrists* saith, *Nemo repente fuit turpissimus*: so it is certen that their loose licentious life & dissolute demeanour hath dailey increased & growne by degrees. But we haue seene in the ruse, especially since this rascall rout is come to this passe, to desire (as one writeth) that they might be permitted in their confessions to handle those parts & members of the body, which had bin instruments in committing the sinne which they confessed. And when a Bishop told one of them (that

had

had put vp this petition) what an absurd and shamefull thing it would be for men and women to shew their priuities: he answered, that if it were accounted no dishonely for confessors to contemplate at the same instant with the eyes of the mind (which are far more pure and precious then the eyes of the body) not onely the parts & members of the body which had committed filthinesse, but the filthy fact it selfe disclosed and layed open vnto them in holy thrift, much lesse ought it to be thought a dishonest or vnseemly thing to behold and view them with their bodily eyes. Further, he alledged that the confessor resembling the spirituall Phisition, ought to seele his patient as well as the bodily Phisition doth his. And theist his Scoggin-like scoffes he burnished with blasphemies, prophanely abusing the words of our blessed Sauour, *Go and shew thy selfe to the Priest*: as though the *Iewes* had bin accustomed to strip off their clothes, and shew themselves naked to the Priest. But to returne to these iolly Preachers: what modest speeches (think we) vse they in priuat, whē they vse such obscene scurrility in publick? When I say in priuat, I meane not onely their owne cloisters, but the cloisters of their most deare, louing and welbeloued sisters: for their maner was to build them neare together. Whereupon a merry companion tooke occasion to say, *Here is the barme, and there are the shreshers*. Which puts me in mind of that which a iester once said to King *Henry* the second: for when it was debated which way they might best furnish the King with mony, he propounded two. The first was, that if the King would let him weare his crowne by course, he would furnish him with two millions of gold. The second, that he should giue commandement that all Monks beds should be sold, and the mony brought vnto him. Whereupon the King asking him where the Monks should lie when their beds were sold: with the Nunnes, quoth he. Whereupon the King replied, But thou considerest not, that there are nothing so many Nunnes as Monks. To which he had this answer at his fingers ends. It is true, if it please your Highnesse (said he) but euery Nun can wel lodge halfe a dozen Monks at the least.

3 But how comes it to passe (may some say) that these poore *Franciscans* are more commonly flouted and played vpon then the other fry of Friars: Vcily it is not for want of examples as well of other Monks as of simple *Sir Johns*; but because they beare the world in hand that they haue ascended a note aboue *Ela*, and attained a greater degree of holinesse then the rest of this rable, therefore they are more narrowly looked into then the rest. And when the best of them all (who boast themselves to be most holy) are not worth a rusli, it must needs follow that the rest are bad enough. Neuerthelesse, for his satisfaction who might haply make such an obiection, I will alledge some rare examples of simple *Sir Johns*, that is, of such as are not Monks, but single soled Priests. First then we are not to wonder that these gallants (especially Curats and Vicars) should go into euery mans house and take toll of their wiues, seeing all men almost (at least the greatest part) kept open house for them, and put them in trust with their wiues, making account that they had to deal with their soules onely, and not with their bodies. In such sort that a simple sot finding a *Sir John* at worke with his wife, durst hardly beleue (for feare of committing a mortall sinne) that he came thither for any bad intent. Which women knowing wel enough, were not to seeke for an excuse when they chanced to be found at vnawares with their good Curate: as we haue formerly alledged examples of their craft and subtilty in playing false with their husbands, when and as often as they were taken napping in the fact with one or other of their kind acquaintance. But let vs see what subtil sleights Priests and Monks had in their

bud-

budgets, to passe their wicked purposes, when they met with any obstacle or rub in their way. It is reported of two or three good fellows (one of which was a kind Curate in a burrough-towne situate in the mountaines betwene *Dauphiné* and *Sauoy*) who counsell'd the good wiu'es of their parish to faime themselves to be possessed, that when their husbands went on pilgrimage for the dispossessing of them, they might commit them to their custody till their returne, that so they might not be niggards of their stoles, nor their other instruments which might do their wiu'es good. We reade also of sundry others through whose counsell women haue faimed themselves sicke of one distale or other, whereunto their sexe is vniuallly subiect, that vnder colour of applying to them their reliques, they might apply vnto them some other thing. As a Minorite Frier in *Sicily* seru'd the young wife of an old Phisition, named *Agatha*. For the hauing in her confession layd open to this Monke some part of her mind, as, namely that she bare no great affection to her husband: and hauing giuen sufficient intimation (at least to one of so quicke a conceit, as without casting of her water could soone perceiue where she was pained) that she longed for change of pasture, was perswaded by him (before he had absolved her) that the next day when her husband was gone to visit his patients, she should faime her selfe sicke of the mother (as indeed she was somewhat subiect vnto it) and that she should call for the helpe of my Lord *S. Bernardine*: which she did. VVhereupon they intreated this Minorite to bring the miraculous reliques of *S. Bernardine*, and apply them to this poore patient. The Frier being glad that his plot stood in so good terms, foreflowed not his businesse, but coming straight to her beds side, and finding more witnesses there then he desired, told them that he must begin with holy shrift, which was enough to make them all voyde the roomes: so that there only remained his companion and the gentlewomans maid. And then was it time both for mistris and maid to go about other matters then confession. Now as they were hard at worke, the poore Phisition came home (not giuing the pedlar of reliques so much time as to put on his breeches, but onely to scape out of bed) and finding these two confessors so neare his wife, beganne to scratch his head, not daring to speake all that he thought. But it stricke him to the heart (poore soule) when after their departure he found one of the Confessors breeches vnder the beds head, as he was tricking vp his wiu'es pillow. But as the morall was well handled, so the play was faire better acted. For his wife presently preuenting him said: Sweet husband, because the relique of blessed *S. Bernardine* hath recovered me, I desired the Confessor to leaue it with me, fearing a relapse. The Frier being aductified by the maid of the starting hole which her mistris had found, (to the end that the Catastrophe might be answerable to the Prologue) returned to fetch his breeches with ringing and chiming of bells, with crosses and holy water, accompanied with all the fry of their fraternity, and namely with the Priour of the house: and hauing taken them out of a faire linnen cloth (in which the sicke soule had wrapped them) he caused all the standers by to kisse them, and first of all the silly noddy her husband: and hauing layd them vp in a shrine, departed thence with this precious and wonder-working Iewell. Others (as *Poggini*) report that the breeches of *S. Francis* covered the knauery of the breeches which the Minorite Frier had left behind him. To the same purpose *Boccace* writeth of an Abbatesse in *Lombardy*, who rising in half from a Priest (with whom she had layen that night) to take one of her Nuns in bed with her Paramor: in stead of her vailles (which some call the *spalter*) she for haste put on the Priests breeches on her head; which the poore Nunne straight perceiving, as she was to receiue her *benedicite*

*dicted* for the points of the breeches hung downe on either side.) Madame (said she) shriftie your coife, and then I will be contented to heare whatsoever admonition you shall giue me: with that the Abbatesse perceived what it was; that she had inconsiderately put vpon her head; and thereupon changed the copie of her countenance, and was straight in another key. In this history there is one remarkable point, which I may not omit, wherein all agreed which relate the same (although they vary somewhat in other circumstances) viz. how this lolly Minorite vnderpretence of shrifting her,ooke occasion to lye with her. This I say is the rather to be marked, because it confirmeth the saying of that good old Preacher *Olivier Maillard*, who complaineth that after these gallants haue heard womens confessions, and learned who they be that follow the occupation, they run after them. *Qui auditis confessiones mulierum, deinde curritis post eas*. Howbeit we haue more auncient and authentical testimonies hereof. For *Poggini* a Florentine reporteth that there was an Eremita at *Padua* called *Asinarius* (in the reign of *Francis* the seuenth; Duke of that city) who being held to be a holy man, corrupted many women (those especially which were descended of noble houses;) and all vnder colour of confession. And he addeth a very pleasant leafe; how that when this Eremita was detected, he was brought before the Duke, who hauing examined him, caused his secretary to know of him the names of all the womē which he had abused. Who after he had reckoned vp a great number, such especially as referred to the Dukes pallace, he said, he had told all. But the Secretarie still vrgeing him to confesse more, and to conceal neuer a one: The poore Eremita fetching a sorrowfull sigh, said, *Why then (Sir) write downe your owne wife*. At which words the Secretary was so astonished, that the pen fell out of his fingers. The Duke on the other side was almost resolu'd into laughter. But to omit these examples: daily experience doth sufficiently shew, that auricular confession seru'd Priests and Monks in stead of nets to catch women withall. For my part I remember well, I once heard a Priest at *Paris* vpbraid'd for lying with a woman in the Church: presently after he had shrinen her. I haue also heard of a Curate neare to *Pienne* in *Dauphiné*, who was taken (about twelue yeares since) playing the kraue behind the high Altar on good Friday, with a woman whom he had vnder *benedicite*, with whom he had often play'd the like pranke. For punishment of which offence, he was sentenched by the Bishop of the Diocese not to sing Masse for a certaine time. VVhich puts me in mind of a grieuous punishment which an Italian Bishop inflicted vpon a Priest (about forty yeares ago) for his cruel handling of a poore tradesman, in bearing him most barbarously beyond all meane and measure, viz. that he should not set foot in any Church for the space of three moneths. VVhich sentence the magistrats of the place perceiving to be ouerpartially giuen in the behalf of the Priest, so encouraged the poore man vnderhand, and heartned him so on, that he was fully resolu'd to be reuenged. Neither failed he of his purpose: for meeting with his Sir *salu* in a place where he was not able to make his part good, he beat him well and thriftily, restoring him his blowes with aduantage. For which fact he complained of to the magistrate, he commaunded him that he should not set foot in any tauerne for three moneths after. VVhich sentence of the magistrate when it came to the Bishops eare, he was much offended. Howbeit the magistrate (who knew well what he had done) was not mute nor vnprovided of an answer; but replied in this sort: Say, (I beseech you my Lord) do you not thinke it a greater punishment for him which is wont neuer to lie out of the Tauerne, to be forbidden to go thither for the space of three moneths, then for a Priest to be debarr'd

for three months from coming to Church, which he makes so little account of, that he could be content for a final matter neuer to come there at his life long. This story I was the more willing to record, because it doth so well exemplifie the light penance which the other Bishop enioyned the wicked Priest, who was so impudent to play the fornicating Friar (I say not in the Church, but hard by the high Altar, not vpon Shroue-tuesday, but vpon good Fryday, golden fryday, holy fryday, when all men are weeping full fore and bitterly for the poore god which is kept in prison wherein so much as to laugh, is accounted a venial sinne: and which is more, in the sight of all the he and the Saints in the Church, who turning their faces aside for shame, could notwithstanding see them as well behind as before: To be short, who committed such a crime, for which he deserved (to speake according to their cannons) to die five hundred deaths, if it were possible. And notwithstanding this so light and slight a punishment, the Legate of *Auinion* thought it so great and so grievous, that he released him thereof. So that M. Curate played the knave againe with the same woman, and in the same place more freely then euer before, in sight of all that spake against it; neither did he successe from fining his ordinary Masses, which were found as saury and toothsome, yea as easie to be digested by those which greedily feed vpon such froth, as the Masses of the maidenliest Priest of them all. Now who so list to make diligent inquiry into all the knaueries committed by these Church-men, shall find them almost infinite. But their punishments so exceeding rare, and (for the most part) so slight and slender, that it was, in a manner, nothing but meere mockery. Whereof to omit other testimonies, we haue a notable president in the *Franciscans of Orleans*, after that horrible and execrable imposture of theirs, which was since notoriously known to al the world.

4 But leauing this discourse, let vs returne to the whoredomes of these *bon companions*: and to the end it may appeare that they thought scorne to be inferior to their Prelates in that occupation, let vs heare an incest in the highest degree, committed by a Priest, as it is authentically recorded in the late *Queene of Navarres* narrations, yet more briefly then it is there set downe. In a village neare *Coignac*, called *Chernes*, a maid (that is, one that was a maid by her owne assertion and in common opinion) sister to the Curate of the parish, was found to be with child. And because she led a very holy life (in outward appearance) she made the common people easily beleue that she was great with child by the holy Ghost, and that she was another virgin *Mary*. This rumor blazed abroad, came to the eares of *Charles Earle of Angoulesme* (father to King *Francis* the first) who sent certaine of his seruants thither to make diligent inquiry thereof, because he doubted all went not well, but that there was some false packing amongst them. In whose presence the wench (being about 13. yeares of age) hauing bin before adured by the Curate (her brother) vpon her saluation to reucale the truth, and then the second time sworne, answered, *I take the body of our Lord here present vpon my saluation, before you my masters, and you my brother, that neuer man touched me more then you. And hauing so said, she received the consecrated host. They hearing her take this solemne oath, returned back againe and informed the Earle how the case stood: who hearing their report, thought vpon that which they neuer dreamed of, viz. that it was not without cause that she vsed that forme and manner of oath, that neuer man touched her more then her brother, and tooke it for certaine that it would be found that her brother had gotten her with child. Whereupon he sent them back againe, commaunding them to imprison the Curate: which they had no sooner done, but he confessed the fact. So that both of them were burned certaine dayes after*

the

she was deliuered. VVereade also of one *Thomas Al bot of Abingdon*, who (not contented to keepe three paramours) had two children by his owne sister.

5 But to ease my selfe of further labor, in collecting out of sundry authors that which might serue my purpose: I will for this present content my selfe with a short treatise in French (wherein this story is set downe) taken out of an English booke, containing an inuentory (or catalogue) of the villanies discovered in the visitation of Monasteries, Couents, Collegiate Churches, and other religious houses in *England*, by the commandement of king *Henry* the eight: where (to passe their other knaueries) the whoredoms, adulteries, incests and sodomies of Priests and Monks of those houses are set forth, with their names and surnames, as it here followeth. In the Monastery of *Belle or Basset* in the Dioces of *Chichester*, these Sodomites were found at the first visitation, *John Abbot, Richard Salchurff, Thomas Cuthbert, William March, John Hasting, Gregory Champion, Clement Wellfield, John Crosse, Thomas Crambrooke, Thomas Bayll, John Hamfield, John Therom, Clement Grigge, Richard Toney, and John Asline*. Other Sodomites in the Church of *Canterbury* among the Monkes of *Saint Benet* are these, *Richard Gadermerhan, William Litchfield, Christopher James, John Goldington, Nicholas Clement, William Cawston, John Ambrose, Thomas Farleg, and Thomas Morton*. Other Sodomites in the Cathedrall Church of *Chichester*, *John Champion* and *Roger Barham*. Item, in the Monastery of *Saint Augustine*, *Thomas Barham* sodomite. The catalogue of whoremasters and adulterers is too long, and therefore I will speake onely of their stoutest champions, that is, of those who kept many whores: some of which, like towne-bulls, not contenting themselves with a round halfe dozen, had nine, others eleuen, (in remembrance of the eleuen thousand virgins) others thirteene, and some twenty. But because I will not deprive them of the honour giuen to their fellows, these are their names. In the Church of *Canterbury* among the Monkes of *S. Benet*, *Christopher Iamys* played the whoremonger onely with three married women. *William Abbot of Brighthelm* had but foure whores, whereof one was married. In *Windsor Castle* *Nicholas Whyden* priest, had but foure. In the same place *George Whiteborne* had five, *Nicholas Spoter* five, *Robert Hunne* five, *Robert Danyson* fixe, *Richard Priour of Maydenbradley* five. In the Monastery of *Shulbred* in the Diocesse of *Chichester*, *George Walden* Priour had seuen, *John Standney* seuen, *Nicholas Duke* five. In the Monastery of *Bathe*, *Richard Lincombe* had seuen, whereof three were married: he was a Sodomite besides. In the Cathedrall Church of *Chichester*, *John Hill* had but thirteene. This is much (may some say:) but what is it to *John White*, Priour of *Bermondsey*, who had twenty? It is commonly thought that there were aboue 400. Couents of sundry sorts of Monkes and Nunnes in *England*: (besides those that belonged to the begging Friars, which were nigh two hundred.) Now let the Reader calculate, how many bastards there were then in *England*, I meane Monks bastards begotten of strumpets: And if there had bin a visitation of religious houses throughout *France, Italy* and *Spaine* at the same time, let the Reader iudge what sweet doings would haue bin found. At the same time I say, because their dealing in the darke was not then so plainly discovered and layd open, as it hath bin of late time: and therefore they had farre better means to defray such charges, and to blear the eyes of the world, then euer they had since. Hitherto I haue said nothing of *Germany*: for albeit it be of greater extent then any of the former, yet it is thought to haue bin more barren of such bastard slips (I meane these Friars brats), and lesse pestered with such vermine. Howbeit we need not doubt but that they also followed the game as well as their fellows. At least this we reade in the

R 2

ar-

arraignment of the *Iacobins* of *Berne*, that they were found feasting and making merry in the Couent among fine dames, not in the habit of Monks, but of gentlemen.

6 Further, there go sundry other reports of *Franciscans* and *Iacobins*, who haue bin taken leading their strumpets about with them attired like nouices. And verily it was a politick course of theirs, to permit their displing Friars to leade nouices about in this sort: for vnder that pretext they had alwayes a Ganimede or a whore by their side. Howbeit I perfwade my selfe that since a *Franciscan* nouice was deliuered of a child in a ferry boate, as they crossed ouer the riuer *Garumna*, (a fact almost as strange as the deliuey of Pope *Joane*) they haue bin a little more way in obseruing the old rule, *Si non caste, iamen caste, si non chastly yet charity.*

7 Now it is not of late yeares onely (in this age, or in that wherein *Menes* liued) that these stoned Priests haue manifested by their practises, how the poore people were abused, in beleewing that there was as great difference between them and Seculars in regard of fleshly concupiscence, as between cocks and capons. For in a booke written against the *Carmelites*, about the yeare 1270. (called *The fiery dur*) this (to omit other particulars) was layd to their charge. The principall cause of all your gadding to and fro, in towne and country, is not to visit the fatherlesse, but damfels; not widowes which are in griefe and anguish of spirit, but yong wanton wenches and Beguines, Nunnes, and naughty packs. He that thus reprobued and admonished them, being the generall of their order, who since that time resigned vp his place, and forooke his cowl also, as some affirme, *Guil. de sancto Amore*, who liued about the yeare 1256. saith no lesse; The begging Friars (saith he) leade *Beguines* about the country with them, which way soeuer they go: grouding their practise vpon the place of *S. Paul*, *Haue we not power to leade about a sister, a wife.* See here (gentle Reader) what these silly soules said in those dayes. But what would they haue said (may we thinke) if they had heard of such a fry of fornicating Fryers, as hath bin mentioned? Moreouer, to the end they might more finely flout both God and men, they haue made no bones, (that I may adde one thing more touching their *Beguines* whom they caried about with them) to forge and frame a religion, according to which their Monks and Nuns (after they had made some prooffe of their continency) lay wallowing together like swine in the filth of their fornication: in the meane time bearing the world in hand, that though they companied together in this sort, yet that they were no more tempted with carnall concupiscence then two logs of wood lying one by the other.

8 And thus much of the pranks playd by these Frier-dockers. Now in winding vp of this Chapter I will resolve this one question, Why Monks and Fryers are called *Beaux-peres*, *Ghostly fathers*. One considering their doings in the darke, and insinuing vpon the word *peres*, that is, *fathers*, made these verses in imitation of a Latin Distich:

*Or ça Iacobins, Cordeliers,  
Augustins, Carmes, bordeliers,  
D'où vient qu'on vous nomme Beaux-peres?  
C'est qu'à l'ombre du Crucifix,  
Sonnent saisons filles ou file,  
En accointant des belles meres.*

That is,  
*Ye Iacobins, Carmelites, Cordeliers,  
Augustines, and all ye fornicating Fryers,*

How

*How came ye by the ghostly fathers names?  
For vnder the Crucifixe, and high Altars,  
We went to get vs sonnes and daughters,*

*In kind acquaintance with our ghostly dames.*

But to leaue iesting (for the author of this *Hexaglich* was merrily disposed, albeit he slaundered them (as we know) but with a matter of truth:) I am of opinion that *Beaux-peres* is all one as if a man should say *Beaux-vicillards*, *Faire old men*, which I do the rather thinke, because *καλός* or *καλόν* (a word of the vulgar Greek) seemeth to be corrupted of *καλός*, that is *faire*, and *παρ*, that is *an old man*, which Epithete argues that they haue alwayes liued at their ease. For we call him a faire old man, who maugre his gray beard, is yet fresh and flourishing, the faire lineaments of whose face are not wrinkled with labour & care. And verily Monks, especially mendicants (those at *Venice* about the rest) are the fairest old men in all *Italy*: though there they be onely called *peres*, *fathers*, and not *Beaux-peres*. And it would (no doubt) be as goodly a sight to see Monks in *France*, if they would let their beards grow as *Italians* do. Howbeit that which hath bin spoken, is not that any man should enuy them.

## CHAP. XXII.

*Of the gluttony and drunkenesse of the Popish Cleargie.*

**I**T is an old saying, *Après la pance, vient la danse*, that is, *After feasting follows dancing*; and therefore it had bin more conuenient (as it may seeme) first to haue spoken of gourmandizing and drunkenesse (as ringleaders to all wantonnes) according to my former discourse grounded vpon sundry ancient proverbs. Howbeit I haue first spoken of lechery, relying vpon the authority of *Iuuenal*, who saith that whoredome is of all other vices the most ancient, though it be spoken more merrily then truly. First then to speake of the qualitie of meates before the quantitie, (that is, of licentiousnesse before gluttony) we need to go no further then to *Theologicall wine* and *chapter bread*. For when we would expresse in one word, the choicest wine were euen for a King, we must haue recourse to *Theologicall wine*. Likewise if the question be touching the finest and daintiest bread, like vnto that which was in the cite of *Erefus*, for which *Mercury* thought his paines well bestowed to come downe from heauen to make prouision for the gods (if we may beleue the Poet *Archestratus*): when all is done we must come to *chapter bread*, I meane the *right chapter bread*, whence that which bakers sell at *Paris* hath borrowed the name but not the goodnesse, saue in some small measure. Wel then, this is a good beginnings for the feast cannot be bad where there is good bread and good wine. Concerning meates, certes it is, that when we say, *Such a one fares like a Commissioner for flesh and fish*, we ought rather to say, *He fares like a Churchman*. For, for whom are great Pikes bought at six French crownes a peece, but for the daintie mouth of our holy mother the Church? For whom (thinke we) did rippiers first trot vp and downe the country, but for our holy mother? Howbeit, they do not (I must needs confesse) cate fish and flesh both at one meale, (for Philistions counsell them the contrary) but they commonly sit so long at meate, till they be so crammed with flesh, that they are ready to burst; much like to *Dutch-men*, who when they keepe

their *gr* and *gaudeamus*, make conscience to drink a drop of wine, till they be drunk with beere. Neuertheless there are many now adayes who keepe their stomacks for fish till Lent. Howlocuer, it is not without cause that we vually say *Theological nine* and *Abbots cheare*, as we may perceiue by the description not of a dinner or supper, but only of a breakfast; and that not of an Abbot, but of a Priour, in these veiles:

*En gros Priour son petit fils baifoit,  
Et mignar doit au matin en sa couche:  
Tandis vostre sa perdris on faisoit.  
Se leue, crache, esmenoit, & se mouche.  
La perdris viue: au sel de broque en bouche  
La deuora: bien sauoit la science.  
Puis quand il eut priu sur sa conscience  
Broc de vin blanc, du meilleur qu'on eusse,  
Aton Dieu (dit il) donne moy patience:  
Qu'on a de maux pour seruir sainte Eglise?*

That is,

*A foggie Priour kist his pretty son,  
And early danc'd him in his downy bed.  
Meane while his cooke makes due prouision,  
Of a plumpe Partridge for the purpose fed.  
He riseth, spits, and peeceeth, blowes his nose:  
The smoking Partridge downe his gullet goes,  
Hot from the spit.  
Then can he lay on his large conscience,  
Quarts of best wine that euer grape did make.  
O God (says he) but grant me patience,  
What toile we taken for the Churches sake?*

What shall we say then to the dinners and suppers of those Prelates that haue a dozen crozier staves and as many myters attending on them, if a paltry Priour haue a Partridge to his breakfast? But mark how pitifully he complaineth of the hard seruice he endureth vnder his holy mother the Church: True it is, that another of the same coate made the like complaint, because they would needs haue him eate partridges, woodcocks, and seaunts without oranges. But you are to know (Sir) that this was a mytered Bishop, whereas the other was but a poore Priour. But to returne to our proverbs, *Theological wine* and *Abbots cheere* or *prelats fare*. Doubtlesse, without them we should neuer haue vnderstood this excellent place in Horace.

*Nunc est bibendum, nunc pede libero  
Pulsanda tellus: nunc salutaribus  
Ornare pulvinar decorum  
Tempus erat dapibus sodales.*

Nor yet this in the same Poet:

*Absumes heres Cæcuba dignior,  
Seruata centum cluuiibus: & mero  
Tinget paumentum superbo  
Pontificum potiore canis.*

And that we stand in need of these proverbs to giue vs the true meaning of these verses, heare what the *Glosse* saith vpon the latter place word for word, *Mero di-*

*cit potiore (id est, meliore) canis Pontificum, id est, quam quo Pontifices in canis suis que semper sumptuosissima fuerant (unde nunc Theologicos dicunt vinum) vssunt.* Thus we see how greatly commentators vpon Poets are beholding to Diuines and Prelates. As for *Theological wine*, I am not ignorant that it is greatly controuerted whether it should be called *Vinum Theologicale*, or *vinum Theologicis per appositione*: for the common report is, that when they haue drunke deepe, they agree no better then cats and dogs. But I will leaue the deciding hereof to the iudiciall Reader: for I am not very ceten whether it be true that they go to fits when they are well tipped, or not. Notwithstanding I remember that when the *Sorbonists* kept their conuenticule on a time with the *Bernardines*; and that before they had drunke (at least-wile as they protested, and indeed it was very early in the morning) after they had willed me, my Attorney and Proctor to auoid the roome, for that they were to consult what answer to make to a letter which my deceased father had obtained of King Henry (wherein he had enioyned them something which did not please them very wel): we saw them almost ready to go together by the eares, being wearied and hoarse againe with chiding and chafing. Which fact of theirs I durst not haue bin so bold as to haue related, had I not had two sufficient witnesses thereof, much more offended therewith then my selfe, who before their coming had som-inckling of their ciuilitie. And verily if they had plucked one another by the beard, it should not haue bin the first time; for they had done no more then the Bishop of *Cana* & the Bishop of *Greguetto* did once in a Councell. Moreover, these two proverbs call another to mind, viz. *the face of an Abbot*, which being an ancient by-word, perswadeth me that Abbots in old time had fiery faces. Touching the Cardinall of the bottels (or *flagons*) he may well thinke that I did him great wrong if I should here forget him; howbeit I will not make a custome of it, because it would make me remember the injury and disgrace which the *Italians* commonly offer vs, in calling vs *toffe-pots*. Now if these iolly Prelates shall say, that when they make good cheare, their table talke is nothing but good and honest; *Oliuer Maillard* will tel them they lie in their throates, and that they talke of nothing but of whoredome and lechery: for these are his words, *Vadatis ad mensam Prælatorum vel Dominorum magnatum, semper loquuntur de luxuria, vel aliquibus detrahunt, & ille qui vilis loquitur, dicitur melior.*

2 But here we are to answer an obiection which might haply be made against that which hath bin said: for some may say that it is not vlike but that Chāons, Priours, Abbots, and other the Popes grosse gorbellies should make good cheare; and that they might well be accounted stark fooles if they did not thus pleasantly passe away the time, seeing that all the trauail they take, and suite which they make for the obtaining of benefices and Ecclesiastical promotions, is for no other end. As we reade of one who before he was Pope, was the most crouching submisse Cardinall that euer was lodged in an ouen: for his manner was to eate vpon a net, as it were in way of deuout humility; but after he had obtained the Popedom he commanded them to take away the net, saying, he had caught that which he fished for. But as for such a lurry and rable of poore farthing Friars, who haue neither rent nor reuenue, nor a foote of land to liue vpon, who are therefore called pedlars of reliques, because they liue onely vpon the almes of well disposed persons and grannmercies: and those who are called *Mendicants*, that is, begging Friers, what probability is there they should haue wherewith to make good cheare? The obiection (me thinks) is easily answered, if we call to mind the common saying, *There is no life to the beggars when they haue layd all their cantels together.* But how-

focus the mystery of that secret flūd, it is not without cause that we say, *he is a frier*, as who should say, he is a good fellow and a *bon companion*, who mindeth nothing but merrily to passe away the time. Neither is it without cause that we say, *He is as fat as a Monke*, of which I haue already spoken. Howb't, we vse (I confesse) this word *AS* in our proverbes, as when we say, *As fat as a hog* or *As fat as a pig*. And that there is indeed some correspondence, analogie or hidden sympathy between swine and Friers, (taking Friers in *puris naturalibus*) their good S. *Anthony* hath well declared, who being a swineheard in his life time, would needs at his death take vpon him the charge of a heard of Friers: (though they who runne vp and downe the country, crying, Haue you any thing to bestow vpon my Lord S. *Anthony*'s swine, make him a very swineheard indeed: and as his Legend saith he was in his dayes an *Archimandrite* or gouernour of Monks:) witnesse the Epigramme ensuing:

*Diceris Antoni porcos pascisse subulcu,  
Viuus adhuc Monachos lumine cassus aliu.  
Par stupor ingenij est, ventrisq; abdomen vtriusq;  
Sorde pari gaudent, ingluuięq; pari.  
Nec minus hoc bratrum genus est, mutumve sille,  
Nec minus inspidum, nec minus illepidum.  
Cetera conueniunt, sed non levis error in vno est,  
Debueras Monachus glans cibum esse tuus.*

Which one hath thus turned,

*Once feedst thou, Anthony, an heard of swine,  
And now an heard of Monkes thou feedest still;  
For wit, and gut, alike both charges him:  
Both louen fish alike: both like to fill  
Their greedy paunch alike. Nor was that kind  
More beastly, sottish, swinish, then this last.  
All else agrees: one fault I onely find,  
Thou feedest not thy Monkes with oken mast.*

Another *Scor* also made a Latin Epigram, wherein he makes some doubt whether the swineheard and gardian of Friers be the same S. *Anthony* or not: but in the end he resolues the case thus:

*Credibile est Circe mutasse potentibus herbis,  
In Monachosq; suos, ingluēs Monachos.*

That is,

*T'is like that Circe by her spells deuine,  
Hath turned swine to Monkes, and Monkes to swine.*

But to search no further for moe testimonies, let vs content our selues with one of their owne, comprised in these goodly verses,

*Sanctus Dominicus sit nobis semper amicus,  
Cui canimus nostro iugiter praconia vestro,  
De cordis venis, siccatis ante lagenis.  
Ergo tuas laudes si tu nos pangere gaudes,  
Tempore paschali fac me potu putali  
Conueniat vti: quod si sit, vndique mus  
Semper erunt fratres qui non curant nisi ventres.*

See here (gentle Reader) the testimonies which themselues giue of their Sande-naple-like lobbetie. For doubtlesse it cannot be but that these verses were made

either by a Frier speaking in sober sadnesse without hypocricie, or by one into whose body some Friers soule entred, causing him to speake so Frier like. At leastwise this testimonie agreeth with it excellent well:

*O Monachi, vestri stomachi sunt amphora Bacchi:  
Vos citu (Deus est testis) ieterima pelu.*

3 As for those silly soules the singletoled priests which professe not to asfere and strict a life, being onely Masse-mongers by their occupation, they haue great reason (questionlesse) to drinke of none but of the best. And therefore I hold a certaine Sir *Iohn* (a gentlemans chaplaine) excused, who 'siring the Butler to giue him of the best wine, but being serued with the worst, tooke this cast of his office so to heart (thinking it so great a disparagement and so hainous an indignitie) that when he perceiued him on a time at Masse, he grew into such a mad mood that he lost his voice, he gentleman on the other side being in great haste, and desiring only a hunting Masse (because his horses stood readie for him at the Church gate) fell into a pelting chafe by reason of so long a pause, seeing Sir *Iohn* protracted that which he desired might haue bin abridged. But in the end he was glad to send his page to aske him what he had so sodainly stung him. Sir *Iohn* answered that there was one in the company that was excommunicate, which hindred his proceeding: and hauing told the lacky (sent vnto him the second time to know the party) that it was his bunder, he gentleman was easily perswaded to send him away: which done, he went on roundly with the Masse. Wherevpon the poore Butler had his absolution, yet vpon condition that he should not faile to giue Sir *Iohn* of the same wine that his master and mistris dranke of. Now the reasons for which I say they will be sure to drinke of none but of the best, are these. First, because it preuentis crudities, which might make them flauer or sniuel: whilst they are deepe in their deuotion. Secondly, for that deuotion is more ardent in a hot stomacke then in a cold. Thirdly, because they are about to sing: for this they take from the Poets (called in Greek *aulai*, which properly signifieth *chanters* or *singers*) and therein they follow their opinion, which hath bin such in all ages, that a man cannot sing worth a button, except he haue firste drunk deepe and that of the best. But some may haply say, that by this means they are in danger to be drunk. And what though they drinke till they be drunk, so they do it for a good intent? For if it be no hurt to say, *hoc est corpus meum* in stead of *hoc est corpus meum*, so it be done *cum intentione consecrandi*: And if it be no hurt to cast a child into a well, so it be done *cum intentione baptizandi*, as some Glosses affirme, what great matter is it if they drinke themselues drunke *cum intentione missicandi*? And therefore they had reason to beare with a poore Curate neare to *Fere* in *Tartenois*, who intending pleasantly to sing his Masse, and to sacrifice his brea-den god the next morning, had so merrily sacrificed to God *Bacchus* the euening before, that whereas he should haue baptized a child, he administred extreame vnction. In like manner he is to be excused, who hauing taken his preparatiues ouer euening, when all men cry (as the manner is) *The King drinketh*, chanting his Masse the next morning, fell asleepe in his *memento*: and when he awoke, added with a loud voice, *The King drinketh*. Howbeit the Priest of S. *Mary* in *Paris*, who falling asleepe in his *memento*, had his challice and plattin stolne by one which holpe him to say Masse; and awaking ranne into the street, crying *a sheefe, a sheefe*, was laughed at as a fond foole, not without cause: for he should first haue agreed with him, whose helpe he desired in mumbeling ouer his Masse. But it is to be noted, that he fell asleepe (as the rest did) through the great deuoiere he had to prepare himselfe to sing well.

4 And fith I haue proceeded thus farre in speaking of the iolly *gandeanes* of these Church-men: I will adde one word more in the behalfe of these poore fust-farthing sacrificing Massemonging priests, not for any great good will I beare them, but for pity and compassion which I take vpon them, viz. that if they knew how to plead their owne cause, they might shew that they haue great wrong done them, in that they are cut so short of their allowance, and haue such small pittances, in comparison of Priours, Abbots, and the rest of that rabble. For if the sacrifice which they dayly offer, be like vnto that which the Priests (called *Saly*) instituted by *Numa Pompilius* celebrated, (as the author of the booke intituled *A briefe collection of sacred signes, sacrifices and sacraments*, both learnedly & foundly proueth) what reason is there that they who performe the office of the *Saly*, should not haue *Salaries* due, but should leaue them to those which performe the dutie but once in the yeare? But I will leaue them to pleade their owne cause.

## CHAP. XXIII.

*Of thefts and robberies committed by the popish cleergie.*

**I**F I should diue deepe into this argument, I should but plunge my selfe into a bottomlesse gulfe. For if it haue bin an old and auncient saying, *The Church spoileth both quicke and dead*: and if the deuices of pilling and polling haue euer since increased, what store (may we thinke) must there needs be at this day? Now concerning great and notorious theecs, who are so farre from hiding their heads, that they glory and take a pride in robbing and spoiling, and exposing their robberies to the view of the world, my purpose is not to intreat at this present, but onely of Priests and Monks, who being as poore as *Irus*, notwithstanding fare like *Lucullus*. For if the *Aegyptians* and *Solons* also since their time (as *Herodotus* telleth vs) hauing enacted a law, that euery man should shew what trade he followed, and what meanes he had to liue, should alleadge no other reason but this, that he which spent freely, hauing neither rents nor reu: nues, nor any meanes to earne a penny, nor any to maintaine him, must of necessity be a theef; what would our *Mendicants* (trow we) say, if they should be thus examined? For if they haue not a foote of land, as they profess they haue not, (for otherwise they should do ill to beg) and if they know not how to get their liuing; whereon then do they liue? nay, not onely liue, but fare so like Epicures? If they shall answer, that they liue vpon the almes of well disposed people; that is cleane contrary to the complaint which they commonly make, that mens charity towards them is not only cooled, but euen as cold as ice. If they shall say, that they liue vpon borrowing, who will beleue them? For all men know, that to lend to those who haue nothing to pay, is all one with giuing, according to the common saying, *Where there is nothing to be had, the King loseth his right*. Herein therefore I appeale to their owne consciences, what meanes they haue had now of late time (since they began to complaine of the want of charitie) to make their kitchens hot. But because I should stay too long, if I should heare their confession in that particular, I will vndertake the matter, and answer for them my self, or rather rehearse some of their subtill deuices, which shall serue in stead of an answer. Who knoweth not then, that they haue holden the world in such seruitude,

as that they haue violently taken not onely from the rich, but also from the poore, either all or the greatest part of that which their children should haue inherited? Or who can be ignorant that the reason of the tragedy acted by the spirit of *Orleans*, was, for that these *rauens* saw they had lost the prey, which they thought they had seized vpon? And doubtlesse it was a great good hap the matter should be so well handled, that it could be got out of their clouchies. For when they came to shrine silly soules that lay at the point of death, their manner was to put them in no other hope of being saued, but by making *S. Francis*, *S. Dominick*, or some other Saint (patron of the Order that the Confessor was of) their heires: *Nay*, they were so cunning in bewitching the consciences of those whom they had vnder *bullie*, that they did not onely make them giue the moitie or two thirds of their goods, which their wiues and children should haue enioyed; but (in case their children would not become Friars of the order of *S. Francis*, *S. Dominick*, or some such sweet Saint) these iolly Saints knew what they would haue. So that if children after the decease of their parents, refused to become Monkes, those holy Saints would take vpon them to be their heires, defeating them of all. Witnesse mens wils and testaments which are to be seene at this day. But this is a far fouler matter, in that they made such hast many times, that they would not tarry for them whom they held thus insnared, until they were neare their end, but by subtill meanes made them vnderflee themselves before they went to bed.

2 For what greater or more cruell theft and robbery, nay what more cruell rapine and rauening can be imagined, then that which they call the *Croisade*? Did euer theecs, which set their daggers to the throates of passengers to make them deliuer their purses, vse such robbery as the supporters of the *Croisade*? For doubtlesse poore men who haue neuer a crosse in the world to blesse themselves withall, are in no danger of theecs, according to that of the Poet, *Cantabit vacuus coram latrone viator*: whereas a poore man, who is made to beleue that if he giue such or such a summe of mony, himselfe, his father, mother and children shall be saued, and in case he giue nothing, all shall be damned, is in farre worse case then if he sel among theecs: For if he haue no mony to giue, rather then faile he will pawne himselfe to the *Sarracens*. And most certaine it is, that many poore people haue not onely pawned, but euen sold their soules outright to the diuell, in getting mony by vnlawfull meanes, whereas they were in good hope by this meanes to deliuer themselves out of his pawes. And as true likewise is it, that they haue long since proclaimed to the world, that they had power and authority to sell euen heauen it selfe: (witnesse the Latin verses in *S. Steuens* Church in *Bourges*, written vpon a pillar in tables of stone, beginning thus, *hic des denarij calistibus associati*.) Howbeit they enforced none to giue mony for it, as they did in the time of the *Croisade*. For confirmation and authorizing whereof, these pelting Preachers alleadged many tickling texts to this purpose, not taken out of the Bible, but out of certaine hypocriticall Friars: interlacing therewith such fond fooleries, that it is almost impossible posterity should beleue the. One amongst the rest is reported of a ghostly father, who preaching at *Burdeaux*, auouched that when any mony was giuen for the dead, their soules in purgatory hearing the sound of the mony falling into the basin or box, crying, *ting, ting*, began to laugh out heartily, and say, *ha, ha, ha*; hi, hi, hi.

3 Besides, they haue many subtill conueyances equipollent to robberies, yea some worse then robberies: albeit they cease not to commit other qualified thefts. For instance wherof, one at *Casal* (about ten yeares ago) finding a purse with three

hundred French crowns in it, revealed it in his confession to a Frier, who told him that in conscience he ought not to keepe it, but giue it to a third person, till such time as the owner should enquire after it. But the false Frier handled the matter so cunningly, that in the end himselfe was the third man. Not long after came the owner of the purse, repairing to him that found it, who sent him to the Frier who had the keeping of it. But he who had before desired onely to be the keeper, would now needs be the owner, and so was, (for all that the deceased *Monsieur Brissac* could do, being then the Kings Lieutenant of *Piemont*) seeing there was none to depose or witness against him, but he that gaue it him. And what should we call that trick of conueyance which a Frier-docker (one of those which asked if they had any thing to giue to Saint *Anthony* pigs) played with a butchers wife of *Calabria*, when for two acornes which he gaue to two of her swine, he caried away a whole peece of linnen cloth? But I will referre this narration to another place, where I intend to speake of counterfeited miracles, contenting my selfe for this present with one other theft, yet such a one as cannot easily be sampled: so that if we were to compare Ecclesiasticall theues (if I may so speake) with secular, the Ecclesiasticall for this alone would beare away the bell. For though in old time there was great talke of such as went to robbe dead mens tombes (called in Grecke *ταφοληχται*, as a man would say, tombe-diggers,) yet of late time they (at leastwise the seculars) haue bin content to rob the liuing onely. But the Monkes of the Abbey of *Bourgmoyen* at *Blois* haue giuen euident prooffe, that they would not yeld an inch to their auncestors herein, when they digged vp a womans corps interred in their church, to rob the coffin of the lead wherein it was wrapped. Lo here how these false Friers verifie the common saying, *The Church taketh both of quicke and dead*, not onely in the hid and mysticall, but in the literall sense also.

4 As for great Ecclesiasticall theues, that is a case by it selfe, which toucheth their head principally, in such sort, that any scabby Monke or fluesfarthing Frier reprimed by him for such a legerdemaine, may answer him as the pirate answered *Alexander* the great: for the theft which their holy father (as they call him) committeth vnder the colour of *Constantines* donation, as farre exceedeth the petty larcenie and pilfering practised by his imps, as *Alexanders* robberies the pirates or Sea-rouers. And therefore there is no reason why such as are chiefe in place next to this Arch-theefe, should busie themselves about petty thefts not becomming their greatnesse. And hereof (doubtlesse) they haue great consideration (as experience sheweth): for the least which they commit, is the spoiling of Churches of their reliques; I meane not dead mens bones, but gold and siluer. For there was a pamphlet lately published (intituled *Harengua*) wherein is declared how certaine *Jacobins* summoned a great Cardinall to restore vnto them their crowne of gold.

5 But in speaking before of the *Creyfado*, I forgot a *Franciscan* of *Millaine*, called *sampson*, who by that meanes had scraped together an hundred and twenty thousand duckats, which he offered for the Popedom.

## CHAP.

## CHAP. XXIII.

*Of man-slaughters and murders committed by the Popish cleergie.*

**T**Will begin this Chapter with the story which I promised to relate when I spake of the *Franciscan*, whose inordinate lust cost three persons their liues, one man and two women. For then I promised to relate a farre more horrible fact committed by a Frier of the same order, who to compasse his mischieuous purpose (which was to haue his pleasure of a gentlewoman of the house) committed foure murders with his owne hands. The story is this: In the raigne of the Emperour *Maximilian* the first, there was within his dominions in *Flanders* a very famous Count of *Franciscans*, neare to which dwelt a gentleman who exceedingly affected the Monks of the Couent, and was very beneficiall vnto them, hoping by that meanes to be made partaker of their good works, fasts, and prayers. Among the rest there was a tall proper *Franciscan*, whom the gentleman had made choise of to be his Confessor, and had giuen him full power and authoritie ouer all his household: whose mind was so inflamed with the beames of his wifes beauty, that he was almost beside himselfe. And purposing on a time, to come to the period of his intended purpose, he went all alone to the gentlemans house, and finding him not at home, asked the gentlewoman whether he was gone? She answered, that he was gone to see certaine lands of his, and meant to stay abroad two or three dayes; adding withall, that if he had any business with him, she would dispatch a messenger after him. He answered that it should not need, and began to walke vp and dawning the house as one that had some weighty matter in hand: which the gentlewoman noted, and perceiuing by his countenance that he was mal content, she sent one of her maids vnto him to know if he wanted any thing. The ghostly father (who was walking vp and downe the court) answered that he did, and thereupon leading her into a corner, took a dagger out of his sleue & thrust it into her throat. In the meane time, one of the gentlemans tenants came on horsebacke into the court, bringing with him the rent of his farme: and he was no sooner lighted, but he saluted the *Franciscan*: who embracing him in his armes, stabbed him behind with his dagger, as he had done the maid, and hauing so done, locked vp the castle gate. The gentlewoman wondering that her maid should so long be sent another to know the reason why she made no greater hast: who was no sooner gone downe into the court, but the Frier took her aside into an odde corner, and serued her as he had done the former. Then perceiuing that there was none left in the house but the gentlewoman and himselfe, he went vnto her and told her what he had bin long in loue with her, and that the time was come that he must needs yeeld vnto him. She (who neuer mistrusted any such thing) answered in this sort. Father, I perswade my selfe, that if I were so lewdly disposed, you would throw the first stone at me. To whom the Frier replied, Come downe into the court, and you shall see what I haue done. Now when the lay her maide and her tenant lying flaine before her eyes, she was to aghast and shooke with such astonishment, as if *Perseus* with his *Gorgons* head had transformed her into a stone, and was not able



to speake a word. But forthwith this wicked wretch (who meant to haue his pleasure of her more then once, and therefore would not force her) said, Mistris be not afraid, for you are in his hands who of all men in the world loueth you best. At which words he put off his long habit, vnder which he had a shorter, which he offered her, and withall told her that if she refused it, he would send her packing to *Pluto* with those whom she saw lying before her eyes. The gentlewoman more like a dead then a liuing creature, determined to make as though she would obey him, both hoping to saue her life, and to protract the time, in hope her husband would come home: and so at the Friers command he vndressed her head, making as little hast as she could. But in the end hauing her haire hanging loose about her eares, the Frier (not respecting how goodly and faire it was) hastily cut it off, and hauing so done, caused her to strip her selfe vnto her smocke, and arrayed her with the short habit which he had about him, and after put on his other againe; and so departed thence with all speed possible, carying with him his yong nouice whom he had so long desired. But by Gods prouidence the gentleman her husband hauing dispatched his businesse sooner then he thought, returned homewards the same way the *Franciscan* went with his wife. Now when the Frier perceiued him a far off, he said to the gentlewoman, See, yonder comes your husband, and I know that if you looke vpon him he will rescue you out of my hands: wherefore go on before me, and see that you turne not your face towards him; for if you giue him but the least signe, I will cut your throat before euer he can helpe you. At these words the gentleman drew neare, and asked him from whence he came? Sir (quoth he) from your house, where I left my mistris your wife in good health, expecting your coming. The gentleman went on, not perceiuing his wife. Howbeit his man (who was wont to entertain the Friers fellow called *Frier Iohn*) began to call to her, thinking it had bin *Frier Iohn*. The poore gentlewoman (who durst not once turne her head aside towards her husband) answered not a word: whereupon he crossed the way to looke her in the face; where she speaking not a word, gaue him a twinch with a weeping eye. He then returning backe to his master, said, Sir, as I crossed the way I marked the Friers fellow, who (questionlesse) is not *Frier Iohn*, but much resembles my mistris your wife, who looked very rufully vpon me. Tush! (quoth the gentleman) thou talkest like a foole: and made no more of it. But his seruant persisting in his opinion, intreated him to giue him leaue to go after them, and to stay a litle to see whether he mistooke himselfe or not. At his importunate intreaty the gentleman stayd, to see what tidings he would bring. Now when the *Franciscan* heard the man behind him calling for *Frier Iohn* (doubting that the gentlewoman was discried) he came running vpon him, and with along pike staffe which he caried, tooke him such a blow vnder the short ribbes, that he strooke him off his horse to the ground, and presently falling vpon him, cut his throat. The gentleman seeing his man a farre off falling downe, thinking that he had fallen by some mischance, went backe to helpe him vp: whom the Frier had no sooner espied, but he strucke him with his pike staffe, as he had done his man, and bearing him downe, fel vpon him. But the gentleman (being lusty and strong) clasped his armes so fast about him, that he could neither stab nor hurt him, causing withall his dagger to fall out of his hand: which his wife forthwith tooke vp, and gaue to her husband, holding him downe by the cowle with all her might, whilest her husband stabbed him in diuers places, vntill he cried him mercy, and confessed all his villany. The gentleman being loth to kill him, sent his wife home to call some of his men, who came running thither in all hast, and taking vp the

Fran-

*Franciscan*, brought him to the gentlemans house, from whence he was caried to the Emperours Deputie in *Flanders*, to whom he confessed this his notorious and felonious fact. Where it was also found partly by his owne confession, partly by pteefie and information giuen to the commissioners appointed for that purpose, that a number of gentlewomen and other beautiful maids had bin conueyed into that monastery, after the same manner that this *Franciscan* would haue caried her away. Whereupon after that the women (detained by them in the monastery) were had out, both they and the Couent were burned together for a monument and example to all posteritie.

2 After this foule fact committed by this Monke, let vs heare how a Priest of *Limoges* (about eleuen yeares ago) committed sundry murders one in the neck of another. A gentleman of *Lymosin*, Lord of *S. Iohn of Ligoures* (kinsman to the Marshall *S. Andrew*) hauing committed incest with his wiues mother, and hauing had children by her, declared it to a shaueling in way of confession. Whereupon the Priest (who was a false coiner) tooke occasion to perfwade him (as hauing him in his lurch and at his lure, by this his confession) to play the knaue as he had done, and to become a false coynrer with him. Now after they had followed this occupation for a time, the Priest perceiving that the gentleman was still troubled in conscience with his incest (notwithstanding he had sundry times absolved him) and that he affected his wiues mother more then his wife, perfwaded him, that the mother was rather his wife then the daughter, and therefore that his marriage, his children and all were accursed. Whereupon he vndertooke to dispatch them out of the way, whilest the gentleman was absent, yet not without his consent. For comming one night (as his manner was) into the Castle (with certaine cruel cut-throates which he had brought with him) he went directly to the chamber where the gentlewomen lay, and murdered them all in their beds; as also two yong children, one of which called him by his name, and held vp his hands vnto him, as the Priest executed since in *France*, and the gentleman at *Lauzanne*, confessed at their deaths. Neither herewith content, with his crue of cut-throate companions he massacred the rest that remained in the house, and laying all the dead bodies together in a chamber, set the Castle on fire, thinking by that meanes to couer the murder. But (as God would) neither the bodies nor the chamber wherein they were, tooke fire, and so the murder was detected. Whereupon the gentleman knowing not well what course to take, nor which way to turne himselfe, fled into *Sauoye*, where passing by *Geneua* he was discried, and from thence pursued and apprehended at *Lauzanne*, where he was executed according to law, acknowledging his offence and Gods great mercy towards him, in bringing him by this chastisement home to himselfe. This is the history, as I heard it credibly reported by those that saw him arraigned and executed: which albeit I haue of purpose abridged (as I haue done also the rest) yet I could not omit one circumstance, how that euen then when the child called him by his name, and held vp his hands vnto him (as children are wont to do, smiling on those they looke vpon) he did most cruelly murder him. And it was not without cause that God would haue this circumstance freely confessed both by the Priest and the gentleman, which otherwife would neuer haue bin suspected. For doubtlesse it doth much aggravate, and as it were double and treble his offence, especially if we compare it with the fact of brathren men, as of those ten whom *Herodotus* mentioneth in his fifth booke, who being sent to murder a new borne babe, were so moued with pity

when the child smiled vpon them, that their hearts relented, and (as it were) melted within them. Howbeit, there are so many circumstances to be considered in this abominable fact, that it is hard to say where a man should especially insit.

3 But because the naming of *Lauzanne* (where this execution was done) puts me in mind of *Geneua* adioyning, where another murdering Priest was executed, I will here relate that story. A certaine Priest in *Foussigny* called *Dam John* (vnder the dominion of *Thiez*: then gouernour of *Geneua*) hauing boared out his brothers eyes with an awle as he was asleep, and obtained his pardon of the then Bishop of *Geneua*: not long after he committed him to a gossip of his, to the end he might drowne him, by casting him downe from a bridge into the water, vnder colour of bringing him to *Chambery* to *S. Suayre*, a Saint then in great request. VVhich thing the *assassin* knowing not how to effect, whilst he was in his journey (feeling he had not the heart to commit such a cruell fact,) not long after vnder colour as though he would bring him to *S. Claude*, he caried him in the night into a barne, where he with one of his companions murdered him: and hauing so done, cast him into a swift streame, where he was found by a woman which fought after a strayed calfe. VVhereupon the Priest was apprehended in his bed with his whore, and brought to *Geneua*, where his hand was first cut off, and after that his head; hauing before confessed the fact, and given no other reason of the hatred which he bore him, but onely because he was a great spender. It is further reported, that this kinde Kit hauing pricked his brothers eyes with a nawle, and perceiving that he was not stone blinde, but that he could see a little; boared them the second time with a wooden pinne. This punishment was inflicted vpon this malefactor shortly after the reformation of religion in the sayd citie.

4 But among other murdering Priests, I may not omit one, of whom mention is made in the French Chronicles, who escaped not so scot-free as the former. In the year 1530. the nineteenth of Aprill, a certaine Sir *John* coming to *Auteurs* Colledge in *Paris*, right ouer against Saint *Andrew des Ars*, to visite the Parson of the place where he was Curate, killed his man in the night, and after cut the Parsons throat. For which murder he was degraded in the Court of our Ladies Church, the same year, the fourth of May: and being apparelled in a fools coate, was sent to a worshipfull gentleman, one Master *John Morin* (then Judge of criminall causes) by whom he was sentenced to haue his hand cut off, and it together with the faulcheon wherewith he had committed the murder, to be nailed to a post before the said Colledge, and after to be burned quick before the towne house. This sentence being giuen in open Court, was put in execution the fifth day of the said moneth.

5 But giue me leaue to speake a word or two more concerning *Paris*: for there (no doubt) we shall find sundry other examples of murders committed by Clergy-men, and namely by Priests. But for this present I will insit in one onely, which was discovered and punished by order of law, as followeth. In an Inne at *Soyssons* called *The great head*, the good man of the house his daughter played a slippery trick with one, and was deliuered of a daughter. Her father, who could neuer abide the child, because it put him in mind of his daughters shamefull fact, sent her to *Paris* to a Sempster to learne to sew. And coming afterwards to *Paris* himselfe, he fell in acquaintance with a priest called *M. Hektor*, a bakers son, borne at *Nejony*; to

to whom he declared that he had a daughter about seuen or eight yeares of age, whom he would gladly haue bestowed in a monastery, or some other place, he cared not where, nor how, so that he might neuer heare of her againe; telling him, that for the effecting her, of he could be content to giue an hundred crowns. The Priest being greedy of gaine, vnderooke the matter, and causing the girle to be brought vnto him, together with the money which they were agreed vpon, he took her leaue of him, and caried her home to his house. Whither he was no sooner come, but he cut her throat; and hauing so done, caried the corps into the churchyard of *S. Nicholas* in the fields, where hauing cast it among certaine nettles, he walked vp & downe as though he had bin praying on his Portuise. Shortly after came a Sexten, and as he was digging a graue, the Priest came vnto him, and told him that he had seene a pitifull spectacle, to wit, a yong maid hauing her throte cut, and cast among the nettles; and desired him for auoiding of offence, to bury her, promising to giue him a *teston* for his paines. The Sexten refused his offer, and further told him, that he would informe the Court thereof: which he did; (the Priest in the meane time flying to *Nejony*.) The Court hauing intelligence hercof, caused the corps to be caried to a place called *Chaflet*, there to be expoged to the open view: whither (as God wold) the Sempster (her old mistris) came to see her: who knowing her wel, declared to the Court how an Inne-keeper of *Soyssons* (her grandfather) had committed her to the custody of one *M. Hektor* a Priest. The Sexten also informed the Court of the conference which had passed betwene *M. Hektor* and him. The Court taking notice of these informations, sent his brother in law to prison, hoping by that means to learne what was become of him, (feeling he resorted oft to his house.) Now during the time of his imprisonment, (they dayly pressing him with interrogatories, to the end they might learne what was become of his brother, albeit he knew nothing) it fortuned that the Priest came to *S. Denis* neare to *Paris*; from whence he sent a messenger to his brother in law (neuer dreaming of his imprisonment) to request him to come to him, and to informe him what rumour went of him. Where the messenger coming to the prisoners wife (the Priests sister) was presently apprehended and brought before the Court; and hauing told them where *M. Hektor* was, they sent a warrant for his apprehension. Where, after he had confessed the fact, he was condemned by the Court of *Chaflet* to be degraded, to haue his hand cut off, to be broken vpon the wheele, and after to be burned. But he appealed to the high Court of Parliament at *Paris*, which mitigating the sentence, condemned him onely to be degraded, to haue his hand cut off, to be hanged, and after to be burned. This tragical euent happened about foueteene yeares ago. But I may not forget a least of his: for hauing his hand cut off, and meeting with one of his acquaintance, as he was going to the place of execution, he said, *Auise un peu, Henry mon ami, je ne saurai peu carter Messiegn m'a coupé une main: That is, See here friend Harry, I can say Masse no more, they haue cut off my hand.* The man to whom I am beholding for this story, dwelt in the same towne with this malefactor, and told me that he heard him sing his first Masse, with all the ceremonies and solemnities thereto belonging.

6 There was also a Priest at *Orleans* (about 37. yeares ago) who being iealous of a whore which he kept, brought her into a tauerne, where leading her aside as though he would haue dallied with her, he cast her on a bed, and with a razor (which he had in his sleue) cut her throat. For which murder he was only condemned to perpetual prison, as it was told me by a famous lawyer, who was then a student in the same citie.

7 As for cruelties (though no murder be voyd of crueltie) where can we heare of a greater then that which is commonly practised by Monkes, (as themselves confesse) I meane their vsuall maner of pulling men ouer the perch *in pace*? True it is indeed, they vtterly renounce and disclaime this word *crueltie*: for they will not grant that it is crueltie to send men into another world *in pace*. But if they deny it to be crueltie to murder a man *in pace*, they must needs deny that to die of hunger and thirst is a cruell death: which is pregnant to common sense. But leauing this dispute, let vs come to other notorious cruelties, and among the rest to a kind of torment which lay-men among Christians wold neuer haue inflicted vpon Pagans or infidels, but would haue left it for Barbarians, as being too barbarous to be practised by them. It is that which *Plutarch* (in the life of *Artaxerxes*) calleth *Scaphelus*: to which this is not vnlike which I am about to relate. The last Duke of *Lymbourgh* being dead without issue, the Princes who were next heires (as being nearest of blood) viz. the Duke of *Brabant* and the Earle of *Guelderland* waged warre one against another, for the Dukedome. In the end the Duke of *Brabant* got the victory: where the Bishop of *Colen* (who had aided the Earle of *Guelderland*) was taken prisoner, and committed to the custody of the Earle of *Mount* in *Haynault*, where he continued for the space of seuen yeares, till he had agreed to all such articles as were demanded of him. Being set at liberty at the last, he sought the Earle of *Mount* to bear him company to *Tuils* (a towne standing vpon *Rhemyne* right ouer against *Colen*) whereunto the Earle easily condescended. Now as they were going ouer a bridge which stood vpon the riuier, an ambush of horsemen (which by the Bishops appointment lay hard by) rushed out suddenly vpon the Earle mistrusting no such matter: and thus he seized vpon him, and kept him in perpetuall prison: and to the end he might giue him more kind entertainment, caused an iron cage to be made, which in sommer was annointed ouer with hony and set in the open Sunne, lodging the poore Earle therein, there to be assaulted by flies (you may well imagine how.) Consider here (gentle Reader) this Bishops crueltie (ioyned with treason) coming not much short of the inhumanity of *Busris* and *Phalaris*. For doubtlesse of all other cruelties those are the greatest, which cause men to languish and pine away for a long time in great anguish.

8 Moreover, we read of two Channons of *Colen*, who vsed the like treachery: for hauing invited a bailiffe of the towne to dinner, called *Herman Grin*, and making great shew of loue and kinnesse (albeit they hated him to the death) they led him out to see a Lion, (which they kept in honor of their Bishop) whom they knew to be hunger-bit: and he was no sooner come into the place, but they shut the doore vpon him. The man seeing himselfe in this danger, plucked vp a good heart, and winding his cloake about his left arme, thrust it into the Lions mouth as he came rushing vpon him, and with his right hand thrust his rapier into his belly, and slue him.

9 But to returne to Prelates: we read how one *Henry* Archbishop of *Colen* most cruelly tormented Earle *Fredricke*: for hauing broken his armes, legs, thighs, back and neck vpon the wheele, he caused him to finish the rest of his life in lingering paine, exposing him to the crows.

10 But if any desire to heare of a cruelty not proceeding from reuenge, but committed in a meriment against such as neuer gaue the least offence: this it is. In the reign of the Emperour *Ortho* the great, *Hatto* Bishop of *Metis*, tooke such pittie vpon the poore in the time of a great dearth, that he got a multitude of them together into a barne, and burned them all therein, saying that they differed no-

thing

thing from rats which deuoured corne, and were good for nothing. But obscure the fearfull, terrible, and horrible iudgement of God which befell him whilest he was yet liuing: for he sent great troupes of rats, which after they had grieuouly tormented him, ate him vp quicke. And it little auailed him to go vp to the top of his high tower to saue himselfe: for the rats hutting him from place to place, pursued him thither also; whereupon it is called *The rats tower* vnto this day. And yet notwithstanding this fearfull example, *Herbert* Archbishop of *Colen*, had a brother who vsed the poore after the same manner, in the time of a dearth.

11 But what shall we say of a *Iacobine* who poisoned the Emperour *Henry* the seventh with his brea-den God, which he gaue him in the consecrated host? What will the Friers Diuell do (trow we) if their God be so dangerous to deale with? Vpon which argument I writ this sporting *\*buiZain*.

*Les Payens ne vouloyent mettre au nombre des Dieux  
Ceux qui au genre humain estoient pernicieux.  
Si le Dieu de paste est un Dieu qui empoisonne,  
(Dont l'Empereur Henry tesmoignage nous donne)  
Que diroyent les Payens de ces gentils Docteurs,  
Qui les hommes ont fait de lui adoreurs?  
Car si leur Dieu ne fait de meurtrir conscience,  
Enteur leur Diable & Dieu quelle est la difference?*

That is,

*Neuer did Pagans mongst their Gods reuer,  
Who euer mortall wight had ill besteed:  
If then the God of bread can poison hide,  
As hath bene tride by Henry to his bane:  
What would our Pagans saie, that knew of yore  
How they do it adore with bended knee?  
For if their God be free to worke such euill,  
What difference is betwixt their God and Deuill?*

If any shall haply obiect, that these fawage cruelties were not committed in these dayes, but long before. I answer, that seeing the world hath euer growne worse and worse, and the Cleargy rather then the Laity (as the three Preachers so often before allcaded do sufficiently testifie) those cruelties may wel be accounted but small and tollerable in comparision. But if any be incredulous or hard of beleefe, he may reade what Cannibal-like cruelties certaine Monks and Popish prelates haue exercised of late against such as wold not embrace the Romane religion, and how they handled them when once they came within their walke. As among the rest, the history of *Iohn de Roma* a *Iacobine* Frier, one of the holy house of *Spaine*, a persecutor of the poore Christians of *Merindol* and *Cabriere*, who neuer left beating his braines, how he might inuent new torments to inflict vpon these poore people and their confederates: one of which was to fill bootes with boyling greale, and to pull them on the legs of those whom he was to examine, that the extremity of paine might so distract them, as that they might make no pertinent answer to any denaund. And we are not to wonder how they could play the bloody butchers, and exercise their tyranny vpon these silly foules, seeing they vsurped almost a soueraigne power and princely authority ouer them. Not to go farre back, nor farre off for examples, we reade how the said Frier vnder colour of his commission (as being one of the Inquisition) was both accuser, party, and Iudge, & how he carried with him through *Prouence* a number of vile varlets well appointed, in all pla-

\*A fawte of eight verses.

cs where euer he came (especially in country townes) breaking open chests and trunks, and stealing thence gold and siluer, and what else might easily be packed vp, and caried away, pilling & polling those whom he could not otherwise spoile, either by impositions or amercements, or confiscations of their goods.

12 I was here purposed to haue ended this Chapter, but that I remember I haue not spoken of those that imbrue their hands in their owne blood, and sacrifice themselves to their owne shame; which I had rather here adde (though somewhat out of order) then altogether to omit them. Howbeit my meaning is not to buse my selfe with the examples of Clergy-men who haue layd violent hands vpon themselves, therewith to parallele the examples of Laymen who haue bin moued to do the like. I will onely insist vpon one, which is proper vnto them *quarto modo* (as Logicians speake.) For all the former examples of *selons de se*, are common as well to the Cleargy as to the Laity. But this which I am about to relate, is peculiar to Cleargy-men, and Lay-men haue no part therein, being a murder committed vpon a proud conceit which popish priests had of their merits, that they (torsooth) did as farre exceed Lay-mens merits, as the pillars in the Church do their shadows. For though Laymen put great confidence in them, yet they neuer so relied vpon them, as that they would aduenture to cast themselves from the top of a high towre, or into a deepe well: which befel this merit-monger of whom we speake. The story is this. A Monk called *Heron*, hauing liued fifty yeares in an Ermitage, and strictly obserued the rules and orders of his founder, was so puffed vp with pride & vaine conceit of himselfe, in regard of the merit of his works, that the diuel appeared vnto him & tempted him, to take trial of the vertue of the by casting himselfe into a well; assuring him he should escape without harme. The fond Friar thinking it had bin an Angel sent vnto him from heauen for this end, cast himselfe into a well of that depth, that the bottome of it could not be seene; whence being drawne out again with much ado, they could not perswade him that it was the diuell which appeared vnto him and tempted him: and so he died the third day after, persisting obstinate in this opinion. This story I found in a fragment of a Latin booke (the author whereof is not knowne) written faire in parchment, and seemeth to be of great antiquity, at least wile of as great as such Ecclesiastical records may be. But who euer was the author thereof, certain it is, he was a fauourer of the fraternity. For he speaketh of them, as being one of the same order, and giues them brotherly warning to looke to themselves. I will therefore alleadge the Latin story word for word, as I copied it out of the said fragment, which (I take it) neuer came to light before: for otherwile I would haue contented my selfe to haue aduertised the Reader thereof. Howbeit if it haue passed the presse, I shall do no man wrong but my self, sith I haue eased the Reader of so much paine in the copying of it out. Certaine of mine acquaintance to whom I shewed it, are of opinion that it is to be found in a booke called *Vita Patrum*.

#### DE MORTE HERONIS SENIS.

*Heronem post multorum laborem annorum deceptum,  
quod non habuit discretionem.*

ET ut hanc eandem definitionem antiquitus a sancto Antonio & ceteris patribus promulgatam, recens quoque (sicut promissum) confirmet exemplum, recolite id quod nuper gestum, oculorum vestrorum uisibus obtutibus: senem uidelicet Heronem ante paucos admodum dies illusione Diaboli, a summis ad ima deiectionem, quem quinquaginta annis

in hac Eremita commoratum, singulari distributione rigorem continentia tenuisse meminimus. & solitudinis secreta ultra omnes hic commorantes nigro feruore scitatum. Hic igitur quo pacto quane ratione post tantos labores ab insidiatore illiusus, grauissimo corrumpens lapsu, cunctos in hac eremo constitutos luctuoso dolore percussus? Nonne quod minus uirtute discretionis possessa, suis definitionibus regi, quam consilijs vel collationibus fratrum atque institutis maiorum maluit obedire? Siquidem tanto rigore immutabilem uicem continentiam semper exercuit, & solitudinis cellas, ita iugiter secreta scitatus est, ut ab eo participationem in eundem confraternitate coniungere, ne ueneratio quidem diei paschalis aliquando potuerit obtinere: in qua fratribus cunctis pro annuaria solemnitate in Ecclesia retentis, solus non poterat aggredi, ne quantumlibet que, perceptione leguminis parui, a suo uideretur proposito relaxasse. Qua presumptione deceptus, Angelum Satanae ueluti Angelum lucis cum summa ueneratione suscipiens, eiusque preceptis prono obediens famulatus, semetipsum in puteum, cuius profunditate oculorum non attingit intus, precipitem dedit: de Angeli uidelicet sui sponsione non dubitans, qui cum pro merito uirtutum ac laborum suorum, nequaquam posse firmari uelli iam ad discrimini subiaceret. Cuius rei fidem ut experimento suscipiat euidensimè comprobaret, supra dicto se puco nocte intempestu illiusus iniecit: magnum se uirtutis sue meritum probaturum cum inde exisset illiusus. De quo cum penè iam exanguis ingenti fratrum labore fuisset extrahens, uitam die tertia finiturus, quod his deterius est, ita in deceptionis sue permaus oblatione, ut ei nec experimentum quidem mortis sue potuerit persuadere, quod fuisset demonum calliditate delusus. Quamobrem pro meritis tantorum laborum & annorum numerofitate, qua in eremo perdurauit, hoc miseratione & humanitate summa ab his qui eius compatiebantur exitio, uix a Presbytero & Abbate Paphnatio potuit obtineri, ut non inter biothanatos reputatus, etiam memoria & oblatione paupantium iudicaretur indignus.

And here I thought it not amisse to alleadge another place out of the same booke, where mention is made of an Abbot, who was in like sort deluded by the diuell, though not so dangerously as the former.

#### DE ILLUSIONE ABBATIS IOHANNIS.

IN quo etiam Abbatem Iohannem qui loco commoratur, nouimus nuper illiusum. Nam quum ex hausto corpore atque defuncto perceptionem cibi biduano ieiunio distulisset, accedenti ei ad refectorem die postero, ueniens diabolus in figura Aethiopis retrii, atque ad eius genus pro uolutus, Indulge, inquit, mihi, quod ego tibi hunc laborem indixi. Itaque ille uix tantum & discretionis ratione perfectus, sub colore continentiae incongruentem exercituum, intellexit se ab hac calliditate diaboli circumuentum, talique dissentum ieiunio, ut lassitudinem non necessariam, immò etiam spiritui nocituram, fatigato corpori superponeret: & paracaraximo scilicet illiusus numismatis, cum in illo ueri regis imaginem ueneratus est, parum discuit an esset legitime figuratum. Ultima uero obseruatio huius probabilis trapezite, quam de inquisitione ponderis esse praediximus, taliter implebitur, si quisquid gerendum cogitatio nostra suggererit, omni scrupulo retractantes, atque in nostri peccatoris trutina collocantes, aequilibratione iustissima perpendamus, an plenum honestate communi sit, an timore domini sit graue, an integritati sensu, aut humana oblatione, aut aliqua nouitatis presumptione sit leue: an meriti cuius pondus inanis cenodoxie non inuenerit, uel adroserit gloria, & sic ea protinus ad examinem publicum trutinantes, id est, ad Prophetarum & Apostolorum actus, ac resistentia conferentes, uel tanquam integra atque perfecta, & illis compensantia teneamus, uel tanquam imperfecta, atque damnosa, nec illorum ponderi consonantia, omni cautione ac diligentia refutemus.

## CHAP. XXV.

*Of Blasphemies uttered by Popish Prelates.*



He blasphemies of our good Catholicks of the Popish Cleargie, I here handle apart from those of the Laitie: not intending thereby to honour them, or thinking it more fitting and becoming them, but yielding rather to my memory, which doth not alwayes furnish me with fit examples as oft as I could wish, but maketh me to attend and wait, whereby I am constrained in the meane time to intreate of some other argument, whereof I have examples more ready at hand. But the Reader can lose nothing by the bargain; for the longer my memory causeth me to stay, the more examples it affordeth me afterwards, which I communicate & impart vnto him.

2 But not to dwell too long in the preface, we haue here first to note, that whereas it was said in old time as it were by way of a proverbe, *He sweareth like a gentleman*: (for it was thought a thing vnbecoming a base paissant to renounce God, *non pertinere ad rurales renitiare Deū*, as we heard before out of *Menot*) others were wont to say & do euen at this day, *He sweareth like a carter*, or *he sweareth like an Abbot*, or *he sweareth like a Prelat*. But leauing the discussing of this question to others, (viz. which of all three is grounded vpon best reason) this one thing I will say by the way, that gentlemen and carters haue learned the trick or trade or art of blaspheming of Popish Prelats and other pollshorne Popelings, and not they of them. And I doubt not but all men of good and sound iudgement, and such as are not caried away with prejudice in regard of partialitie or priuate respect, will iumpe with me in this opinion. If they shall say that Church-men haue bin indeed maisters in that trade, but that their schollers haue excelled them; I easily accord that in some blasphemy they might farre exceed them. But two sort of blasphemies there are, which are proper and peculiar to them alone. For whereas Lay-men blaspheme God but in word only, Church-men blaspheme him also in deed: for they both dishonor him by their wicked liues, and teare him in peeces with their bloody oathes: (for I take the word here in a more generall acception then it is commonly taken, being directed by the Greeke Etymology formerly spoken of.) And though we should but speake of blasphemies in word only, how many foresh (may we thinke) are there to be found in the writings of these Sir Iohns, of which Lay-men neuer dreamed?

3 First therefore to begin with blasphemies common as well to Laicks as Clericks, vttered in dishonor of God by these swearing swaggerers and fustian fooles, it will not sinke into my head, that secular men euer tapped out such wicked and wild oathes as Church-men haue done, but rather the contrary. How euer it be, this I am sure of, that though I continued long in *Italy* (where aboute all other countries blasphemy doth most fearfully abound) and was often in place (though fore against my will) where I heard very outrageous & detestable speeches against our Sauour Christ and the blessed Virgin (whom they handle after a farre stranger manner then they do in *France*), yet neuer heard I such a blasphemy as this, which was vttered by a Priest at *Rome*, *Al dispetto di quel can che pendea nella Croce*. He

He had indeed belched out sundry other before he came to this which he referred for the last to make vp his mouth withall, as being most horrible of all the rest. And what moued him (may we thinke) to breake forth into this blasphemy, but a trumpet of his (forsooth) who had playd him a slippery touch, as himselfe affirmed. As this were not to play *Will Sommers* to strike his next fellow: that because the cur-tizan had angered him, he would reuenge himselfe vpon God, and so despise and villanize him, as neither Turke nor Iew could haue done worse. For he further added a most execrable speech, which I will here omit. As for blasphemies vttered in coole blood without choler, passion or heere of affection, our good Catholicks of the Romish hierarchy are so far from being indebted to the Laity, that (except they will be very vngrateful) they must needs acknowledge themselves much beholding vnto the: for proofe wherof, as I haue alleadged examples of the blasphemies of the one, so I will here alleadged some few of the other. And first I will begin with that which is spoken in way of a proverbe, *Weepe not, for perhaps it is not true*. Which grew (as it is said) vpon speech of one that preached of the passion, who after he had made the poore people shed teares by the pitifull exclamations which he made vpon the cruel death which our Sauour suffered vpon the crosse, hauing had the pastime and sport he looked for, said, *Weepe not, for perhaps it is not true*. And what shall we say of the ghostly father, who preaching at *Tours* (about three or foure yeares ago) said, These wicked *Huguenots* do vtterly renounce the Pope, and say, that we are onely to hold that which Christ hath taught: But I tell you, that if Christ and the Pope should sit here either of them in a chaire, and the one of them should enioyne me one thing, and the other another: I would obey the Pope rather then Christ. And this agreeth well with that which an *Italian* writeth of a Cardinall, who being sick vnto the death, and desirous to be shruen, when his confessor told him (vpon occasion) that he ought to worship one only God. So I do (quoth he) and that is the Pope. For seeing that the Pope is God on earth, (and that both are not to be worshipped) I had rather worship him that is visible, then God who is inuisible. His confessor replying againe, and telling him, that the Pope was neither God nor Christ (albeit the simple deduced word did hold him for his vicar,) How (quoth he) can it be said, that the Pope is Christs Vicar: if that were so, Christ should be greater then the Pope. But I would thou shouldst know, that if he should come in proper person to *Rome*, the Pope would not entertaine him, except he would submit himselfe and kisse his pantouffe. Notwithstanding Pope *Culius* the third (otherwise called *Iohn Maria de Monte*) was content to be called *Gods Vicar*, when he said, that if God was so angry for an apple, that for it he cast our first father *Adam* out of Paradise, then might he (who was his Vicar) wel be angry for a Peacock which is a greater matter (I wisfe) then an apple. This he meant of a Peacock seru'd him in at dinner, which he had commaunded should be kept cold for supper, but was not. For which oversight being in a wonderfull chafe, a Cardinall sitting with him at the table, told him that he ought not to be so angry for such a trifle: to whom the Pope answered as is aforesaid. The same holy father missing his dish of porke, which was wont to be one of his standing dishes, (for he loved porke and peacock exceeding well) when his steward told him, that the Physician had giuen order there should be none seru'd in, because it was hurtfull for his health: he would not take this reason for good payment, but began to despise him whose vicar he boasted himselfe to be, saying: *Porta mi quel mio piatto, al dispetto di Dio: Fetch me my Porke in despite of God*. In reading of which story, that came to my mind which I heard reported of Pope *Paul* the third, how that in pro-

\*My dish of meate, hee-  
cession

cession at *Rome*, where the *Corpus Christi* (as they call it) was solemnly caried before him in procession, he should say, that if the company which went before laid to long, they would make him renounce Christ. Whereupon one ranne before, and willed them to march on faster: for his Holiness (saith he) is in such a rage by reason of your long stay, that he is ready to renounce Christ and all the *Kirkle*. Consider (gentle Reader) how handsomely these things hang together, that he which went in solemne procession in honour of the body of Christ (as they would make vs beleue) should deny Christ. But they who by the grace of God haue their eyes opened to see such abuses, ought to consider what the Greek proverbe saith of such speeches, that *often when the tongue trippeth, it telleth the truth*. For (considering the abuse therein committed) were it not better to deny Christ, then to make him such a morrice dancier in a May-game? An example of this tripping we haue in him who said to a Priest, Come and say Masse in an hundred thousand diuels names, for my maister is angry. Another Masse-monging gentleman of *Lorraine* being angry with his sonne (who was a Masse-maligner) said vnto him, Get you to Masse in the diuels name, to Masse. Whereof his sonne tooke aduantage, acknowledging that his father spake truer then he was aware. But to returne to our blasphemers, we find that the Vicars afore said made no conscience to appropriate and apply to themselves (some in earnest, others in sport) those texts of Scripture, wherein he (whose vicars they pretend themselves to be) speaketh of himselfe. *Alexander* the first lying on his death bed, vsed the same words to those that stood about him that Christ did to his Apostles, *My peace I giue vnto you, my peace I leave with you*. And Pope *Paul* the third knew how to apply the words of Saint *Paul*: *I would wish my selfe separate from Christ for my brethren, which are my kinsmen according to the flesh*. For being told vpon a time by certaine Cardinals in open Consistory, that he could not giue *Parma* and *Plaisance* to his bastards, except he would damne himselfe: he answered them in this sort, If Saint *Paul* bare to tender an affection to his countymen (whom he calleth his brethren) that he desired to be separate from Christ to the end they might be saved, why should not I beare so tender an affection to my sonnes and nephewes, as to labour to make them great with the hazard of mine own saluation? As for the speech of Pope *Leo* the tenth, it sutteth better with the atheist call speech of the gallant who said, *Weepe not, for perhaps it is not true*. For when Cardinall *Tembis* allcaged a certaine place out of the new Testament, he answered him in this sort, *O what wealth haue we gotten by this fable of Christ*? of which blasphemy, not only this Pope, but the greatest part of his fellows are guilty in the highest degree, if we may iudge of the tree by his fruites.

4 There are also sundry other blasphemies vttered by these *Sir Johns*, as well in their disputations as in their sermons and writings. At which I will here allcedge some few examples. A popish Prelate disputing on a time against certaine his aduersaries, said he wondred that they vnderstood not a text in the new Testament, very pregnant to stop the mouthes of the Lutherans in the matter of Iustificati-  
on by faith only. For make (said he) when the Apostles were on the sea in a small ship, assailed with the wind, Saint *Peter* (being a Lutheran, and beleeuing that his bare sight was able to save him) said vnto Christ, Bid me come vnto thee vpon the waters. And (he hauing bidden him come) leapt into the sea with his naked fish, and hardly escaped drowning: Nay, he had bin drowned out of question, if Christ had not miraculously assisted him and pulled him into the ship, causing him to returne to his worke againe, viz. to his rowing. Now then let these fellows who rely so much vpon their faith, go and drowne with *S. Peter* if they will. For my part

I am not determined to forsake the final vessel, but to abide in it rowing at one oare or other, still labouring and exercising my selfe in good works. If we had no other example, this alone were sufficient to shew how these *Sir Johns* dalled with the Scriptures. Howbeit there are infinite like to be found. Among which, that of a Popish Prelate is very common, who was not ashamed to say, that Saint *Paul* spake many things which he might well haue concealed; and that if he had considered the offence which might haue bin taken thereat, he would haue bin better aduised before he had spoken them. But what greater blasphemies could all the diuels in hell deuise and forge; then those which we reade in the booke of *Conformities*, printed at *Millan* by one *Gotard Pontice*, in the year 1510. and after that in other places: where sundry things are recorded more like dreames and dorages then true stories. For though the world in old time was maruailously blinded (as we know) in such sort that a man would haue thought they had (through the iust iudgment of God) shut their eyes, that they might not see the truth: yet was it nothing to the blindness of those blind bayards, who published the book of Conformities, containing such horrible, hideous and hellish blasphemies, that it is almost incredible there should any be found so gracelesse as once durst breathe or belch them out. For prooue whereof consider these particulars: Christ was transfigured but once, *S. Francis* twenty times. Christ changed water into wine but once, *S. Francis* did it thrise. Christ felt the paine of his wounds but a short time, *S. Francis* felt the paine of his for the space of two yeares together. And as for miracles, as giving sight to the blind, restoring limmes to the lame, casting diuels out of men possessed, and raising the dead, Christ hath done nothing in comparison of *S. Francis* and his brethren. For they haue giuen sight to aboue a thousand blind; they haue made aboue a thousand lame to walke, as well men as beasts; they haue cast diuels out of mo then a thousand demoniacks, and haue raised aboue a thousand from death to life. Is it possible that a man should heare these false Friers teach and preach such stuffe as this without spitting in their faces? what say I, without spitting in their faces: nay without tearing them in peeces? True it is indeed, they durst not say in plaine termes, that Christ was not worthy to wipe *S. Francis* his shoes for they are content to say that he excelled the Apostles, the Saints, and the Angels: But hauing confidently auouched that his miracles did infinitely surpass the Christs miracles: they thought there was none so simple but could easily inferre the conclusion, though he had neuer studied the principles of Logicke. But I shall desire thee (gentle Reader) to lend thy patient care to other sayings in this booke, *Fol. 5.* of the foresaid impression: *Beata Maria, ut Franciscus mitteretur in mundum, Patri supplicauit. Item, Maria Francisci precibus indulgentiam pro peccatoribus in Ecclesia Sancta Maria de portuncula impetrauit*: that is, *The virgin Mary prayed to God the Father that he would send Saint Francis into the world: and by his intercession obtained pardon for sinners in the Church of Saint Mary de Portuncula*. But herein consisteth the very quintessence of impudency, in that they make the Scripture to come at their whistle, and serue their diuellish legendary lies, which they haue coyned of their *S. Francis*. As when they say (in the same place) *Franciscus est in gloria Dei Patris, Phil. 2.* that is, *S. Francis is in the glory of God the Father*. He that desireth to heare more of such abuses, depurations and falsifications of holy Scripture all on a thum, farre more incredible then the former, let him reade that which is written fol. 4. *Christus fecit Franciscum sibi similem: primo in vita virtuosa: deinde impressione signatur. Hinc de beato Francisco illud Ecclesiastici 4. dicitur. Non est inuentus similis illi, qui conseruaret legem Excelsi. Quibus verbis, beati Francisci celebrata, praclaris, et*

sanctitas, & fama radioa declaratur. Fuit enim homo sincerissimus. Item, qualiter, quomodo, & ad quid Deus fecit Franciscum, ostenditur Genesis 1. & 2. ubi sic scribitur, Faciamus hominem (id est Franciscum) ad imaginem & similitudinem nostram: & precepit piscibus maris, & volatilibus celi, & bestijs terra, uniuersę creatura, omnię reptili quod mouetur in terra. Et sequitur, Formauit Deus hominem de limo terra: & inspirauit in faciem eius spiraculum uitę, & factus est homo in animā uiuentem. Sequitur, Posuit eum in Paradiso, ut operaretur & custodiret illū. Et ibidem, Ex omni ligno Paradisi comedet: de ligno autem scientie boni & mali ne comedet. Et subditur, quod Deus ait, quod non erat bonum esse hominem solum: & fecit ei adiutorium simile sibi. Et tulit unam de costis eius, & ex ea Euam adificauit. In quibus uerbis ostenditur quod B. Franciscus fuit homo, primò singularissimus: & a Deo in mundum destinatus, non casu fortuito, aut hominum consilio: sed diuina providentia, qua regulantur omnia. Ideo ad hoc ostendendum dicitur, Faciamus. Verbum est totius Trinitatis beatum Franciscum ad mundum dirigentis. Secundo, quod fuit homo sincerissimus, & a corporis brutalitate segregatus: quia homo fuit, & per consequens non sensualis, aut sensualitati corporis deditus, sed ab ea separatus: rationabilis, & rationi subditus & subiectus. Sic enim motus sensualiter refrenauit penitentia arctiori uos hostem domesticum perfectę subieceret, & sine difficultate rationi pareret. Tertiò, quod fuit homo perfectissimus: quia ad imaginē Dei. Quarto, homo exemplarissimus: quia ad Dei similitudinem. Quintò, in uita rigidissimus: quia piscibus maris pręfuit. Sexto, Angelus dilectissimus: quia volatilibus celi iunctus fuit. Septimò, cunctis peccatoribus amicissimus: quia bestijs terra. Octauo, Deo unitissimus: ideo pręfuit uniuerse creatura. Nonò, diabolo infestissimus: quia omni reptili terra. Decimò, sua reputatione abiectissimus: quia de limo terra. Undecimò, gratia plenissimus: quia inspirauit in faciem eius spiraculum uitę. Decimosecundo, operatione uirtuosissimus: quia factus est in animam uiuentem. Decimotertiò, Dei contemplatione intensissimus: quia in Paradiso semper erat. Decimoquarto, uerbo efficacissimus: quia operatus est salutem multorum. Decimoquinto, in omnibus ordinatissimus: quia custodiuit se & alios. Decimosexto, imitator Apostolorum & perfectiorum: quia ex omni ligno comeduit. Decimo septimò, execrator scelerum contra Deum commissorum: quia de ligno mali non comeduit. Decimooctauo, paupertatis desponsator, & abdicator terrenorum: quia adiutorium simile sibi uidelicet, contubernium paupertatis est sibi datum. Vltimò, ordinator omnis sanctitatis & religionis: quia ex eo Ecclesia quoad tres ordines est formata. Tres enim propagines ex ipso sunt, uelut ex lateris costa germinata & producta. That is, Christ hath made S. Francis like to himselfe: first, in his uirtuous life: next in imprinting his wounds in his body. Whereupon it is said, Ecclesiast. 4.4. There was none like vnto him in keeping the law of the most high. VVhich words set forth the fame, the excellency, sanctity, and glory of S. Francis. Item, of what quality, how, and to what end God created S. Francis, is set downe Gen. 1. & 2. chap. where it is said, Let vs make man (that is S. Francis) after our image and similitude: and let him haue dominion ouer the fish of the sea, the fowles of the ayre, the beasts of the field, and all creeping things which moue vpon the earth. And then it followeth, God made man of the slime of the earth, and breathed into his face the breath of life, and man was made a liuing soule. Item, the Lord God took man and placed him in the garden of Eden to dreffe it and keepe it: and commanded him, saying, Of every tree of the garden thou shalt eat, but of the tree of knowledge of good and euill thou shalt not eat. After it is said, It is not good that man should be alone: and he made him an helper like vnto himselfe, and tooke out one of his ribs and thereof made Eue. By which words it is manifest, first that S. Francis was a most singular man, one whom God had preordained should come into the world, not by chance, or by the counsell of men, but by his owne providence, whereby

whereby he disposeth and gouerneth all things. And therefore it is sayd, Let vs make: A speech vittered by all the persons in the Trinity, appointing S. Francis to come into the world. Secondly, that he was most pure, void of all carnality, brutishnes and sensuality: for he was a man, and so consequently not carnal nor addicted to fleshly lusts as beasts are: but exempt from it, as hauing an vnderstanding soule, obedient & subiect to reason. So that through his strict penance, he fo weel curbed and kept in his sensuall appetite, that he perfectly soyled and brought vnder his intestine enemy, obeying reason without difficulty. Thirdly, most perfect, because he was created in the image of God. Fourthly, a most perfect exemplar or Idea of all goodnesse, because he was made after the similitude of God. Fifthly, of a most austere and strict life, because he had souerainty ouer the fishes of the sea. Sixthly, most beloued of the Angels, because he was ioyned to the fowles of the ayre. Seuenthy, a great friend to all sinners, because he had Lordship ouer all the beasts of the field. Eightly, most neerly vnto God, because he was ruler and gouernour of all creatures. Ninthly, a mortall enemy to the diuel, because he had power ouer all that creepeth on the earth. Tenthly, of all men most base in his owne conceit, because he was made of the dust of the earth. 11. Most replenished with grace, because God breathed into him the breath of life. 12. Full of vertue and operation, because he was made a liuing soule. 13. Rauished with the contemplation of God, because he was alwayes in Paradise. 14. Most mighty in word, because he sated many. 15. Most orderly in all his actions, because he kept others and himselfe also. 16. An imitator of the Apostles and of the perfect, for he did eate of euery tree. 17. A detester of all wickednesse committed against God, because he did not eate of the tree of knowledge of euill. 18. One that had (as it were) betrothed himselfe to poerty, renouncing the world, because God gaue him an helper to assist him, viz. poerty to be his companion. And lastly, a dispenser of all sanctity and religion, because of him the Church was formed, as concerning the three orders: for those three branches sprang out of him, as from a rib taken out of his side. Nay there is no testimony of Scripture from the first chapter of Genesis to the end of the Apocalyps, which is not vsed or rather abused to magnifie and set out the order of S. Francis. Fol. 83. Et ideo Iohannes Euangelista, postquam Apoc. cap. 7. descripsit tempus missionis B. Francis, scilicet (sub apertione) texti sigilli, & quomodo effusus: quia ut Angelus habens signum Dei uiuit: subdit de multitudine, Francis, prędicatione, uita & exemplo, & suorum sociorum, ad Christum conuersa & conuertenda. Quam dicit, quod uidit numerum signatorum, centum quadraginta quatuor millia ex omni tribu filiorum Israel: hoc potest exponi, quod in hoc ordine tot essent futuri fratres, siue conuertendi per fratres, deducto populo ad Dominum: & hoc in ordinis processu. Vel tempore Antichristi, quando hic ordo destruetis aliis ordinibus, predicabit contra Antichristum. Et tunc iuxta dictū Apostoli & Scripturę, & Apoc. cap. 8. reliquie Israel ad Dominum conuertentur. Vel potest dici, quod per numerū certum (iuxta modum loquendi Scripturę) accipit incertum: ut non solum sint signati, scilicet habitus Francis & cruce, centum quadraginta quatuor millia, sed infiniti alij. Et hoc uidetur Iohannes innuere quum subdit, quod uidit post predicta turbam magnam, quam nemo dinumerare poterat: ex omnibus tribubus, populis & linguis, &c. Sic ergo multitudine locorum per angulos mundi diffusorum, apparet multitudo fratrum qui sunt istius ordinis.

That is,

And therefore Saint Iohn the Euangelist (Apoc. 7.) hauing set downe the time when Saint Francis should be sent into the world, namely, at the opening of the fixt seale: and in what sort, viz. as an Angell hauing the signe of the liuing God:

He telleth vs of the multitude which should be conuerted to Christ by the holy life and doctrine of him and his fellows. VVhen he saith, that the number of those which were sealed was an hundred forty and foure thousand of all the tribes of Israel: which may be thus expounded, that there should be so many Friers of that Order, or of such as were to be conuerted by their meanes, (the people being brought vnto the Lord) and that in the continuation of the order; or rather in the time of Antichrist, when this order should preach against Antichrist, the rest being abolished. And then (according to the saying of the Apostle, the Scripture, and the Apocalyp. chap. 8.) The remnant of Israel shall be conuerted to the Lord. Or it may be said, that by a certaine number (in the Scripture phrase) is meant an vncertaine: to wit, that there shall not onely be an hundred forty and foure thousand *Franciscans* and *Cruicigers* sealed, but an infinite number of others also. And this seemeth to be Saint *Iohn* meaning when he saith, that he saw a great multitude which could not be numbered, of all tribes, people & tongues, &c. So that the multitude of *Franciscans* may be gathered by the multitude of their Couents in all quarters and corners of the world. And fol. 4. in the same page before the former place, we haue these words: *Quibus & alijs qua hic omittuntur, quanta est gloria beati Francisci, euidenter asstruitur & monstratur: & consequenter apparet, quod beatus Franciscus in celo premium habet magnum: & in sede celsa sublimatur: ut de ipso dicatur Domino Iesu illud Psalmi octauo, Gloria & honore coronasti eum, & constitisti super opera manuum tuarum. Dedit enim illi gloriam regni qualem nullus ante eum habuit.* 1. Paral. 29. that is, by which (and sundry other particulars here omitted) it may appear how great the glory of Saint *Francis* is, and consequently how great a reward he hath in heauen, and how he is exalted and set in a high throne. For Psal. 8. the holy Ghost saith to Christ concerning him, *Thou hast crowned him with glory and honour, and hast set him ouer the workes of thy hands*. For he hath giuen him a greater measure of glory in his celestially kingdome, then euer he gaue to any before him. 1. Paralip. 29. And fol. 14. *Fuit etiam beatus Franciscus ministris pluribus* &c. that is, Saint *Francis* was also manifested to many prouinciall ministers, when he established the last rule. At which words of Saint *Francis*, Christ bowing himselfe, said, that that was his meaning touching the obseruation of the rule; and thereupon cried with a loud voice in their hearing, that himselfe and not S. *Francis* was author thereof. It is there further said, that Saint *Francis* kept euery ittle and attle of the law. And fol. 17. that he was Patriarch, Prophet, Apostle, Martyr, Doctor, Confessor, Virgin, Angell, nay aboute all Saints whatsoever, most conformable to Christ. And fol. 46. he setteth downe the names and surnames of his twelue Apostles, viz. *Petrus Cathanei, Iohannes de Capella, Philippus Longus, &c.* And straight after he saith, As *Iudas Iscariot* was cast out of the office of Apostleship vnder Christ, so *Iohannes de Capella* was put from his Apostleship vnder Saint *Francis*. And what would we more: when they sticke not to say (fol. 220.) *Beatus Franciscus titulus fuit titulus Iesu per conformitatem quam habuit ad vitam Iesu. NATANENS quia vigo purissima: Rax, sensuum interiorum & exteriorum custodia & regulatio. IVDORVM, quia iubilo & gaudio plenus creaturam omnes ad Deum laudandum sollicitauit:* that is, Saint *Francis* was called *Iesus* in regard of his conformity with him in his holy life. A *Nazarite*, because he was a most pure virgin. A *King*, as hauing power and dominion ouer his inward and outward senses. *Of the Iewes*, because that being full of spirituall and heauenly ioy, he stirred vp all creatures to praise God. But enough of these diabolical and damnable speeches: for I suppose I am come to the height of the blasphemous impieties of these Monkish miscreants, if

if I may so call them to expresse the impietie, whereof their blasphemies giue sufficient testimony.

5 Touching blasphemies which haue bene vttered in the pulpit by Popish Preachers, I will here allcage some few examples as an additment to the former, yet so as if I haply omit any which shall afterward come to my mind in the second part of the Apologie (where I am to shew how our auncestors suffered their Preachers to leade them by the nose) I will not misse there to insert them. For the present, I remember a speech which *Menot* a French man, and *Barelete* an Italian deliuered in the pulpit, containing such a blasphemy as were enough to make the haire of a mans head stand vp right, viz. that rather then Christ should not haue bin crucified, the virgin *Mary* would haue crucified him with her owne hands. True it is, they allcage their authors, and further adde that it proceeded of an earnest desire she had of the saluation of mankind. But because it might otherwise haply seeme incredible, I will here set downe their owne words, quoting the place where they are to be found. First then in the sermons of *Menot* fol. 169. col. 3. towards the end, somewhat before these words, *Finis euangeliorum quadragesimalium*, we reade as followeth: *Andiui ab ore magistri Huet, in conuenta Parisiensi predicantis, quod si non alius se obtulisset, virgo Maria tanto zelo amabat redemptionem generis humani, quod proprijs manibus filium crucifixisset.* As for *Barelete*, marke what he saith of the blessed virgin, fol. 115. col. 2. *Quia tempore passionis, quantum sui dolores essent intensi, videndo filium affligi, tamen volebat filium mori pro humane generationis salute. Et vidit dicit As chiepscopus, Si alius modus non fuisset, ipsam filium proprium occidisset: quia non minor erat charitas sua quam Abraham, qui filium suum erat paratus occidere.* Morouer he saith that the Apostles went to complain to her of her sonne, because he kept not touch with them in sending the holy Ghost: and that there was a dissention betwene the Father and the holy Ghost, who feared to come into the world, lest they should be dealt with as the Iewes dealt with Christ. *Vnde res flo mane veniunt ad Mariam, dicentes, Huius filius tuus nobis promisit mittere spiritum sanctum: hodie sunt decem dies quod ascendit, & adhuc spiritum sanctum non misit. Et virgo, Non dubitatis quod hodie omnino misset: nec adhuc mittere debuit. Et ratio, Quando Deus traxit populum de captiuitate Aegypti, quinquagesimo die descendit in forma ignis in monte Sinai, dundo legem: fuit figura, quod quinquagesimo die resurrectionis sue, nos liberaret & viuificaret, unde ponamus nos in oratione. Petrus cum alijs se ad vnam partem posuit: Lazarus cum Lxxij. ad aliam: & Magdalena cum alijs mulieribus ad aliam: & virgo Maria in medio. In celesti palatio facta est dissention inter Patrem & Spiritum sanctum. O pater (inquit filius) promisi Apostolis meum paratulum & consolatorem: tempus aduenit ut promissionem attendam. Cui pater, Sum comensus: indica, Spiritui sancto. Cui Spiritus sanctus, Dic mihi quomodo te traclaueris? Cui filius, Vide me per charitatem ostendit ei latus & manus & pedes perforatos. Huius mihi, sed vadam aliam effigiem, quod non audebunt me tangere. Qui descendit cum maximo strepitu. Ecce est repente de celo sonus tanquam aduenientis, &c. See fol. 178. col. 1.*

6 But let vs heare another discourse of the same Preacher, stuffed with sinter greater and more incredible blasphemies, especially considering that the chiefest mystery of Christian religion is thereby prophaned. Fol. 239. col. 2. these be his words: *Quamuis ab eterno Deus predestinauerit, &c.* (which because they are so what long & tedious, it shall suffice to translate them into English, abridging them in some places.) Though God (saith he) had decreed the incarnation of his Son, and the saluation of mankind from all eternitie, yet it was his will and pleasure that it should be impetrated by our prayers, and the prayers of holy people: to this the



holy fathers euen with teares desired to see that day; and how great their desire was, the Scriptures declare. Now *Adam, Enos, Enoch, Mathusalem, Lamech and Noe* (who liued so long) seeing they could not obtaine the thing which they desired, resolued to send Ambassadors. First *Esay*, saying chap. 16. *Lord send the Lamb the gouernour of the land (Agnum dominatorem terre.)* And chap. 45. *Ten heauens send downe your deaw from aboue, &c.* And in the 64. chapter, *O that thou wouldest breake the heauens and come downe, and that the mountaines might melt as thy presence.* After that, the Prophets send *Moses, Exod. 4. Obsecro Domine, mitte quem misurus es: that is, I beseech thee, O Lord, send him whom thou shouldst send:* that is, thou hast sent me before for a particular deliuerance, now send for the generall deliuerance. After that, the Kings sent *Dauid*, who spake thus, *Lord shew vs thy mercy, and giue vs thy sauing health.* After all these came *Aaron*, sent by the Priests, who said, *Lord bow the heauens and come downe.* In the last place came the Church, which said, *Stirre up thy strength and come, O Lord lift up thy selfe.* The Patriarches seeing that these requests tooke no place, sent women. First Madame *Eue* went and spake thus, *Thou hast condemned vs for our sinne, yet remember it not O God, but deliuer me out of this darke dungeon.* To whom God answered, *Eue thou hast sinned, and therefore art vnworthy my sonne should be sent into the world for thy sake.* The second was Madame *Sara*, who said, *O Lord helpe vs:* to whom God answered, *Thou art not worthy:* for thou didst not beleue that thou shouldst conceiue and beare a sonne. The third was Madame *Rebecca*, to whom God said, *Thou shewdest thy selfe partiall betwene Jacob and Esau.* The fourth was Madame *Judith*, to whom God answered, *Thou hast bin a murderer.* The fift was Queene *Esther*, to whom he said, *Thou loudest vanitie too much, when thou deckedst thy selfe to please King Assuerus.* At last they sent a maid of foueteene yeares of age, who with a deiection and shamefast countenance kneeled downe and said, *I beseech thee (O my God) that my best beloued may come into his garden, that he may eate of his apples.* (This garden was the virgins womb.) Which when the sonne heard, he said vnto his father, *O my father, I haue from my youth loued this maid, and haue laboured to haue her to my spouse.* Whereupon God the Father presently calling the Angel *Gabriel*, said vnto him, *Gabriel go quickly to Nazareth to Mary, and cary her these letters from me, and tell her that I haue chosen her to be my wife.* Then said the Sonne, *And tell her from me, that I haue chosen her to be my mother, and that I will be incarnate in her wombe; I will be her sonne, and she shall be my mother:* Deliuher her this message. Then spake the holy Ghost, and said, *I will dwell in her, and she shall be my Temple;* Cary her this message from me. Then *Gabriel* coming to her, said, *Aue gratia plena, Dominus tecum. Ab A (quod est sine) & Ve, culpa; immunitas à triplici Ve. De quibus Apoc. 12. Ve, ve, ve, habitantibus in terra. Gratia plena. Hieronymus, Bene, Gratia plena, quod ceteris per partes, &c.* At these words of the Angell she was fore troubled. Now she had three gentewomen with her, *Prudence, Virginitie and Humilitie.* And first she went to *Prudence* to haue her counsell, saying, *O my loue, tell me your opinion, what I were best to do.* *Prudence* answered, *Mary, I consider that which is written in the 29. chap. of Ecclesiasticus, He that is hasty to giue credit is light minded.* And therefore it is well said in the Gospell, that *Mary* mused in her selfe what manner of salutation that might be. *Ecclesiasticus 32. Audi tacens, & pro reuerentia accedisti tibi bona gratia. Giue care and be still, and for thy good behauiour thou shalt be loued.* The Angell seeing her thus troubled, said vnto her, *Feare not Mary: why art thou afraid?* After this she asked counsell of her second gentewoman *Virginitie*, who said vnto her, *Mary aske the Angell how*

thou

thou shalt conceiue: if he answer and say, *By the seed of man beate him away with a cudgell. O iuencule, quando vestri amatores nominant impudica, &c. How can this be, seeing I neuer knew man?* The Angell answered, *The holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee, and therefore, &c.* And a little after, There was a disputation who should worke this redemption, whether the Father, the Sonne, or the holy Ghost; and it was agreed that the Sonne should be the Redeemer. And the reason, &c.

7 And if it were possible for thee (gentle Reader) to haue so much patience, I would further desire thee to reade this other discourse of the same Preacher, that thou mayst see how he is like himselfe in all things, and how one blasphemy draweth on another. For fol. 168. col. 4. he saith, *Aleratio facta est, quia debebas ire ad matrem, nuntiare hanc resurrectionem: Adam dixit, mihi incumbit, &c.* The meaning of which words (as also of the rest which ensue touching the same argument) is this. It was debated amongst them, who should go to the blessed virgin Christs mother, to signifye her sonnes resurrection: *Adam* said, that it was his dutie to go; For (said he) I was the cause of the euill, and therefore I ought to be the cause of the contrary good. But Christ answered him, *Thou wouldest (happily) tarry by the way to catechise.* *Abel* said that that office belonged to him: Christ answered, *No verily, for thou mayst (perhaps) meet thy brother Cain by the way, who wil kill thee.* *Noah* also offered himselfe, saying, that that honour was due to him: to whom Christ answered, *Surely thou shalt not go; for thou louest drinke too well.* *Iohn Baptist* said, *I will go:* *Nay* said Christ, *thou of all other shalt not go; for thy garment is but of haire.* The theefe said, that that office belonged to him: but Christ reiected him; For (said he) thy legs are broken. In the end an Angell was sent, who began to chant it out in this sort, *Regina celi, letare: Alleluiah. Resurrexisti sicut dixisti, Alleluiah.* And straight after came Christ with all the Saints, and the Virgin, &c. There are also sundry other blasphemous speeches as wel in this as in the rest of their iolly Preachers, (though principally in this:) but because those (which now come to my remembrance) are more tollerable, and for that I am not at leisure to seeke after others, I will content my selfe for this present with these aboue mentioned. The texts of Scripture I haue here alleadged, as they are to be found in the vulgar Latin Bible. But with what brazen-faced impudency they were wont to abuse them, shall be shewed hereafter.

8 And now I proceed to those who blaspheme God indeed; which vice I said was proper to Church-men: where I aduertised the Reader, that I tooke the word *blasphemy* in a more generall acception then it is commonly taken, hauing respect to the Greeke Etymology. For as he that vsurpes the Kings crowne (being but his vassall) or sets himselfe in the throne of the kingdome or chaire of estate, doth commit no lesse treason against the maiesty of the Prince, then he that vttereth some contemptible speech derogating from his soveraignety, crowne and dignity: so (doubles) he that arrogateth to himselfe diuine power in word or deed, may as properly be called a blasphemour of God. But forasmuch as the signification of the word hath not bin vsually stretched so farre, I will not greatly stand to argue the case; whether it be lawfull to vse it so or no: it shall suffice that I haue shewed vnto what ground I thus vsed it. But if any man shall think that it may more fitly be called high treason against the highest Maiesty, I will not greatly contend with him. Now I would here instance this with examples; but that they are so obuius and ordinary, highways so plaine, that a guide were needlesse. For to say nothing of that man of sinne, who calling himselfe God on earth, causeth (as much as in him

lieth) as great homage to be done vnto him as vnto God: are not they (I beleeue you) vsurers of the honour proper onely to God, who take vpon them to consecrate, blesse and absolue: may to open heauen to some, and shut it against others? Notwithstanding the world (we see) swarmeth with such vermine in all places where the Church of *Rome* hath lost nothing of her credite. And albeit this kind of blasphemy be peculiar to Church-men (as hath bin said) yet I am not ignorant that Princes also (who of their humancie would make a diuine maiestie) may wel be inrolled in this register. But to shew how many wayes they offend in this kind, would be an argument no lesse odious then tedious, and chiefly for me, who by all means labour to make speedy dispatch of this present treatise.

## CHAP. XXVI.

*How that as there are stranger sinnes committed at this day then euer before,  
so God inflicteth stranger punishments vpon the authors  
and inuuntors of them.*



*S*aint *Augustine* among many his memorable sayings, hath one very notable and worthy so excellent an author, viz. that if God should openly punish euery sinne and transgression in this life, it would be thought he refused no punishment for the last iudgement. On the other side, if he should not inflict open and exemplary punishment vpon some offenders, men would not beleeue that there were a diuine providence. Therefore when we see any breake forth into hainous enormities, and yet to scape scot-free, (at leastwise for aught we know) we should call not onely our religion but our wits also into question, if we should hereupon inferre, that wicked men escape the heauy hand of God, and that their sinnes remaine unpunished. And verily I cannot but wonder what should be the reason that this point cannot sinke into the heads of Christians, considering the very heathen haue by the dim candlelight of naturall reason attained to this secret of Gods providence: as we may see in *Plutarch*, and in the greatest part of Poets, as namely in certaine verses alleadged by *Iustin Martyr*. Notwithstanding there is a further point to be marked, viz. that God doth not onely inflict outward or ciuill punishments vpon men, such as magistrates are wont to do, but referreth some to himselfe which the bodily eye cannot see, which he manifesteth when it seemeth good vnto him. These are the exquisite torments and tortures which wicked men endure in their consciences, not for an houre or a day, but for many yeares together. Nay he suffereth oftentimes the worme of conscience to gnaw vpon them almost all their liues long, but if this punishment (may some say) be so secret and hid from the eye of man, how can we reason or speake thereof? Verily to omit infinite testimonies as well in sacred as prophane stories, this hell of conscience discovereth it selfe in sundry persons by his effects, as Physicians do diseases by their symptoms, though neuer so secret and couered ouer with neuer so faire a skin. And as great men in times past were more obnoxious and liable to such distresse of conscience (as stories record of sundry tyrants: so we see it verified at this day: in such as are advanced to the highest honors, and set (as it were) on the top of fortunes wheele, after they once forge themselves: and how they are necessarily enforced by their continuall carriages and course of life to verifie the old saying, *Needs must he feare many whom many do feare*: whereof

whereof we haue a very pregnant proofe and notable example of one in these dayes, who dealt with *France* for a time, as *Diogenes* did with his tub, when he rolled it, tumbled & tolled it, ouerturned it, and knocked out the head of it, or rather played at tennis with that kingdome and the King thereof. For what ioi (may we thinke) can he haue to liue (what shew (euer he make) who feareth nothing more then armes, and yet hath nothing wherein he may put more confidence then in armes: who dare trust no liuing man, nor yet make shew that he distrusteth any? Whose feare, which lodgeth with him at home, accompanieth him also abroad: who is constrained to put no difference betweene friends and foes, but equally suspecteth all? In summe, who the more he thinks vpon the occasions of his feare, the more he hath cause to feare? May we not well thinke that such a man beginneth his hell in this world, in stead of enioying some small pleasure in the remainder of his life? Could a man haue desired of God a better reuenge for his *Crestisnes*, *Catelinisnes* and *Phalarisnes*, then this? But to come to other wicked men, who are not aduanced to so high a degree of honor, but are glad to crouch to such gallants: All men might haue taken notice (at leastwise heard) how the Lieutenant who was graced by a French Poet with the title of *Radamantius*, and (who deserued in a double respect to be called *Lieutenant criminal*) was seized vpon with a grieuous disease (as I heard it reported by the Colledge of Physicians which had him in cure,) during which sicknesse he had such a serious consideration of his life past, that he lay a long time before any man could perswade him but that he was condemned to be hanged. Alas (said he) I know I haue deserued death: for I haue committed such and such extortion: I had a hand in such and such rapine: I suffered my selfe to be bribed and corrupted by malefactors, to the end they might escape and go unpunished: I haue too roughly and rigorously intreated poore innocents: to be short, I haue made merchandize of my conscience euery way. And not content to houer thus in generalities, he came in particular, to name those of whose death he thought himselfe guilty, and to ask them a forgiveness. At last he remembered that the King had often shewed mercy on malefactors, and thereupon conceiuing some wanne hope, he was cuer harping vpon that string. Now albeit they laboured to confirme him in this conceiued hope of pardon, yet he no sooner considered the hainousnesse of his offences, but he was straight driuen from his hold againe, and said, that if the King should once know them, he would neuer pardon him. And in feare of this accursed death (whereunto he thought they were ready to leade him) had this poore patient died, had it not bin for one of his Physicians who caused a man to come booted and spurred with letters patents in his hand, and to knocke boldly at the doore, and as soone as he was let in, to cry *pardon*, *pardon*: which was accordingly performed, yet not without putting him (poore soule) in danger of his life, for hauing heard him knocke in that maner at the gate, he perswaded himselfe that it was the hangman. And though the party suborned knew well enough how to play his part, yet could he scarce make him beleeue that the King had pardoned him. But being brought in the end to beleeue it, & so to pluck vp a good heart, he liued some few daies after. Howbeit ere long he changed this miserable life into a more miserable death, as we shall heare in the sequel of this discourse. In the meane time let the Reader consider in what misery he must of necessity be, who was thus assaulted of his conscience. For then doubtlesse by reason of his disease which dis tempered his braine and intoxicated his vnderstanding, he shewed himselfe to be the man which in truth he was. And we may well thinke that the Chancelour of *France* felt no lesse conflict in conscience, when

214

when lying on his death bed he cryed out, *Ab Cardinall, thou hast sent vs all to the Diuell.*

2 But I passe from this secret punishment (which we may assure our selues hath seized vpon many) to that which we see dayly before our eyes. First then, the holy Scripture teacheth vs to acknowledge the hand of God in waies, pestilence and famine, executing his iust iudgements vpon vs for our sinnes. Whereof the preachers (before alleadged) haue not bene ynmindfull to admonish vs. As when Menot saith, *Quæ est causa quod famæ toties regnas super terram, nisi peccata & iniquitates enormes quæ nunc regnant? And Barete, Nonne vidisti ten poribus clapsis, Italiam peste percussam? Verè hoc totum propter peccata inaudita hominum & mulierum.* Further, Menot saith of blasphemers in particular, that God sends them a red rose of Naples. Now then if such punishments be sure and certain testimonies of sinnes reigning in the world, and that they haue increased euen in these dayes: we may hereupon conclude, that sinne is likewise much increased. Howbeit, my purpose is not to insinuate vpon these ordinarie chastisements, but rather to shew (as the title of this chapter occasioneth me) that as our Age aboundeth with more rare villanies then euer were knowne or heard of in former time: So God inflicteth farre stranger punishments vpon men for the same. For prooofe herof, how many new & strange diseases are there at this day raging in all places? And surely great reason there is, that as men are not content with the sinnes of their ancestors, but adde new to the old: so God in like manner should not content himselfe with ordinarie punishments, but should adde vnto them extraordinary plagues. As he hath punished whoredome of late with that disease which the Frenchmen call the Neapolitane disease, they of Naples and other Italians, the French disease: But such hath bin the frowardnesse of the wicked will of man, that that which should haue bene as a bridle to curbe and keepe him in, hath bene as a spur to prick him forward, especially since there were remedies to cure such maladies. And now the report goeth, that there is a new kind of French poxe, the Quintessence (as it were) of the former, which is simply incurable; which if it be so, we may assure our selues, God would thereby teach vs how dangerous a thing it is to harden our hearts against his heauy hand. And may we not well thinke these so many strange maladies (in which Physitions are not onely put to their trumps, but euen at a *non plus*) such and so many fearefull iudgements which God inflicteth vpon the meaner sort by the mighty: and vpon great potentates by poore paylants: so many sundry sorts of death more so daime and fearefull, yea and often accompanied with greater despaire and rage than our Ancestors euer saw or heard of, to be new chastisements or rather punishments sent of God? Yes doubtlesse, whereof we might find sundry examples if we would but open our eyes to behold such spectacles, as often as they offer themselves to our viewe. I haue heretofore shewed (where I spake of such as made away themselves) how *Bonauenture de Periers* (author of that detestable booke called *Cymbalum mundi*) notwithstanding the pains that his friends tooke in keeping and watching him (for that they saw him in a desperate moode,) was found to haue run vpon his sword, hauing set the point to the ground, the point running in at his breast, and out at his backe. I haue further spoken of a secretary of a towne of Switzerland, who pressed with a fencè & feeling of his wicked life (hauing made a scape from his keepers) cast himselfe (with *Razei*) from a high rocke and so dyed; since which time sundry like stories haue come to my mind. But to omit those who by Gods iust iudgement haue bene their owne executioners; certain it is that there are many who dye in their beds, in no lesse despaire & rage then they who doubt-

lesse

lesse, would haue made the like end, if there had not bene a narrow watch set ouer them. The number of which would be found to be great if enquiry were made. But I will here onely speake of certain persecutors, who in the end haue bene pursued (as I may say) and persecuted by the iust iudgement of God, and that vpon the open stage (as it were) in the view of the world. And I will beginne with the Lieutenant Criminall (mentioned in the beginning of this chapter) who being recovered of a dangerous disease wherein he had bene sore troubled in conscience, was shortly after stricken with another in his legs (called the wolfe) in such sort that he lost the vse of his limmes, and dyed in the end bestraited of his wits, after he had a long time barked (as it were) at God as the dogge at the Moone, hauing nothing in his mouth but wounds, blood, and blasphemy. The Chancellor and Legate *du Prat* made no fairer market, notwithstanding his braue hospitall (of which king *Francis* the first was wont to say, that it was not large enough to lodge so many poore people as he had impouerished. For he died at his Honor of *Antouillet*, of a strange disease hauing his stomacke eaten thorow with wormes, not without fearefull cursing of God through extreame impatience, occasioned as well by extremity of paine, as through spite and anger to see all his coffers sealed vp before his face: so that he could not refrain but breake forth into these words: *See what is gotten by seruing the king with body and soule?* This *du Prat* was the first that put vp a bill in the court of parliament for the detection of heresies, because (as he said) they were full of blasphemy; who also being wearied with that long and tedious suite in the cause of *Berquin*, gaue out the first commission for the examination, arraignment and condemnation of such as should speake against the *Romane* religion. And what befell the now deceased *Steuens Poncher* Archbishop of *Towres*, whilst he laboured for the erecting of a new court, called the *burning chamber*: was he not seized vpon by a fearefull disease called *Leseude Dieu*, which began at his heeles, and crept along to his head, so that he was constrained to cut off one limme after another, and in the end dyed miserably, vsing no better language then his fellowes? The like befell one *Iohn Ruzé* counsellour of the Parliament, who was one of the greatest burners in his time (I mean one that raised the hottest persecutio against the professors of the Gospel, that they might be brought to the stake) For as he returned from a court which he had kept against them, he was taken with the aforesaid disease in his stomacke and priuie parts, so that he had much ado to get home: the extremity whereof was such, that hauing in a manner burnt vp his entrails, it caused him to end his daies in great misery, the rather for that he did not once acknowledge the iust iudgement of God. And as the vengeance of God was speedily executed vpon him, so was it also vpon another counsellour of the same court called *Claudius des Ayses*, for the very same day that he had sentenced a Protestant to fry a fagot, as he was playing the knaue with one of his chambermaids, he was taken with an Apoplexie in the fact, and so dyed. Likewise one *Iohn Andrew*, a Stationer (who serued these persecutors and their complices, for a spy) as he was walking for his recreation, was taken with a frenzie which neuer left him to the houre of his death, which followed shortly after. We reade also of strange iudgements which befell those that were the chiefe agents in the persecution raised against the poore people of *Cabriere* and *Merindols*; by all which we learne, that those who escape the hands of men, ought alwaies to remember the old Prouerb, *He is not escaped that traileth his halter.* For verily such wretches (though quit and cleared by earthly Iudges) if we respect diuine Iustice, draw their halters after the, not onely in this life, but after death also. Which I speake as well in regard of *Iohn*

Menier

*Menier* Lord of *Oppede*, as of others, who were so sentenced for extortion, pillaging and polling, spoiling and facking, violence, and all manner of barbarous and savage cruelties which they exercised vpon the inhabitants of those places, contrary to their oathes and promises, and the trust reposed in them; that whereas it was expected that after so many notable pleas & orations in which their knauctries were excellently displayed and laid forth (as it were) in orient colours, such exemplary punishment should have bene shewed on them, as might remaine a memorial and perpetual president to posterity: It appeared in the end, that all was nothing but a faire flourish for fashion sake. Now albeit they escaped the punishment which Iustice allotted them, through the iniustice of men: yet escaped they not the hand of the Iust Iudge, as hath bene said. *Menier* and the rest of that rout felt it very fearfully, by a strangury and a discaise called *Le feu de Dieu*, which burnt him from the naue upward: which grievous discaise he bare so patiently, that fro the time they seized vpon him till the last gaspe, he ceased no to blaspheme and curse his creator, little remembering the examples of many holy Saints and seruants of God whom he had heard singe Halleluah in the midst of their torments, euen then when he most cruelly butchered them. Neither is there any marvail to be made of this difference, considering hee suffered as a felon and a murthrer, they as Martyrs. But to omit these cruell cutthroates of the Popish Clergie, who persecuted the poore Protestants of *Prouence* before the Lord of *Oppede* came amongst them; there was a Iacobin Frier called *de Roma* (of whose cruelties I haue spoken somewhat before) who felt the heauy hand of God as well as his fellowes; for vnder colour of his commission (being one of the holy Inquisition) he tyrânized as well ouer the bodies as the goods of those whom he had found to swarue from the Church of *Rome*, and withdrawing himselfe to *Auinion*, intended to make merry with the prey and pillage he had brought out of *Prouence*. But the polling extortioner was spoiled of all that he had by his owne seruants, and brought to extreme beggery: and shortly after fell into a fearful discaise vnknowne to the Physitions which bred vlcers in sundry places of his body so full of crawling wormes that his flesh fell away by peacemeale, stinking so intolerably that no man (no nor yet himselfe) could endure the smell thereof. In the end it grew to that extremity that he desired some man would kill him; and perceiving that al was but in vain, he offered to lay violent hands vpon himselfe, but finding not how he might put his wicked purpose in execution, he was constrained to vndergo his torments vnto the end; not without many outcries or rather howlings, accompanied with cursing & blaspheming the name of God: the common and ordinary refuge for such wicked wretches when they feelee themselves ouerwhelmed with dolor and grefe. And here another story comes fitly to my mind, of one who is not wont to be forgotten, when we speake of the iudgements of God, to wit, *Petrus Castellanus*, in whom we haue as notable an example of diuine Iustice as in any whosoeuer. For hauing bin a zealous professor of the Gospell, in the raigne of king *Francis* the first, in such sort that he incurred the ill will of the *Sorbonists* (which he then little respected, by reason of the great fauour he was in with the foresaid Prince) he turned coate in the raigne of king *Henric* the second, because he saw the professors of the Gospell had no countenance in the court: in such sort that a man would little haue thought it had bene he which professed true religion before; and not content to temporize and turne like the wether cocke with euery wast of contrary wind, he went to *Orleans* (hauing bene newly installed Bishop of that See) to preach against the religion which before he had professed: whither being come, he gaue them two or three straw-

strawbery sermons. And as he was on a time belching out his blasphemies against the truth and his owne conscience, he was taken suddenly with a discaise, which made his Lordship come downe after another manner then he went vp. The report goes, that one halfe of his body was as hot as fire, and the other halfe as cold as ice, ioyned with a bloody fluxe, whereof he died not long after, not without many throbs and fearfull groanes. I am here to intreat thee (gentle Reader) not to take offence that I point out some men in particular, and describe them by their names, contrary to the course I haue taken almost throughout this whole treatise; desiring thee to remember that I am not the first that haue broken the ice, seeing I deliuer these things but at the second hand, as I find them set downe in three feuerall books lately published. I shall further desire thee to consider, that such stories as these, seruing so notably to set forth the iust iudgements of God, ought authentically to be recorded. Notwithstanding I will spare the naming of two others, for that I find them no where named. One of which (I take it) is yet liuing, who albeit he made profession of the Gospell at the first, yet after he had courted it a while, he did so turne and temporize, so apply and accomodate himselfe to the fancies, fashions and humors of the Court, that like *Hercules* enthralled to Queene *Omphale*, or *Samson* besotted with his *Dalila*, he was so lulled asleepe in his mistris lap, that he quite lost his former credit & reputatio: so that he that had heard him, wold little haue thought he had bene the man whom God had endued with such exact knowledge in the tongues and arts, that since that time his match could hardly be found. The second is of one who had bene Counsellor to the French king *Henry* the second, and employed by him in sundry Embassages; who giuing a finall farewell to the truth which formerly he had professed (fearing lest it would lie as a blocke in the way to his preferment) lost forthwith his sense and vnderstanding, in such sort that he became a meer sot and a senselesse thing. And we haue had within these few yeares such rare examples of Gods iudgements euen vpon Princes themselves, and of so late and fresh memory that they cannot easily be forgotten, and therefore I spare to name particulars.

3 Now the reason which moued me to alleadge such examples of the iudgements of God as haue befallen persecutors rather then others, is for that such persecution is proper and peculiar to these dayes and times: wherein crueltie and all kind of impietie like a great deluge haue broken the bankes, and ouerflowed in more fearfull manner then euer before: whereof we haue seene what hath bene the issue and euent, and God grant that it may be both the beginning and the end of all such tragedies and turbulent garboiles.



THE  
SECOND PART  
OF THE PREPARATIVE  
TREATISE TO THE APO-  
LOGY FOR HERODOTVS.



LONDON,  
Imprinted for IOHN NORTON.  
1607.



TO THE HONORABLE KNIGHT SIR ROBERT RICH,  
AND TO THE WORTHY GENTLEMAN

Maister *Henry Rich* his brother: sonnes to the  
right honorable the Lord RICH.

**H**aving no other meanes out of my small  
fortunes to do you honor (right worshipful  
and worthy Gentlemen) and to make your  
worthinesse knowne to the world, but only  
this paper present: I do here (according to  
my long intended purpose) present you  
with the second part of *Stephans Apologie*: desiring it may  
remaine with you as a pledge and testimony of my thankfulnessse,  
for the continuall flow of your manifold fauours (farre  
aboue the proportion of my deserts) and as an earnest of that  
propense mind and unfained affection which I beare to your  
house and name. The worke you may iustly chalenge at my  
hands by a double right: First in that it was begun at my  
honorable good Lord your fathers house in *Essex*: where being  
destitute of other bookes, and knowing not how to passe those  
long nights with better recreation: at your entreaty together  
with my entire friend *Monsieur Beaufort* (the your school-  
master for the French tongue, and now Doctour of Physicke  
in *Basil*) I first vndertook the worke: beginning (as you know)  
with the second part in the first place. Secodly  
in that it is done by him who oweth himselfe and all he can  
do, to your loue and seruice. But as the first borne among the  
fewes had a double portion: so you Sir Robert haue a double

V 3 right

right herein about your brother. First, in that your helping hand hath not bene wanting to the worke, in translating (at my motion, and for your owne recreation) the 36. Chapter: which without any great siling or fowbishing of mine, went to the presse as it came from your pen: being done so faithfully according to the French, and so fitly and finely in regard of the English phrase, that I feare nothing so much, as lest (like a peece of veluet in a beggars coate) it should shame the residue of the worke. And this I both should and would haue seconded with your other translation of D. Tylenus his consutation of the Bishop of Eureux (which you left with me when you left the Vniuersitie) but that it was preuented by a worse. Secondly, in that you were not onely Primus motor, the man that first set it on foote; but also <sup>impulsor</sup> ~~impulsor~~, and he that kept it still on the wheelles. For had I not bene first moued by you, it had neuer bin begun (at least by me:) and had you not so often called vpon me, as well by word as writing, it had lyen still in loose leaues as an idle toy, fitter to be ludibrium ventii, or meate for the mothes, then matter for the Presse. They therefore that shall reape either profite or pleasure by this my translation, are to thanke you for your good motion, without which it had neuer seene the light of the Sun. And thinke not (M. Henry) that you are here excluded; for as it was begun, so was it also finished with special respect to your intended trauaile, that it might furnish you with matter for discourse, in keeping complement at the French Court, whither you haue bene so often sent for by your respectiue God-father his Maiestie of France. To you both therefore I send it, as well to do you honor, as to receiue honor from you. Yet know this, that paper praises (being nothing but the wind of mens words) can neither eternize your name, nor blazon your fame to posteritie (as that proud pedanticke thought, who promised im-

mortalitie to those to whom he dedicated any of his works.) Vertue onely and valour, are the highway to true Honor, which Marcellus signified by the two Temples which he dedicated to the Goddesse Vertue and Honour, being so contriued, that no man could enter into the Temple of Honour, but he that had first gone through that of Vertue. And the truth hereof may appeare in the glasse of these examples: For these foure worthies of the world, Alexander, Cæsar, Augustus, Constantine, of whose names cities were built and moneths denominated, continue famous euen to this day. And so long as the two moneths in the yeare, Iuly and August, and those two renowned cities, Alexandria and Constantinople remaine, their memory shal neuer perishe. Whereas Nero, Commodus, and such like monsters, who attempted the like (the first laboring to haue April called Neronius; the second, September Commodus) haue fallen to the very counterpoint of that they aymed at, dying like a candle which leaueth the snuffe stinking after it; being now no way famous but by the infamy of their wicked liues. And what can be said of the Kings of France, called the idle, saue onely this, that they haue left nothing memorable, but that they left no memorie? The like inglorious end cannot but befall all those who either with the idle drone, eate more then they earne; or waste the candle in idle play, which was allowed to haue lighted them to bed. This I speake not as taking vpon me to schoole you, or to reade you a lecture as if you were still in the Vniuersitie; but in dutie to your Father (to whom I am so infinitely indebted for his honorable fauours) and in loue to your persons, to encourage you on in a good course, by adding fuell to the fire, and oyle to the flame: that as you are rich in name and in outward goods, but more rich in those of the body, so you may be most rich

rich in those of the mind, and so be true inheritors not onely of your Fathers name and goods, but also of his vertues, in being the shadow of his mind; making his example and honorable courses the Cynosura by which you are to direct your course. For (doubtlesse) in so doing you shall not onely avoid Scylla and Charybdis, those dangerous rocks and deuouring gulfs which lie in your way, where so many are either swallowed vp, or suffer ship-wracke, (you know what

I meane:) but arrive in the end at the haven of eternall happinesse. And there I leane you.

Your Worth.

most affectionate,

R. C.



# THE SECOND PART OF THE PREPARATIVE TREATISE TO THE APOLOGIE FOR HERODOTVS.

## The Preface.



Proceed now to prosecute the second part of this present Apologie. For hauing in the beginning of this Discourse propounded to handle these two things; first the reuerend opinion which some had of antiquitie: secondly, the base conceit that others had thereof. And hauing shewed how the former did honour and reuerence it, in regard of the vertuous liues and valorous deeds of their auncestors; and how the latter (on the contrary) had it in high scorn and disdaine, in regard of their rudenesse and simplicitie, I thought it not impertinent (the better to content and satisfie the Reader) to alleadge some few examples, by which he might see, as in a crystal, the particulars which I vnderooke to demonstrate. And hoping I haue sufficiently acquit my selfe, touching the former point (as hauing shewed how farre the wickednesse of these times doth exceed and go beyond that of former ages in sundry things) it remaineth I should endeavour the like in the second: which when I shall haue fully finished, I hope I shall haue made a reasonable good preparatiue to the Apologie for *Herodotus*. But how (may some say) can these particular instances and allegations sufficiently serue to winne credit and authoritie to *Herodotus* his history, considering they consist of moderne examples, borrowed partly from this, and partly from the Age last past? Marke therefore my answer, which will further shew the scope which I ayme at. Albeit we find strange stories in *Herodotus*, which seeme to some altogether incredible, partly because they cannot conceiue how men should be so notoriously wicked and prophane; partly because it will not sinke into their heads, that euer any were so rude and rusticall: yet I doubt not, but when I shall haue decyphered the villanies of this Age, how transcendent they are, in comparison of former times, we shal haue iust cause to say, that as we haue seene sundry strange things in this last centenary of the world, which were not knowne nor heard of in the former (much lesse in the ages before) and yet are such as we cannot call into question (except we wil distrust our senses, as hauing bin eare-witnesses and eye-witnesses thereof:) so we are not to thinke but that the age in which *Herodotus* liued, and the precedent, had some proper and peculiar to themselves, which would not haue bin thought so incredible, had we liued in those dayes. I affirme the like of the second point, assuring my selfe that when I shall haue shewed how those that liued in the age last past, were not



onely simple, but also rude and rusticall in comparison; all men of iudgement wil easily grant, that as we canot doubt of the rusticitie of our late forcfathers, it being so authentically witnessed (though otherwise perhaps it might seem incredible:) so neither are we to thinke but that they which liued so many hundred yeares ago had their clownishnesse proper to themselves, which would not haue bin thought so incredible (as now it is) had we bin their next successors; seeing we might haue had it confirmed by infallible testimonies. Now this argument my purpose is to handle generallie, to the end it may serue as a preparatiue to the Apologie for *Herodotus*, till I haue more time and leisure, as also better meanes and oportunitie to handle it more distinctly, and to find out moderne examples to sute and parallele those which seeme so strange in this our Historian.

2 But what? (may some say) should a man thinke those stories in *Herodotus* to be incredible, onely in regard of the two former reasons, viz. their notorious villany, and sottish simplicity: No verily: for many mens incredulity proceeds from a third cause, viz. in that they consider not the great change and alteration which is to be seene almost in euery thing since those times: but would haue the naturall disposition of men in *diebus illis*, and their course of life so to sute ours, as that they should take pleasure in those things wherein we take pleasure: and contrarily, that whatsoeuer disliketh vs, should haue bin distastfull vnto the. And (which is more) they would find an agreement and correspondence betweene the estates of ancient kingdomes and common wealths, with those at this day. Nay, some are so inconsiderate in reading of ancient stories, that they measure the climates of forrein and farre remote countries by their owne. No manuell therefore if finding such discord and disagreement in all these things, they iudge auncient stories to be as farre from truth, as the things they reade are differing from those they dayly heare and see. Knowing therefore this to be a third reason why many can hardly subscribe vnto them, I haue reserved for it the third part of this treatise. But I am to intreate thee (gentle Reader) to giue me leaue to omit that for the present, which my occasions will not permit me to annexe, not doubting but I shall giue thee a specimen hereof in the Preface which I am to prefixe before this present worke.

## CHAP. XXVII.

*How some Poets (contrary to the current) haue preferred their owne age before the former, as being much more ciuill, and of farre better grace.*



He sighes of *Hesiod*, and groanes of *Tibullus*, vttered in the depth of their discontent, in dislike of the customes and fashions of their times, haue bin sufficiently witnessed before by their verses: wherein they affirme (as we haue heard) that they had bin happy men, if they had bin borne before: whereas they thought themselves wretched and miserable, in being borne in so bad a time. But what shall we say of those who contrarily thinke themselves happy, in that they were borne in so good a time: good (I say) in regard of the former. For what saith *Ouid*?

*Prisca iuuent alios; ego nunc me denique natum,  
Gratular: hac etas moribus apta meo.*

Let

*Let others praise the times and things forepast,*

*I toy my selfe reserved till the last.*

*This age of all doth best my humour fit.*

Where though he crosse and contrary *Hesiod* and *Tibullus* in his wish and desire, yet he concurs with them in the cause thereof. For the reason which made them wish they had bin borne in some other age, was the exceeding great loosenesse & leudnesse of their owne. On the other side, the reason why *Ouid* contented himself with his owne, and preferred it before the former, was not because there was lesse wickednesse and impietie, but greater vrbaneitie and ciuilitie. For he saith expressly,

*Bea quia cultus adeit, nec nostros mansit in annos*

*Rusticitas prisca illa superstes auis.*

And if I were to prosecute this argument, I might particularize wherein his age was more ciuill then the former, and namely then those which came nearest to that of old dreaming *Saturne*, as Poets speake. I might also draw out a long thread of a little flaxe, and shew how mens wits haue bin more and more sharpened, refined, and (as it were) sublimated from time to time. Whence it cometh to passe that they haue had a further insight into the workes they tooke in hand, and haue dayly added something vnto them, to perfect and polish them the better, so that antick words and workmanship seeme to be but rude and rusticall in comparison. But if I should further proceed in handling of this argument, I should but intangle my selfe in an endlesse labyrinth: it shall suffice therefore, if (according to my former promise) I compare the age last past with this wherein we liue: yet not taking vpon me curiously to scan euery point of this comparison; but after I haue handled some of lesse moment, to come to the maine and most material point of all, which deserueth a farre more ample and large discourse. Howbeit I am first to performe my former promise, and to alleadge certaine French phrases, whereby we expresse the base conceit we haue of Antiquitie, and that for the same reason for which *Ouid* saith, *Prisca iuuent alios*. I say then that besides this French phrase, *Fait à l'antique*, or *sait à la vieille mode*, that is, *made after the old fashion*, by which we signifie a thing to be made rudely or inartificially, (though *sait à l'antique* be sometimes vsed without scorn or contempt, according as the subiect is whereof we speake) we haue other phrases whereby we declare the conceit which we haue of the rusticitie and clownishnesse of ancient times. For when we say, *Cela se faisoit au temps iadis*, that is, *This was made in old time*: our meaning is, that it is out of vse, and *quas obsoleuit* (as the Latins speake) and such as at this day would seeme but rude and rusticall. But this phrase *Du temps des hauts bonnets*, that is, *when high hats were in vse*, or *when high bonnets were in request*, seemes to haue had his originall from the rude and clownish apparell then in vse, though it specifie but one particular: as if we should say, When men arrayed themselves so clownishly, or, when men had not the wit to chuse a fashion fit and easie for them. This likewise is spoken in way of derision, *Du temps que les bestes parloyent*, *In old time when beasts spake*: as if we should say, In old time when there were such sots, that a man might haue perswaded them that beasts could speake. Which is spoken (I take it) in regard of *Æsop* fables, which were then turned into our mother tongue. We say also, *Du temps qu'on se cachoit pour prêter de l'argent*: *When men hid themselves to lend money*: which (though it be spoken in way of derision as the former) is an argument rather of simplicitie then of rusticitie. For they (doubtlesse) were very simple, who in stead of lending their money before witnesses, and taking a bond of their debtors before publick notaries (as the manner is now) lent it

in secret; more respecting the borrowers credit, that it might not be knowne he stood in need, then their owne security. And therefore it may well be numbred among the prouerbiall sentences formerly spoken of in the beginning of this treatise, which shew the great good opinion generally conceived of the fidelitie of men in former times. Besides all which, we haue these three prouerbiall sentences (spoken of Kings: *Du temps que les Rois se mouchoient a leur manche*: that is, *When Kings wiped their noses on their sleeves*: or, *Du temps que les Rois faisoient de leur manche un mouchoir*: that is, *When Kings made handkerchieues of their sleeves*. And, *Du temps que les Rois estoient bergers*: that is, *When Kings were shepherds*. And, *Auant que les Rois sortissent hors de page*: that is, *Before that Kings came out of their minoritie*. The last of which is in some sort proper to the Kings of France. For King Lewis the eleuenth was the first (as the French story saith) that cashiered the Lord Pote & our, and disannulled the law of Minority: shewing his heires and successeurs how they might commaund Kings, and say, *Sic volo, sic iubeo*. The first of these, viz. *When Kings wiped on their sleeves*, is somewhat harsh and lesse in vse: giuing vs to vnderstand, that Kings in old time were so fordid and slouely, that they would not stick to play the pranke that children are wont to do when they cannot find their handkerchieues: or because they would make short worke, and not be all the day in blowing their noses. For my part I make no question but that it is an hyperbolically speech, which I cannot affirme of the second, viz. *When Kings were shepherds*: and if I should, I might easily be confuted by infinite authorities. True it is indeed, there are few Kings to be found who haue bin shepherds: howbeit many haue bin graiers, and haue gotten their chiefe wealth and riches thereby. And our historian telleth vs in his eight booke, that though Kings in old time had but small store of mony, yet they had great store of cattle, wherewith they vsed to traffick. Where he also speaketh of a Queene who played the cooke, and wrought pastry worke with her owne hands. How euer it were, we reade of a Cardinall of Auinion who knew well how to make vse of this prouerbe, in answering a King of France like for like. For when the King (seeing the Persian pompe of the Popes Court, and the pride of the Cardinals) asked him whether the Apostles euer went with such a traine after them? he answered, No verily: but you must consider sir (quoth he) that they were Apostles the same time that kings were shepherds.

## CHAP. XXVIII.

*Of the rudenesse and rusticitie of our Ancestors  
in sundry things.*



AS there be some Poets who commend former times, and extoll them to the skies, in the meane time speaking basely of their owne; and others contrarily who (in other respects) make greater reckoning of their owne age then of the former: so we cannot but heare how old men praise the good dayes and times which they had in their youth, in comparison of the present: whereas the younger sort make no account of any age but of their owne. Now if we consider the reasons which moued them to thinke and speake in this sort; we shall find that they did it vpon the same ground and for the same consideration. For as they who so highly honored and

and extolled antiquitie, did it in regard of vertue and valour, then farre greater without comparison, then at this day; and they on the contrary which had it in such contempt, did scorne it in regard of the rudenesse and rusticitie which then reigned: so (doubtlesse) the thing for which old men either do or can with any colour preferre times past before the present, is the simplicitie and fidelitie of those times. Whereas youth at this day esteeme rather their owne age then any other, for that they see greater cunning and dexteritie, and a more ciuill and yrbane kind of life. So that if any shall say, that when old men speake of the good times which they haue seene, they vnderstand it not onely in regard of that honest, simple and plaine dealing which was then vsed, but in other respects also, I will not greatly contend, so they grant withall, that they did it principally in that regard. For when Horace (describing the qualities of an old man) saith that he is

— Laudator temporis acti,

Se pueri censor, castigatorem minorum.

That is,

Of his young times a man of large report,

A sharpe controller of the younger sort.

His meaning (no doubt) is to signifie the viduall speech of old men, viz. that all things stood in better termes in their younger yeares: and that there was not such excesse and riot in the world, as is to be seene at this day. Which they speake as being of opinion that the world waxeth dayly worse and worse: and hercupon would rule and square, not onely the manners, but also the actions of the younger sort accordingly. For if an old man speake of the youth of these times, he will tell you that it is a wonder to see so many mischiefs raging in the world, and that we are not to looke for such golden dayes as he hath seene; the world being cleane changed and turned vp side downe, so that he can hardly remember what he hath seene. And he will especially inuey and declaime against pompe and brauery in apparell, and delicate fashions, which he will affirme to be farre greater now then it was in times past; and that it is the cause of the dearth and scarcitie we now see: as also of many outrages and misdemeanours, and that it maketh men more effeminate. Nay they proceed sometime further, in making the youth of those times petty Saints, when they say (as the author of the Courtier doth relate it with excellent good grace) *io hauea vent' anni che ancor dormiuo con mia madre, & mie sorelle: ne soppiu a gran tempo che cosa fossero donne: & hora fanciulli non hanno a pena alcuno il capo che sanno piu malitie che in que tempi non sappeano gli homini fatti*. That is: I lay with my mother and sisters till I was twenty yeare old, and knew not of a long time what manner of creature a woman was: whereas children now scarce crept out of the cradle know moe knacks of knaury then men of yeares did in times past. Now as old men exceed the bounds of truth, by running so far into one extreme: so shall we likewise, if we deny that they had not reason to complaine of a bad change, the world still declining from better to worse. To conclude then, we will easily graunt these gray beards, that in their younger yeares the world was not so wicked: so that they yield to our greene heads, that it was more rude and rusticall; and that it was not so wittie, because it was not so wicked.

But lest they should say that my tongue runneth at random: I will instance it by examples. And because there is nothing, which we make greater account of, or iudge more necessary for our bodies, then foode to nourish them, and raiment to clothe them; and therefore are not onely carefull but euery way ious, in providing such necessaries: I will enter discourse of them in the first place touching the first,

therefore (because I take it for a confessed truth, that our ancestors neuer shewed themselves more curious in their diet, then many countreyes at this day.) I shall desire the reader not to take it amiss, if I compare some of their customes and fashions, with those in use at this present. And first I will beginne with one which is so common and ordinary, that children of tenne or twelue yeares of age may well remember it: and if I should say that it were yet practised in some places of *France*, I should not (it may be) speake without my booke. It is a foolish custome taken vp by certaine gentlemen, who to the end they may cunningly deceiue and finely fetch ouer their seruants, cause their table to be furnished at the first seruice, with I know not what fryed fitters, hotchpottches, sippets, sauces, and gallymalfrays: and then with store of Mutton, Veale, and boiling peeces of Beete, which peeces of Beete they will rather feed vpon, then vpon any other dish. And after that the stomacke hath reuenged his quarrell vpon such grosse meates, they serue in Capon, Chicken, Pigeon, and other dainties, for the last seruice; the stomacke being not onely satisfied, but euē closed vp. So that it is great pittie to see how the seruitors (poore soules) are glad to eate such meates, as their stomackes were neuer accustomed vnto, and to leaue their ordinary fare for their masters and mistresses. I mean how they are to take the paines to eate the finer meates, as wild foule; and venison, and to leaue the grosser for them. What then can the old man answer, *Laudator temporis acti se pueros*? Or what can he say (trow we) to defend or excuse the rusticity of former times? (for in that I call those that vsed this seemely seruice, but rude and rustically, I fauour them much.) And were it not that I am afraid I should be ouer troublesome, I would gladly aske them yct another question, touching Partridge, & such like foule, viz. Whether those men had noses or not; and if they had, what noses they were, when they could find no goodnesse in wild foule, and venison, except it were tainted a litle, that is, (to speake plaine English) except it stunk a litle, this stincke seeming to them to be the *chief* of venison?

3 But now to proceed to the fashions of other countreyes, which haue bene (perhaps) practised alike by our ancestors, as hath bene said. Albeit then there be no *French-man* to be found at this day, if he be of the right stamp, and haue wherewith to maintain himself, who hath so bad a tast, but can put a difference between tender and tough flesh: yet it were a wonder (I had almost said a miracle) to see a *German* who neuer traualled abroad, that either obserued or cared to obserue this difference. For example, *Ne gallina malum responset dura palato*, as *Horace* speaketh: that is, left the pullets flesh should be ouer tough, and vnpleasant to the tast, the *Frenchman* who hath no leisure to kill it a day or two before, that it may wax tender of it selfe, will haue twenty deuises besides those mentioned in *Horace*. But when he shall leaue *France* his natie countrey, and come into *Germanie*, he will not a litle wonder to see a pullet (or some cocke of the game, for want of a better) serued to the table, which he had heard crowing in the court but halfe an houre before, which shalbe killed, plumed, and boiled, al in the sodainnesse of an instant. If our ancestors then (not to speake of *Germans*) haue done the like, may we not truly say that they were very rude and rustical? Except some proctor shall haply plead for them, and tell vs that their stomackes were hotter then ours; so that they could digest meate halfe raw, as well as we can flesh thorowly roasted, boiled, or baked. But *Physicians*, which liued in those dayes, winnes the contrary. This therefore may serue for an instance of cookerie or dressing of meates. Let vs see another in the choise of them: choice I say, not of diuers sorts of meates, but of the same kinde.

kind. And here (doubtlesse) we shall find many masters, whom *Galen* might as well laugh at, as he did at those fitters which courted *Penelope* (as *Homer* recordeth) for eating the great villanous swine, and leauing the yong pigs for their seruants. For considering the common saying in euery mans mouth, *Tong flesh, and old fish*: had not our aunccestors innall wit (in comparison) to eate the old dam, and to leaue the yong: to eate the old Partridge and to leaue the brood? to eate the old Hare, and not so much as once to touch the leuerets? Norwithstanding whatsoever can be spoken of our forefathers in this behalfe, may truly be affirmed of many countreyes at this day. For when I was at *Venice* I heard certaine noble men affirme, that they had learned of the French Kings Embassadour sent to the State, that yong partridges and leuerets were very good meate. And I remember, the Lord *Capriade Resch* told me, how that being at *Basil*, and demanded by certaine Switzers what he would do with those leuerets which were brought him for a present, answered that he would make distilled water for the gout: which they (simple soules) did verily beleue. I might here also speake of the *Russian*-like rusticks, who taking pigs eares and pigs skins, the rumpe, pinion, and neck of geese, (which *Frenchmen* call *la petite oye*, the goose giblet) as also calues and sheeps feet, with capons liuers, and such like garbage; of all these put together, make a hotchpotch or gallymalfray: wronging themselves as well in this as in other things. But if I should enter discourse hereof, I doubt I should not be beleueed: and I feare me this argument would be thought too homely and base, and so would derogate from the graue and serious matters contained in this booke.

4 To come therefore to the rusticity which our ancestors bewrayed in their apparell, of which the pictures and statues yet extant do giue sufficient testimony. Were it not a goodly sight to see a man bigguined with a hood vpon his head, like a great flasket, and a string vnder the chin: (a fashion not yet altogether worn out of use) or one with a high hat like a spire steeple; or like a Turkish<sup>\*Or tolibant</sup> turbant, or a crosse-bow, or a Switzers swearing swaggering cap, of that bignesse, that of so much cloth a man might make (as the fashion is now) three or foure? Were it not (I beseech you) a seemly sight to see the fine feature of my finicall fellow & gentle lack baggage, when he hath put on his iacket reaching a full handfull below his knees, being of that size that a man might make a caskock and a paire of bales of it, or a great riding hood after the Spanish fashion? And were it not as goodly a sight to see, not onely all his neck, but often all the vpper parts of his shoulders and his breast also bare by reason of his fond fantasticall apparell indented like a half Moon? And as for women, had not Madame *N.* <sup>\*With her great gaping gorget.</sup> *à la grand gorre* (as Preachers in those dayes were wont to speake) a very good grace, when she had her gowne on, the very sleeves whereof were large enough to make a whole one? And was it not as goodly a sight to see their long taites tucked vp, or trailing along, and sweeping the Church as they went? And if we speake of base botchery, were it a comely thing to see a great Lord or a King weare sleeves of two parishes, one halfe of woosted, the other of veluet? or a dublet of three parishes, the backe and forepart of halfe woosted, the vpper part of the sleeue of skin, and that toward the hand of veluet? True it is indeed, the forebody had a guard of veluet of some two fingers broad, which because it had neuer a whit on the back, was called *Nichil au dos*, a word which hath gone current in many mens mouths, who vnderstanding not the originall thereof, haue pronounced it *Nichilado*, and applied it generally to all such things whose inside is not answerable to the outside, though especially to apparell: as at this day those peticoates or saueguards which haue only the forepart of stiffe

and the rest of linnen cloth, or such like, (as some gentlewomen vse to weare) may in this sence be called petticoates *à la nichilado*. But, as it were to be wished that this were our gentlewomens worst huswifery, so we must needs grant, that (considering those times) there was no great hurt in such botchery. In speaking whereof I haue extended my discourse as farre as *Ouid* hath done his, in his verses formerly alleadged; where he doth not only affirme that his age brought vp a more ciuill carriage and course of life, but euen court-like and magnificent in outward comportment, such as was not to be seene in former time; as indeed they go hand in hand, for the most part. Notwithstanding we are not ignorant how many mischiefs and miseries attend vpon brauery, and what benefit hath accrewed to the weale publike by means of frugalitie. We read in the French story, how certaine of the Nobility of *France* sent two messengers to king *Charles* the sixth, to informe him of the change and alteration that had bin in the state since the dayes of his father *Charles* the first, among other things, how much the expences of his house exceeded his fathers expences: but the maine matter for which they complained, was, for that the Châcelor had spent twenty pounds in apparel in one year, which he had purloyned out of the kings treasure: which was iudged so bainous an offence, that he fearing to vndergo the penalty, was glad to flie his country. I leave it therefore to thy iudgement (gentle Reader) to consider how much the world is growne more miserable at this day, with all his pompe and prodigality, then it was in former time with all his frugalitie. For it is now come to this passe, that a paltry companion will not sticke to bestow ten pounds (or very neare) vpon one onely paire of breeches. Notwithstanding if all things be duly considered, it may wel be doubted whether that which is called botchery, may fitly be termed frugalitie or not, seeing that when they would not be at the cost to weare sleeues of veluet, they made farre more vaine and needlesse expences.

5 Concerning the attiring & trimming of the body, was it not a goodly sight to see a man with a close shauen beard, weare a great perriwig, *bien esperlucet*, that is, finely frezled: for that is the word which was then in vse, and is to be found euen in *Menot* himselfe, in steed of the Latin word *calamistratus*. And so in the time made by a *bon compagnon*, long before *Menot*'s time, we read these verses,

*Plus fringant & esperlucet,  
Et cent fois plus gay que Perot,  
On le valet d'un Anocat.*

That is,

*More spruce and nimble, and more gay to seene,  
Then some Attorneys Clarke or George a Greene.*

And how should we excuse their rudenesse & simplicitie, in taking such paines to nourish that which puereth the to greater? For who is so simple, that knoweth not, I say not the inconueniences, but the diseases which are caused by these long perriwigs: And yet some there are who take a pleasure and pride in them. But whether a beard become a man well or not, I appeale to those who are as much ashamed of themselves that they haue none, as a dog that hath lost his taile. For prooffe whereof I report my selfe to these verses:

*Turpia sine frondibus arbor,  
Turpia equis nisi colla in balneis uelens;  
Pluma regis volucres, quibus sua lana decorat est,  
Barba viros, birra ej, decent in corpore scilicet.*

Notwithstanding all this, the poore Crucifixes then in vse, were constrained to accom-

commodate themselves to the humors of those times. For falling into the hands of such as wore their beards shauen, there was no remedie, they must haue their beards shauen in like manner. And meeting with other good fellows, who chose rather to weare a tuft or two in steed of a beard, they also must haue the like. Whereas being in those countreys where men vse to weare their beards tyed to their girdles, or reaching down to their knees, they must of necessity follow the fashion, though sore (God knowes) against their wils. For euery man would haue his Crucifix hold that fashion comly, which himselfe thought comly. This is the reason of the sundry sorts of Crucifixes that are to be seene at this day.

6 But let me not forget their manner of building whereby they deprived themselves almost of all those commodities, which we desire to haue (and that not without iust cause) in our buildings: and I had almost said, that the y imprisoned themselves in their houses, in making them like prisons or dungeons. For whereas they cared not what their buildings were, so that they had thicke and strong wals, in the meane time they deprived themselves of the benefit of the light, for want of wit to make such windowes as are in vse at this day. Besides, they made them strait and narrow, whereas they might haue made them large and broad: and with many holes like rats nests, in steed of a number of lightsome, large and pleasant lights: and to foresee that one house might not ouertop or drop vpon another, or that their neighbours might not ouerlook them, was a thing nothing regarded. And touching the house which cannot so honestly be named as it is necessarily vfed, they haue not followed nature, in setting it in a fit place. For whereas nature hath removed the basest and most vnseemly parts of the body furthest from the sight & smell, they contrarily set it to the open view, of purpose (as it were) to be seene.

7 And when we compare the workmanship vfed in old time, with that which is to be seene at this day, can we say that those artificers had any wit in their heads? For who shall marke the fairest cupboord or bedstead made in those dayes, will (doubtlesse) iudge it to be rather Carpenters then Joyne-work. And he that shall obserue their Iron works which are to be seene in cupboords, chests, or dores, may well doubt whether locksmiths in former time vfed files or not, or rather what fashioned files they had. For we may well perceiue, they haue bene filed, yet nothing so smoothly and artificially as at this day. True it is indeed (to make amends for this defect) they were too niggards in bestowing cost vpon their work; I meane in enriching it with compartements and such like ornaments, though neither barrell better Herring. This I must need say, that whereas men are now a dayes very sparing in bestowing cost vpon their buildings: they the lausht it out (as it were) for the heavens, as if it had cost them nothing. Witnesse the harness then in vse, which was so ponderous, that a man hauing it vpon his back, was vnfit almost for any seruice: whereas it is now not halfe so weighty, and yet of pistoll proof. The like may be said of murrions or head peeces; I mean such harness and head peeces, as were made since the inuention of harquebuzes: for before the inuention of guns, men contented themselves, if they had them of the thickenesse of iron plates. And to speake somewhat of our common and ordinary weapons, would not one of their swords make three of ours? And are there not some swords to be seene, the very handle of one of which is heavier then any two vfed at this day, blade and all: which notwithstanding are both easier for carriage, and more commodious for defence.

8 And what shall we say of the phrase & manner of pronuntiation vfed by our ancestors: what cares had they (may we thinke) who could with patientce endure

dure to heare *Mon frere Pierre, my brother Peter? M<sup>o</sup> frere Robert, my brother Robert, La place Maubart, The place Maubart?* And yet the French Poet *Villon* (one that writ as eloquently as any in those dayes) speaketh so. This may serue for an instance of their Dorick dialect in taking delight to speake broadly, much like the *Dorians* among the *Grecians*, and the *Sauoyards* among the *French*. There are another sort of *simper-de-cockers*, who counterfet puppets, in speaking so finely that they will scarce open their mouths; for making conscience to say *François, Anglois*, they say *Francis, Angles*. Nay, there are some Courtiers which affect this nice pronunciation, following certain fine mincing minions rather than reason. For certes this perty kind of puppet-parley was first taken vp by women, who feared to open their mouths too wide in saying *François, Anglois*. How euer it be, I perswade my selfe, that neither they nor their followers are able to giue any better reason of this their pronunciation, then the gentlewoman of *Sauoy* could giue of her singing *magnificet* in stead of *magnificat*, who thought by this meanes to shun the fault of her country dialect in pronouncing *A* in stead of *E*. Neither can these fine finicall affecters alleadge the *Italian* tongue (which saith *Francesca & Francesca*) to warrant their pronunciation: except they will do this wrong to their owne language, to say that it hath borrowed from the *Italian*. *Italians* indeed vse to say *Inglese* and *Inglefis*; but herein doubtlesse they imitate vs, as not being able to iudge whether we speake well or ill, purely or corruptly.

9 Further, our auncelstors haue bin as grosse and absurd in their words and phrases, as in any of the premises. And verily considering the notorious absurdities committed at this day by such as will needs be too fine in their affected phrases (or rather foolishly finicall) they seeme to me very pardonable. For we haue so purged and pruned the dead and rotten branches from the tree of the old French tongue, that we haue lopped off the good together with the bad. And then like bad husbands haue gone a begging (or borrowing) that of our neighbours which we had growing in our owne orchards (yea better then they had any) if we would haue taken the pains to haue sought it out: as I haue shewed more at large in my *Conformitie of the French tongue with the Greeke*.

10 And how cunning and expert they were in making fine and well framed orations in their grosse gibbridge, may appere by the stonics of those times. As for their rimes (I meane their rhythmes) it is a world to see how rude and rusticall they were. For they neither cared for time nor reason, neither regarded they how hoblingly they ranne, seeing they neuer respected the number of feet: which is the lesse to be wondered at, considering that *Marot* himselfe in his first Poems, playd the rimester at all aduenture, knowing neither section nor censure, nor yet observing the difference betweene *E* masculine and *E* feminine. And verily most of the rimes clouted together (I cannot say composed) in ancient time, seem to haue bin made of purpose to moue laughter, those especially which are of this straine:

*Priece pour Martin Pseudom,  
Qui a fait faire ceste vie,  
Que Dieu lui face pardon,  
En rime & en tapisserie.*

That is,

*All good folke pray world without end,  
For Martin Pseudom that made this legend:  
That he of God might pardon'd be,  
Both in good rime and tapisserie.*

For

For the author of this goodly *satyr*, was so simple, that he thought his straining of himselfe to make rime doggrel, would be a sufficient excuse for him, though he spake ridiculously and without reason, viz. *that God would pardon him in rime and tapisserie*. Another old *Elderston* and right baladin-rimester made no bones to conclude an Epitaph in this sort:

*Et mourut quatre cens & neuf,  
Tout plein de vertu comme un auz.*

That is,

*And dy'de in the yeare foure hundred and nine,  
Full (as an egge) of grace diuine.*

The like good grace had most of their Latin rimes, especially their Epitaphs, as namely this which followeth:

*Qui iacet intus,  
Fuit Carolus Quintus:  
Dic pro illo bis vel ter,  
Aue Maria, & Pater noster.*

But it is now high time we should speake of their rudenesse in matters of greater consequence, namely in the maine point mentioned before, which is the saluation of mens soules.

## CHAP. XXIX.

*Of the grosse and blockish ignorance of the Popish Cleargie,  
especially of the Masse-priests.*



IN the former Chapter we might plainly see the grosse and palpable ignorance of the former Age. Notwithstanding though it had bene ten times greater then it was (if it had bene possible,) yet so long as the Cleargie had not their parts therein, in being as blind bayards as the rest, the poore peoples case had not bene halfe so lamentable: whereas the most brutish and blockish ignorance was to be found in Friers cowles, especially in the Masse-monging priests. Which we are the lesse to wonder at, considering that which *Aenot* twis them in the teeth withall, that in stead of bookes, there was nothing to be found in their chambers but a sword, or a long bow, or a crosbow, or some such weapon. *Sed nunc* (saith he) *quid in camariis Sacerdotum reperietur? An expositionem Epistoliarum, aut Postillam super Euangelia? Non: Faceret eis malum in capite magister Nicolaus de Lyra. Quid ergo? Vnum arcum, vel balistam, spatham, aut aliud genus armorum.* But how could they send ad order such ignorant asses? You must note (Sir) that they which examined them were as wise woodcocks as themselves, and therefore iudged of them as pen-men of pike-men, and blind men of colours. Or were it that they had so much learning in their budgets, as that they could make a shift to know their insufficiency, yet to pleasure those that recommended them, they suffered them to passe. One is famous among the rest, who being asked by the Bishop sitting at the table, *Es tu dignus?* answered, No my Lord: but I shal dine anon with your men. For he thought that *dignus* (that is *worthy*) had signified to *dine*. It is reported also of another, who going to the Bishop for his orders, and being asked this question (to try his learning and sufficiency) Who was father to the foure sonnes of *Aymond?* and know-

ing

120

ing not what to answer, was refused as insufficient. Who returning home againe, and shewing the reason why he was not priested; his father told him that he was a very asse, that could not tell who was father to the foure sonnes of *Aymond*. See I pray thee (quoth he) yonder is great *Iohn* the smith, who hath foure sonnes: if a man should aske thee, who is their father, wouldst thou not say that it were great *Iohn* the smith? Yes (quoth he) now I vnderstand it wel. Thereupon he went againe, as hauing learned his lesson better. And being asked the second time who was father to the foure sonnes of *Aymond*, answered, that it was great *Iohn* the smith. Many such pleasant questions were asked them for sport and pastime sake, & to make my Lord Bishop merry (who late by,) as also to take triall of the, whether they were plaine noddies and cockcombs or not. As when one being asked what was the daintiest morsell in a pig, and hauing answered that it was the pigs coates; for this so good and fit an answer was thought worthy to haue the order of priesthood. Whereas another (which came after) being demaunded what was the best bit in a calfe, and hauing answered that it was the skinn (for he thought he wold be sure to answer as the former had done) was holden vnworthy to be made a parish Priest, as hauing made a caluist answer, thereby shewing that he had not wit enough to be of that trade.

2 But I am ashamed to employ my pen and paines about such sottish questions as were asked them, to try whether they were *bons compagnons* or not: asked (I say) onely *pro forma*, to the end they might say they had bin examined. Now if there be any so hard of beliefe as will not credit it, I shall desire him to consider how euer it was possible to get from these Priests (which were as blind as beetles) a pertinent answer to any demand touching their place and office: I meane the office into which they most of all desired to be inuested. How blind and ignorant were they? (may some say.) Surely I am blind that they could hardly see to reade. And if this shall seeme yet more incredible, I referre my selfe to their Canon law, where it is recorded that a Priest baptizing a child vpon a time, vsed these words: *Baptizo te in nomine patrie, & filie, & spiritus sancti*. But because it is a very memorabile fact I will set downe the words at large. Marke then what is recorded word for word in the third part of the Decrees *De consecr. dist. 4. canone 84. Zacharius Papa Bonifacio Episcopo: Retulerunt mihi nuntij tui quod fuit sacerdos in eadem provincia, qui Latinam linguam penitus ignorabat, & dum baptizaret, nescius Latini eloqui, infringens linguam, diceret, baptizo te in nomine patrie, & filie, & spiritus sancti: & per hoc tua recurrenda sanctitas, inconsiderauit eos rebaptizare: sed sanctissime Frater, si ille qui baptizauit, non errore inducens, vel haresin, sed pro sola ignorantia Romana locutionis, infringendo linguam (ut supra diximus) baptizans dixisset, non possumus consentire ut deus baptizetur. Which Canon hath done Peter Lombard knights seruice; for it hath serued his turne excellently well: *Lib. 4. sen. dist. 6.* For, for a full and finall resolution of this question, *Si baptismus sit uerbu corrupte prolatus?* he alleadgeth nothing but this Canon. *Queritur etiam solet (saith he) si corrupte proferantur uerba illa, an baptismus sit? De hoc Zacharius Bonifacio scribit. Retulerunt, &c.* For my part, I remember well I haue heard some Priests administering baptisme say *Abrenuncio*, in stead of *Abrenuncio*. And in consecrating (as they speake) *hoc est corpus meum*.*

3 But some aduocate may haply stand vp in defence of them, and say, that all of them neither are nor haue bin so ignorant, but that there are some which are but simple priests, who can not only *legere ut Clerici*, that is, readily and distinctly, but also vnderstand what they reade. I grant indeed that all are not such ignorant asses: but this I say, that the most ignorant are least dangerous. For proofe hereof: who

who corrupted the text of the new Testament, but they that had a little smattering in learning? Who was he that corrected the place in *S. Luke*, which speaketh of a womā who hauing lost a groar, swept the house to find it? Who put *euerit domi*, *she ouerturned the house*, in stead of *euerit domū*, *she swept the house*? but he who had read ouer so many classike authors, that in some blind corner he met with *euerit* in stead of *euerit*. They haue also serued the place in the Acts of the Apostles with the same sawce. For in stead of *demissus per portam*, they haue put *demissus per portam*. In honour of which correction, these foure verses were made by one that heard a Popish preacher follow that translation in his Sermon:

*Par ici passa deuant hier  
Un tres-notable charpentier,  
Qui besongna de telle sorte,  
Que d'un panier fit une porte.*

That is,

*This way the other day did passe,  
A iolly Carpenter as euer was:  
So strangely skilfull in his trade,  
That of a basket a doore he made.*

4 There be sundry other places corrupted after the same manner, in the first impression of the old translation. And I remember a Printer was in danger to fry a fagot for putting *euerit* into the text in stead of *euerit*. And as for sundry words of the New Testament, they haue either changed their writing and orthography, or at leastwise their signification, in framing vnto them significations according to their owne coniecturall imaginations. As in the place of *Saint Paule*, in stead of *hereticum denita*, that is, *Shunne or auide an hereticke*: they (like profound diuines) haue diuined the sense to be this, *Put an hereticke to death*. Yet all this is nothing to the interpretation of this place, *Inuenimus Messiam. Iohn. 1. We haue found the Masse*. Nor of this, *Signa autem eos qui crediderint, ha sequentur &c. Signe them with the signe of the Crosse, &c.* Amongst which braue interpretations, this may not be forgotten which was made by a Curat of *Artois*, who suing his parishioners for not repairing the Church, and namely for not paing it, tooke the 17. chapter of the Prophet *Ieremie* for his aduocate to plead for him, where it is said, *Pauca mihi & non pauca ego, &c.* Whereas (quoth he) *Ieremie* saith expresse, *Les them pane it, and not I*, doth he not giue you to vnderstand, that it belongs not to the Curate to paue the Church, but to the parishioners? But what shall we say to this interpretation, *Confitemini alicuius, Confesse your selues to the priest?* For here I cannot see how the Latine word foundeth any thing neare to the English, as in the former. And verily I do heare ingeniously confesse my ignorance, that I know not how such interpretations could euer come into their heads.

5 But hauing discoursed sufficiently of simple Priests or monks, let vs in the next place come to Prelats; who (doubtles) haue seconded the single soled Priests: witnes that profound clerk, who hearing some alleadge certain lawes called *Clementina* & *Novella*, fell into a pelting chafe, for that they yrred him with the testimony of whores, and harlots. And as for *Prat* the Chancellor of *France* (if I may speake of him without offence, considering he was a clergy man in his dayes) he shewed he had some learning, though no more then would serue his turne; when hauing read the letter which king *Henrie* the eight had sent to the French king *Francis* the first, wherein this clause was: *Misto tibi duodecim moloſos: I send you twelue mallowe dogs*; he expounded it, *I send you a dozen mules*. And being confident in this

Y

inter-

242 interpretation, went (accompanied with another noble man) to the king, requesting his highness to bestow upon him the present which the king of England had sent him. The king (who as yet had heard nothing of this present) marvailed that Mules should be sent him out of England, affirming that it was a rare novelty indeed; and being desirous to see the letter, (and that others also might read it,) they found them to be *duodecim molossos, twelve molossine dogs*. Whereupon the Châcellour seeing himselfe made a laughing-stocke (and you may well imagine how) found out a starting hole, which notwithstanding made him more ridiculous the before: for he said he had mistaken the word, in taking *molossos* for *muletos*.

6 And lest any should take exception against their Latine for want of congruities, let him know that herein they are dispensed with by their father S. Gregorie, who saith, *Non debent verba celestis oraculi subesse regulis Donati*. And therefore one of the foresaid Preachers was greatly to blame, to lay this in the Priests dist, that they vnderstood not their *Donate*. And he that should urge them to render a reason of their pronuntiation, should presse them too far, and sift them too narrowly. And I perswade my selfe, it was the least part of Saint Gregories meaning, that euer they should trouble their heads about it. For he thought their masse was as effectually with *Dominus vobiscum*, as with *Dominus vobiscum*, and *Per omnia secula*, as *Per omnia secula*, which maketh me lesse to wonder that a Channon should be called into question, because he would be singular and haue his pronuntiation apart by himselfe, in saying *Per omnia secula*. They found fault also with those that pronounced *Kyrie eleison*, in stead of *Kyrieleyson*, as by and by we shall heare.

7 And as for the Greeke, you must pardon them, though they vnderstand not one iota; seeing greater Clarke then they (I wis) haue not bene ashamed to say, *Gracum est, non legitur: & Transcat, Gracum est*. And if any man accout this their ignorance an euill thing, let him take this withal (for it may be truly affirmed) that this euill is the cause of some good. For by this means the number of men and women Saints hath bene increased. Saint *Lonchi* (otherwise called *Longi*) may testifie for men Saints: and Saint *Typhaine* for women saints; for this Saints name cometh of the Greeke word *τύφος*, signifying a lance, or speare (albeit it was long since giuen to him that pierced our Saviours side with a speare. And the name of the woman Saint, viz. *Typhaine*, cometh of the greeke word *τύφω* (as a man would say, *The appearing of God*.) And as true it is likewise on the contrary, that this ignorance hath augmented the number of diuels. For of *Macrobium* and such like names, they haue coined new names of diuels. But as for poore *Malchus* (who had his eare cut off, and afterward his name taken from him, and giuen to a kind of sword) I will leaue him to plead his own cause, lest it should be said, that I were the Iewes aduocate. Besides, there is another benefit which accrewes to the Church by this meane. For their ignorance in not vnderstanding the true and proper Etymologies of Greeke words, no not so much as whether they were Greeke words or not, hath made them fike out many subtil notations which otherwise had neuer bene dreamed of. For example, if it had bene knowne, that *presbyter* had beneall one with *πατριάρχης*, an old man; certes, they wold neuer haue dreamed of the Etymologie which we find in the booke called *Stella Clericorum*, in the chapter beginning *Quos ergo prelati & presbyteri, &c. viz. presbyter dicitur quasi praebens iter*. And (as some wits are quicker and sharper then others, besides, *Facile est addere inuentis*) they haue not staied here, but haue found out a more subtil notation, namely this, *Presbyter quasi prae aliis bibens iter*. Albeit this, I must needs confesse, is not so generally receiued. The like may be said of the word *Diabolus*, that is, *Diuell*. For had they

they knowne that *diabolus* had signified *gyldever*, or *barbiter*, we had bin yet to seeke for this Etymologie proceeding from a most profound and deepe speculation, *Diabolus, ex dia, quod est dur: & bolus, id est, morcellus. Quasi faciens durus bolus, de corpore & animas*; that is, This word *Diabolus* cometh of *dia*, which signifieth *two*, and *bolus* a *morcel*; as making but two morcels of a man; one of his body another of his soule. And this (as I remember) is the Etymologie giuen by *Hugo Carrensis*, but followed by the foresaid preachers, and namely by *Oliuer Maillard*, fol. 176. col. 2.

8 Moreouer, if we pardon them the ignorance of the Greeke tongue, there is greater reason we should pardon their ignorance of the Hebrew, considering it hath (as we know) bene alwayes lesse common. And we must remember withall, that it hath bene as a whetstone to sharpen the wits of many doctors, to finde out pleasant Etymologies and to draw them out of the very words themselves. Thus we read that the name *Iesus* hath two syllables, which signifie the two natures of Christ: it hath further, fise letters, three vowels, and two consonants, the three vowels signifying the Trinitie, the two consonants the two substances of Christs humanity, his body and soule; which subtil speculation is taken out of the booke of conformities of Saint Francis with Christ fol. 193. where Pope *Innocentius* in his Sermons is said to be the author of it. But what shall we say nothing of the notation of *Cephais*: which they haue made Greeke, Latine, French; rather then either *Ebrew*, or *Syriack*. Let vs here what *Baralete* saith to proue that Saint *Peter* ought to be preferred before S. Paul: *Quod ad praelationem verò, Petrus est maior quàm Paulus, quia Papa maior est quàm Legatus. Petrus fuit vniuersalis Christi Vicarius, cui dixit Christus, tu es Petrus, tu es Simon: tu vocaberis Cephas, quod Graecè dicitur maior & primus, quia scilicet fuit Papa*. As for those who maintaine (for prooffe hereof) that it was a French word which our Saviour then vsed (because *Chef* in French, is as much as head in English, or *Chieftaine*: and principall commander in any enterprise or employment) they haue gone cleane against the haire. For they might with greater reason haue fetched it from the Greeke (if they had vnderstood it) in cutting off the two last syllables from *κεφαλα*, whence the French borrowed their word *Chef*.

9 See here (gentle Reader) how they played and sported themselves with the interpretation of Greeke, and Ebrew words in the Bible. And seeing the Greek and Ebrew tongues are further remote from the common vse; no maruell if they which were offended with the Channon for pronouncing *per omnia* and not *per ronnia* (so offended I say, as that they were ready to haue had him into the Court) would haue bene more offended if they had heard him pronounce *Kyrie eleison* in stead of *Kyrieleyson*, especially if they had heard him say *Alleluiah* (making therein an I consonant) in stead of their *Alleluya*. For whereas they said that this his pronuntiation made them suspect him of *Lutheranisme*, it was because he maintaining it to be good, alledged certaine reasons whereby he gaue sufficient testimony that he had studied the Greeke and Latine tongue, which this long time haue bene thought to infect men with *Lutheranisme* and heresie. Witness our good Maister *Bede*, who in the presence of king *Francis* the first, objected to the late *William Bude* (who laboured by all means to hold the king in his good resolution, and to draw him on to a greater forwardnes, for the establishing of the professors of those languages) that the Hebrew and Greeke would be the fountaine of many heresies. But *Bude* stoutly withstood the foresaid *Bede*, prouing him forthwith to be but a bedlam, and that it was not for him to iudge of such things, wherof he had no more knowledge then a blind man of colours. And so the kings most godly enterprise was happily atcheiued in despite of *Bede*, and to the great infamy of him and his fustie fellows, as also to the great contentation and singular honour

honor as well of the King as of *Rude*. And (no doubt) it thieſtly *kaovins* which withstood this good motion, durst haue spoken the truth, they would haue confessed that which a French Poet shortly after did finely flap them in the mouth withall, that it was to be feared lest the Latine, Greeke and Ebrew would (in the end) lay open all their trumperies.

# CHAP. XXX.

*How our ancestors suffered the holy Scriptures to be buried in an unknowne tongue, and corrupted by false glosses and interpretations.*



Mong the things which posterity wil hardly be brought to beleue, this (doubtes) wil be none of the least, that our ancestors shold not be permitted to reade the Scriptures. I thought it therefore not impertinent to say somthing of this argument, the better to satisfie the simple sort, who may well wonder how men could euer lend their eares to such dreams and dotages, fables and fooleries, as we haue spoken of in part already, and are to speake more at large hereafter, considering they agree no better then harpe and harrow. Let posteritie therefore know, that the state of the Church stood in such termes within these thirty yeares, that he that had read the Scripture in his mother tong, was in as great danger of the burning chamber, and had as great need to hide his head, as if he had bin a false coynor, or had committed some greater offence. For he that was found readeing the Bible, or had it onely in his house, was sure to fry a fagot; especially if he did answer to such interrogatories as should be ministred vnto him accordingly. Which rigorous dealing is witnessed by sundry sorrowfull songs and dolefull madrigals, published about that time, albeit without the authors names. Of which argument also there was one made *Anno* 1544. beginning thus,

*Vous perdez temps, de me vouloir descendre  
D'estudier en la sainte Esriture.  
Plus m'en blasmez, plus m'en voulez reprendre,  
Plus m'esjouit, plus me plaist la lecture.  
Ce que Dieu nous commande  
Faut-il qu'on le defende  
Par tourmens & menaces?  
Cessez vos grans audaces.*

*Que l'Eternel ne bransle sa main dextre,  
Pour vous monstrer que lui seul est le maistre.*

That is,  
*Te lose your time: that would forsend mine eyes  
The reading of the sacred histories.  
The more ye blame me for so blessed deed,  
The more I list, and more I like to reade.  
What God himselfe directly shall command,  
Shall ye with threats and tormentis dare withstand?  
Leaue off your proud audacious enterprife,  
Lest that the Eternall shake his irefull hand,*

And

And teach you what it is gainst God iorise.

For it fared with many of those Doctors, as it did with those who our Sauour re-  
proueth for taking away the key of knowledge, in that they would neither enter in  
themselves, nor yet suffer such as would, to enter. For neither would they reade the  
Scripture themselues, nor suffer others to reade it. Nay one of their *Reuerendissimi*  
was not ashamed to say openly (as hath bin heretofore witnessed by others) I can-  
not but wonder to heare these yong fellows alleadge the new Testament: *Per diem*  
I was about 50. yeare old before I knew what the new Testament meant. But what  
reason had they to forbid the translatiõ of the Bible into the vulgar tongue? Verily  
this goodly reason, because (forsooth) it was to be feared lest the simple people  
should reade sundry things therein, which they would peruert to their owne de-  
struction, for want of sound vnderstanding and iudgement; and so would fall into  
manifold absurdities and errors. To which fleecules reason this answer was made  
(about fiftene yeares ago) by a man of excellent parts in those dayes: vpon whom  
God hath since doubled and trebled, and doth still multiply the graces of his spirit.

*Nos grans Docteurs au cherubin visage,  
Ont defendu qu'homme n'ait plus à voir  
La sainte Bible en vulgaire langage,  
Dont un chacun peut cognoissance auoir.  
Car (disent-ils) desir de sans sauoir  
N'engendre rien qu'erreur, peine & soucy.*

Arguo sic,

*S'il est donques ainsi  
Que pour l'abus il faille oster ce liure,  
Il est tous clair qu'on leur deuoi auis  
Oster le vin, dont chacun d'eux s'enurye.*

That is,

*Our learned Rabbins with their malmsey nose,  
Forbidden men the holy writs to reade  
In vulgar tongues: for learning (they suppose)  
Nothing but error, paine and care doth breed.*

Arguo sic,

*If then for cause of this abusion,  
The Bible must be bard from looking on:  
Needs mote their wine be taken from their sight,  
Wherewith they bene each one so oft mis-dight.*

But how then is that to be vnderstood which we reade in *Oliuer Maillard* (that  
good old Preacher,) where he telleth the burgeses and citizens of *Paris*, that they  
had the Bible in the French tongue? Verily he meant a kind of Bible which was  
first translated for the nonce, and fitted for their tooth: and after, glossed with the  
glosse of *Orleans* which corrupteth the text, yea so interlaced and interlarded ther-  
with, as that they would be sure it should not crosse nor contrary their false deu-  
fied doctrine; and that nothing might be found in the whole Scripture, which  
might found aught but holinesse and honour to our holy mother the Catholicke  
Church of *Rome*. These were the Bibles wherein they gaue their Antidotes, in  
such places especially where they feared the poore people might be poisoned, as  
they speake. Of which argument I made these verses following,

*Comment ont nos Rabbis permis & defendu  
Le liure qu'ils ont craint de sous estre entendu?*

Y 3

La



*La Bible out descendu en langage vulgaire,  
Puis l'ont fait imprimer pour au peuple complaire.  
Ceci s'accorde bien: car tout ainsi qu'on voit,  
Que nous osons le vin, a qui par trop en boit,  
Ou qu'auecques force en tellement on l'appreste,  
Que faire mal aucun il ne peut à la teste:  
Ainsi ont nos Rabbis voulu la Bible offer,  
Ou bien leurs mixtions à la Bible aïouster.*

That is,

*How haue our Rabbins licenc'd and forbad  
The booke so fear'd of lay-men to be leard d?  
For both they haue s<sup>i</sup> bad in vulgar tongues  
The Bibles vse: and for they saue would please.  
It now comes newly s<sup>i</sup>oking from the presse.  
All this may well agree: For as we see  
The wine ore reauce from the drunken man,  
Or else so temper d from the cooler spring,  
That naught may liue men up to hurt the braine.  
So, our our Rabbins take this booke away,  
Or with their mixtions can his strength alay.*

Now these their mixtions they call counterpoison, albeit they deserue rather to be called deadly poison. For certes, the Scriptures being read in that holy manner that God hath commaunded, will poison no man, (I meane they will not leauen our heads with erroneous opinions, but rather purge vs of the leauen of false doctrine,) but it is their gloss which poisoneth such as are not prouided of some soueraigne Antidote or counter-poison.

### CHAP. XXXI.

*Of the paraphrasticall expositions used by the foresaid Preachers,  
especially in expounding the historie  
of the Bible.*



Having declared in the former Chapter, how these Doctors did expressly forbid the reading of the holy Scripture in the vulgar tongue, except it had such a gloss as would marre the text, and such a cautionate interpretation, as that they would be sure their trumperies should not be discouered: I am now to shew how they abused it in their Sermons sundry other wayes. And first how they vsed a kind of paraphrase, wherein they play with the holy Scripture as Comedians are wont, or rather conuert it in to meece Comickall conceits. For example, we find nothing recorded in Scripture of the woman (called a sinner) who came to our Sauour as he sat at table with the Pharisees house, a woman of the cite of *Nair*, which had bene a sinner (or alsoe liuer) came to seeke him, that she washed his feete with her teares, and wiped them with the haire of her head: that she kissed them, and annointed them with sweet ointments: and how Christ she-ued by a similitude, that we should not wonder that her finnes were forgiven her, and

and how that after he had said, *Thy sins are forgiven thee*, he added, *Thy faith hath saved thee: Go in peace*. Thus much we find in the Gospell touching this history. Let vs now see into how wide and large a field these Preachers wandered, and amongst the rest *Menot*, (whom I haue so often alleadged,) First they can tell you this womans name, (albeit the Euangelist hath concealed it,) and not that onely, but her parentage also & pedigree: nay further, that she was at the Sermon which our Sauour made before dinner: neither that onely, but what talke they had together, and in what teames. And which is more, *Menot* speaketh of it, as if hee had seene it liuely pourtraited before his eyes. For consider what he writeth, fol. 160. *Quod ad primum, Magdalena* (for hee taketh it for a confessed truth that it is spoken of her) *erat Domina terrena de castro Magdalon, tam sapiens, quod erat mirum audire loqui de sapientia eius, & prudentia: O ergo Magdalena, quomodo venisti ad tantum inconueniens, quod vocemini magna peccatrix: Et non sine causa: quod fuisti male conciliata. Data est tibi conciliariis, qui eam posuerunt in tali statu: scilicet primus, Corporalis elegantia: secundus, temporalis substantia: tertius, suis libertas nimia. De primo, Prouerb. xli. &c. Primum ergo quid fuit causa huius mulieris perditionis? Fuit elegantia corporalis* (that is,) What was the cause of this womans ruine and destruction? verily her surpassing beauty. *Videbatur* that she was made (as a man would say) of purpose, to be looked on. *Pulebra, iuuenis, alba, chery-cheeked, soft and succulent, ruddy as a rose, Minion like-mingling, pleasantly warbling. Credo quod non erat nisi quindecim vel sedecim annorum quando incipit sis viuere, & triginta quando rediit ad bonitatem Dei. Numerus, &c. Quando pater fuit mortuus, plena erat sua voluntate. Martha soror non audebat ei dicere verbum: & videbatur ei quod faciebat magnum honorem illi qui veniebat ad illam. Quicquid faciebat, erat viuere at her pleasure, and to banquet, hodie imitari, &c.* And a little after, This filly for who had prostituted her selfe to euery comer, *erat in castro suo*: the brute was noised already throughout all Iewry and the country of Galilee. *Omnes bibendo & comedendo loquebantur de ea & de eius vita. Martha soror timens Deum & amans honorem of her kinned, being very much ashamed of the shamelesse impudency of her sister, videns quod omnes loquebantur of her & her sweet doings, venit ad eam, dicens, O soror, si pater adhuc viueret, qui tantu vos amabat, & andret ista que per orbem agitantur de vobis, surely he would kill him with greefe. Facitis magnum dedecus progeniei nostre.* \*V What is the matter now? *quid via dicere? Huius soror, non opus est ultra procedere, neque amplius manifestare. Scitis bene quid volo dicere, & ubi iaceat punctus. Euery child can talke of it. O hypocrite! what need you to take care for me: must you needs haue an oare in euery mans boate: what the diuell meane you by this geare? (Lord saue vs all.) Nonne esis magistratessa? Quis dedit mihi this stout dame to trouble me? *Vadatis precor ad domum vestram: scio quid habeo agere ista bene scitis una alia. Habeo sensum & intellectionem to know how to demaene and behaue my selfe. Surely, it is so goodly a creature, that she cannot thinke of any thing faue of her selfe. Martha rogabat eam ut iret ad sermonem, & consuleret aliquem hominem bone vite. Magdalena dixit ianitori, Non dimittas mihi intrare hoc castrum this mad sister of mine, who bringeth hither nothing but dissention, and vnquietnesse, ubi non consuevit esse nisi cantus gaudij. After this he maketh a long narration of the means which Martha vsed to perswade her sister to come to our Sauours Sermon: not telling her what he was, but onely that he was a very goodly man. O soror, essetis valde felix si posses videre unum hominem qui predicat in Hierusalem, Iest pulchrior omnibus quos unquam vidisti: tam gratus, tam honestus: he is of so good behauiour, and knowes so well to giue kind entertainment, as you**

\*M. Magd.

words.

\*Martha

speaks.

\*Mugd again

\*Menot

words.

248

neuer saw the like. *Credo firmiter quod si uideretis eum, estis amorosa de eo, est in flore iuuentutis sue.* And a little after, *illa cepit pulchra indumenta sua, aquam uolucem pro lauando faciem suam, cepit speculum. Videbatur quod esset unus pulcher angelus. Nullus eam aspexisset, qui non fuisset amorosus de ea: ipsa ante se misit mangones portantes great store of crimelike cushions, ut disponent sibi locum. Martha uidebat hac omnia, fingens nihil uidere: & sequebatur eam sicut si fuisset parua ancilla. Christus iam erat in media predicatione, uel forte in secunda parte.* After he sheweth how all men honoured Magdalen, wondering to see her come to the Sermon. And that as soone as our Saviour perceived her, he began to preach how detestable a thing outward bravery & pompous attire was. *Tunc (saith he) ipse cepit deservare uisita, bragas, pompas, uanitates, & specialiter peccatum luxurie, & contra has mulieres &c.* Afterward, he shewes how that notwithstanding Magdalen was touched to the quick with that Sermon, thinking of nothing so much as of repentance, and leading a new life: yet that she was in great danger to haue bene drawne away by her customers and old acquaintance, and brought to her old byas again. *Venerunt (saith he) galandi, amorosi, rustici, roisters, qui dixerunt, surgatis, surgatis, facitis nunc uos uelut superstitiosus hypocrite. P. adiuuam ad domum. Que dixit, O amici mei, rogo, dimittatis me: non audistis quid dixit ille bonus predicator de penis inferni uobis & mihi preparatis, nisi aliud faciamus?* And a little after, *Habebat in suo armario lo sweet and precious water, quae uendebatur pondere auri. Cepit querere de loco in locum, de platea in plateam, de domo in domum, quis hodie dabit prandium predicatori? Dicitur est ei quod in domo Simonis.* And after, he relateth the speech which she vsed when she kissed our Saviours feet, and washed them with her tears: and how she lay crouching vnder the table like a dog: as also how our Saviour said vnto her, *O Mary arise.* And that she should answer, *My Lord, I will neuer rise from hence, till you haue pardoned all my sins, and giuen me your blessing.* And how he should say vnto her, *Arise my deare, thy sinnes are forgiven thee, thy faith hath saued thee.* Lastly he telleth vs how *Martha* hauing brought *Mary Magdalen* to the virgin *Mary*, she kneeled downe before her and said, *Madame, I beseech you pardon me if I presume to speak vnto you: I haue bene a leud and wicked sinner, but by Gods grace I will be no more, your sonne this day hath pardoned me: happy are you that haue such a sonne.* See here how this iolly Preacher deciphereth this history, agreeing so well with the players of the passion, that it is hard to say, whether he borrowed it of them, or they of him. By players of the passion, I meane those Comedians which set forth the story of the passion in rime, to be played in stead of other moral matter, or in stead of some play and pageant, or both. And first, that this woman (which the Euangelist calleth a sinner) was called *Magdalen* (as we heard euen now out of *Menot*), and that she tooke her name of the castle *Magdalen*, see it here confirmed by one of these balladin rimesters (saue that in both names he vseth *E* in stead of *A*) in these verses rightly finellng of the old vine:

*L'ai mon chasteau de Magdelon,  
Dont l'on m'appelle Magdelaine:  
Où le plus souuent nous allons  
Gaudir en toute ioye mandaine.*

That is,  
*I haue my castle Magdalen,  
Whence I am called Magdalen:  
Whither we to sport our selues haue gone,  
In all delights of worldly men.*

He further makes her the wickedest wretch that euer was in the world, addicted to all villanies which the wit of man can possibly deuise: and he brings her in singing wanton and lasciuious songs; and a Squire named *Kodigan* courting of her. He further shewes, that she would neuer giue care, nor once listen to her sister *Martha*, and last of all, the manner of her conuersion.

2 But to returne to *Menot*, let vs see how he setteth forth the history of the prodigall sonne in orient colours, and how like a wiew-drawer he stretcheth that out in length, which the Euangelist had couched and wound vp in few words, enriching it with all circumstances forged of pleasure, and couched in apt tearmes to make sport, and to moue laughter. fol. 119. *Pater quidam habebat duos filios, quorum iunior se ostendit magis satum, quia inconstans fuit.* This young man was wilfull, fickle, and inconstant, a minion, and a luty braue gallant. *Ipsa erat unus puer plenus suo uelle, uersatilis &c. qui quando uenit ad cognoscendum seipsum, suam fortitudinem, suam iuuentutem, suam pulchritudinem, & quod sanguis ascendit frontem,* his strength, his youth, his beauty, and that he thought himselfe no small fool: *uenit ad patrem resolutus sicut Papa, & dixit ei, Pater da mihi, &c. Pater, sumus tantum duo filij: ego non sum bastardus: & sic, quando placeret Deo to do so much for your childre as to call you to his mercy, non exhereditaretur me, sed habere rem meam sicut frater meus: Scio consuetudines & leges patrie, quod se uiuente nullum inu babco in bonu uestru: tamen sum filius uester, & me amauit, rogo detu, &c.* And a little after, when this foolish and vnadvised youth had his part of hereditarie, non erat questio de portando eam secum, ideo statim he maketh cheuissances thereof, he prisseth, and selleth it: & ponit the sale of it in his bursa. *Quando uidit uos pecunia arguti simu, ualde gauisus est, & dixit ad se, Et non manebitis sic semper. Incipit se respicere, & quo modo: uos estis de tam bona domo, & estis apparelled like a begger? Super hoc habebitur prouiso. Mittit ad quarendu Drapers, whole salemen, silken, (who came thick & threefold to serue him) & apparelled himselfe from top to toe: *Quando uidit, emit sibi pulchras caligas* of scarlet well drawne out, a faire shirt with a gathered band, a dublet garded with veluet, a Florence cap, hauing his haire finely combed & smoothed, & quando misit the damask wauing at his back, *ut sensu hunc damascum uolantem supra dorsum, hac secum dixit, Oportet ne mihi aliquid non, &c.* Lacke I any thing now? No: thou hast all thy feathers, it is now high time for thee to flye away. After, he reporteth that that he should say, he must needs abroad to see the world, & that they which were alwayes kept vnder the mothers wing, were idiots and dolts. To be short, that he who had not trauailed into forraign countreys nihil uidet. My father hath now laid the raines on my necke, *Pater meus laxauit habenam supra collum.* After, he relateth how that trauailing through strange countreys, he feasted this man, and that man, and kept king *Arbours* round table, being alwayes accompanied and attended on at his Innhes with players, naughty-packets and idle huiwies. And in the end, how that *postquam nihil amplius erat fricandū*, when they had drawne him dry, *mittitur pulchra uestis Domini braganti, caliga, bomhisinum: quis secum sequebat peccatum* of my iolly lacke braggards hofe and dublet, cuntry man carryed away a peccet, *ita quod in breui tempore my gallant became an apple squire*, apparelled like a house-burner, as naked as a worrne, &c. And with much ado, he kept his shirt as cleane as a dishcloth, (with a knot vpon his shoulder) to couer his poore carcasce. Thus well intertaineth they him in his prosperity, and in all his pompous iollities.*

3 We read also Iohn. 7. that the high Priests sent officers to apprehend Christ, after he had cried aloud in the Temple, *Tou both know me and whence I am: for I am not alone, &c.* And how he said to the officers, *Yet a litle while am I with you: & then*

150 THE FIRST BOOK OF SAMUEL

I go to him which sent me: you shall seeke me, and shall not find me, and where I am I go to him which sent me, &c. And how there was a disention among the people by reason you not come, &c. And how there was a disention among the people by reason of him, and how some of them would have taken him, but none laid hands on him. As also how the officers returned unto the high Priests and Pharisees, who said vnto them, Why haue you not brought him? The officers answered, Neuer man spake as this man. Whereunto they replied, Are you also deceiued? Do any of the Rulers or of the Pharisees beleue in him? but this people which know not the law is accursed. Lo here the purport of the words of the text in Saint Iohn. Now let us heare what is patched hereto in the paraphrase of this gentle Preacher. They of the Synagogue heard that Christ was hid in the desert, and therefore purposing to make speedily dispatch, leuied a great band of Sergeants, ruffianly rogues, vagabonds, and forlorne fellows, and said vnto them, Go your wayes and wheresoeuer you meete with him, bring him to vs, as a disturber of the state. And if he resist you, kill him; you need not feare, you are well appointed. These gallants being gone into the desert, and hauing compassed the wood, found him all barefooted as he was, and vp on his knees, praying for wicked sinners. The Lord hearing them behind him, turned back and said: O my childre, you are come (I know) to apprehend me, & to put me to death, but let me intreat you that I may liue a little longer, for yet a little while I am with you, &c. Take no care: all things shall come to passe which are looked for. After a while you shal do with me as you please. Now when they heard such gracious words, & law fo amiable a countenance, they fel all downe vpon their knees, crauing pardon for their bold, presumptuous, and felonious attempt, and straight returned to Ierusalem to their maisters againe: who said vnto them, where is he? haue you not found him? If you haue found him, why haue you not brought him? Did we not charge and command you, that you should bring him either liuing or dead? Tell vs, is he escaped from you? How often hath he played vs these pranks? Escaped? (said they) no, no: we were no sooner come before him, but he spake vnto vs in such sort, as we were all amazed, & gaue vs such heauenly instructions, that we are perwaded, there was neuer man spake like vnto him. What? (said the Pharisees) are you such white liuered fouldiers, that words can beate you backe? O my Lords and masters (said they) you speake merrily: would to God you had bene with vs, he is so gentle, and courteous: O good God, who would not loue thee: when we came neare vnto him, he said not so much as who is there? but saluted vs kindly, and offered himselfe readily. Then the Iewes answered, he hath a bee in a boxe which helpeth him in all this geare, he hath enchanted, and suborned you.

4 Moreover, they were as bold as blind bayard, in paraphrasing vpon the old Testament as well as vpon the new. For example, in the history 1. Kings 3. which recordeth King *Salomons* iudgement of the two harlots, in giuing the child to the right mother, the text faith not, that they debated the matter in the presence of the King, nor that one of them should sweare by her faith, much lesse that the king should say, Hold your peace, hold your peace: for as farre as I see, you neuer studied at *Angiers* nor *Poitiers* to learne to pleade wel. And yet *Memor* would make vs beleue, that all this stuffe is essentiall to this story.

## CHAPTER. XXXII.

*How the foresaid Preachers abused the Scriptures, partly through ignorance,  
and partly through malice.*

**B**Vt they not content to patch to the history of the Bible, as tel-tales are wont to do, to enhance the report & enrich their tale, that it may carry the greater fiew, and so to be a lie with a lanchet, take farther liberty to abuse it sundry wayes besides; yea to quote places out of it for confirmation of their false deuised doctrine. For there is no one conclusion in all their religion to absurd, foolish, or full of impietie, which they will not defend and maintaine by one text or other. And with such pertinent quotations are their bookes full fraught and farced, who haue encountered them at sharpe, and giuen them the foile: where we may see their impudency to haue bin such, as that they wold not flicke to alledge those places for them, which made most against them, which they did by confuting their true exposition. For they knew they had to deale with such as either could not, or wold not vnderstand; and therefore no maruell if they were so terribly afraid to haue the Bible in the vulgar tongue: for they saw that if it once tooke place, they could no longer rule the roff, and leade the world in a string, as formerly they had done. Besides, they were not ignorant, they should be encountered on euery side, and le vp on thicke and threefold, when men were once armed with a number of texts, against which they saw they had no armour of prooffe to defend themselves. Wherefore we may well thinke, that he which found fault with Saint Paul for vttering sundry things which he might well haue concealed (considering the scandall and offence which he gaue thereby) was no hypocrite, but spake as he thought. The like may be said of another profound Doctor, who was not ashamed to say, that if he were perswaded that none had *S. Pauls* Epistles but himselfe, he wold cast them into the fire: vising this braue Doctor-like Latin, *Per diem, si patrum quod non esset nisi me, qui haberes Epistolas Pauli, ego mitterem in ignem*. Doubtlesse the good Spanish Doctor (mentioned before) needed not to with *S. Pauls* Epistles burnt, seeing he had a sufficient excuse for answering either them or any other text, to say, *Ego non sum Theologus, ego sum Canonista*. But seeing the foresaid books are as full of these examples, as an egge is of meate, I hope the Reader will hold me excused if I alledge them not pell-mell, but onely cul out some few of them which may serue best to discouer their impudency.

2 And not to speake of *Inuenimus Mesiam*, alleadged for prooffe of the Masse, and such like places touched before in speaking of their ignorance (for questionlesse such profound Preachers and deepe Diuines as the three Worthies so often before remembred, would haue scorned such allegations) yet I cannot omit the *Pycard* who succeeded one of them, and eclipsed (as it were) the glory of them all in the iudgement of our good Catholikes. This famous preacher intending to proue that we are faued by our works, reasoneth in this sort. Is it possible that these wicked *Lutherans* should be so impudent as to deny that we are faued by works, when we haue the flat and formall text of *S. Peter* for prooffe hereof? Let them tell me the meaning of these words, *Iustus uix saluatur*: Is not this the meaning, that the iust man shall hardly be faued? And if he be hardly faued, is it not (I beseech you)

you) by his workes? Consider here (good Reader) before we passe on to a further point, how maliciously and impudently this fond fellow equiuocareth; and thinke with thy selfe how many texts he will abuse, who maketh no conscience thus to dally with this: if such deceitfull dealing may be called dallying, whereby so many poore soules are seduced, and in stead of wholesome doctrine, are fed with plaine poison.

3 But because my purpose is to inlist vpon foolish or malicious allegations, and to single out some few out of many, I will speake onely of such as are authorized by a Councell, which Popish Prelates haue made their *Achilles* to beare off the great blowes which might light vpon their images. For in the *Nice* Councell (not that great and famous Councell holden vnder *Constantine* the Emperour, but that which was assembled in the dayes of *Charles* the great, about eight hundred yeares ago, by an Empreffe who was so good a Christian, that she put out her sonnes eyes, and after caused him to pine away in prison, where he ended his daies in great misery:) it was concluded that it was expedient not onely to haue Images, but also to worship them. Now the strongest arguments which they vsed for prooffe hereof, were these. First, a certain Bishop called *Iohn* (Ambassadour for the East Churches) alleadged *Gen. 2. God created man after his owne image*. Whence he inferred, that Images were to be vsed. And *Cantick. 2. Shew me thy face, for it is faire*. Another labouring to proue that Images ought to be set vpon Altars, alleadged the saying of Christ, *Matth. 5. No man lighteth a candle to put it vnder a bushell, but vpon a candlestick, and it giveth light to all that are in the house*. A third, to proue that it was profitable to looke vpon Images, alleadged the saying of the Prophet *Dauid*, *Psal. 4. Signatum est super nos lumen vultus tui, Domine* (as the old interpreter doth translate it) that is, The brightnesse of thy face doth shine vpon vs. A fourth, alleadged *Psal. 26. v. 8. Domine, dilexisti decorem domus tue*: that is, *Lord, I haue loved the beautie of thy house*. In like case also would they help and aduantage themselves with the saying of the Psalmist, *Psal. 48. v. 9. As we haue heard, so haue we seene*; saying that we know God not onely by hearing of his word, but by looking vpon Images. Another bishop named *Theodorus* was aware of this subtiltie: It is written (saith he) *that God is marvellous in his Saints*. And in another place it is said, *in the Saints which are vpon the earth*: Ergo we ought to behold the glory of God in Images. Another alleadged this similitude; As the Patriarchs vsed the sacrifices of the heathen: so Christians ought to vse Images in stead of the Pagans idols. These are their goodly allegations, which (because they were authorized by this Councell) haue bin canauled by these dissembling Friers in euery sermon: to say nothing of sundry other of as good grace, and proceeding from as good a wit and sound iudgement.

4 If any shall here wonder how it was euery possible there should be (especially in those dayes) such foolish Preachers, as would so dolishly apply the Scripture, I will here record a late foolish speech much more to be wondered at. In the conference holden at *Poyssi* (the bruite wherof was blazed throughout the world) a certaine *Magister* *Nolter* called *Demochares*, pleading for Images against a Minister of the word, and perceiving that his cause went downe the wind, would needs maintain it by an argument taken from the glasse windowes in Saint *Benedict* Church, concluding very logically in this sort. This Church (quoth he) was built in *S. Dennis* his time, but euery since there haue bin Images in glasse windowes: ergo Images haue bin since *S. Dennis* his time. To whom the Minister answered in three words fitly and finely, that his argument was made of glasse.

5 But

5 But to proceed on in this discourse of the abuse of Scripture, let vs come to those that abused it in such diuillish sort, as great *Mahomet* himselfe could not haue done worse: I meane in disgracing Christian religion more then euery *Mahomet* or the *Mahometists* did. VVho may these be? Verily such as turne it to gibes and iests, and merry conceits; especially the deepe dissembling ducking Friers, who are not ashamed to apply sundry places written expressly of our blessed Saviour to their sweet Saints; those I meane by whom they enrich themselves by preaching their miracles.

6 VVe heard before in the Chapter of blasphemies, of such as made it but a matter of merriment to gibe at some, and to commend other some, in playing the Scoggins with the Scriptures, a common thing at this daye euen among the Laity. Which deuice me thinks should first haue come from our *M. Pasquin* (as being neare his feurinesse, who *Lucifer*-like vsurps authoritie not onely ouer Gods word, but ouer his throne and scepter) albeit it hath bin practised since, especially by our gallant Courtiers. For in the beginning of the raigne of king *Henry* the second, many iests were broken vpon such Lords and Ladies of the Court, as were not in like fauour and grace they had bene in the dayes of his father, but were as much debased as they had bin before aduanced. One of which I remember was applied to a noble man who had bin in high place, but was then take a peg lower, *Ecce Adam quasi vnus ex nobis factus est*. As also that of a certaine Lady who had a prosperous wind in the stearne, and was set (as it were) on the top of fortunes wheele, *Regnum meum non est de hoc mundo*: where I haue also spoken of certaine places of Scripture wherewith the Friers were wont to sport themselves and make their worshipp merry. To which notwithstanding sundry others might be added, as this among the rest, *Si non esset hic malefactor, non tibi tradidissimus eum*, spoken by certaine Monkes of a pasty which their Abbot had sent them; by which they meant, that if the Cooke had played his part in baking of it, and that the Abbot had liked of it, he would neuer haue sent it. It is further said, that this goodly interpretation of these words of the Psalmist, *Qui dat niuem sicut lanam*: Which sendeth cold according to the cloth, came from the Monkes cloisters.

7 But now we are to speake of those buffons who abuse the Scripture in their Sermons to moue laughter. To returne therefore to our good Preachers, we are to note that some euen in these dayes haue made (as it were) a practise and profession, a trade and occupation therof. Of which number *Menor* is one. For fol. 209. col. 3. he saith, When men first sit downe to meate, there is not a word among the, they ply their trenchers so hard, their tongues seeming to giue place to the office of their teeth: *In medio autem exis sermo inter fratres, dicunt enim* here is good bread and good wine. But in the end, *in omnem terram exiuit sonus eorum*. And fol. 196. col. 4. *Domina ancillis que intrant cameram eorum, & non custodiunt se ab ipsis, sept ostendunt quia non licet hominibus loqui*. Nay, they do so highly honor and reuerence the beginning of Saint *Iohns* Gospell, that they write it in parchment, enchase it in gold, and hang it about their necks to serue them in stead of Amulets against dangers, which powerfull preseruatue (if they be not very forgetfull of their Philosophy) they call *Agnus Dei*. Thus prophaneely abusing euen the holy Gospell it selfe (which is Gods spell) to charmes and forceries, and magickal incantations (which are no better then Diuels spels) as we may see in *Menors* sermons.

8 As for those who apply the Scripture written expressly of our blessed Saviour to their Saints, we shal not find neither can we desire more notable examples then those before mentioned, taken out of the book of *Conformities*. For what could the

Z

diuell

9 But these Doctors not content to abuse the Scripture to make sport (as when they made icsts of certaine texts) or to fill their purses and panches the better (as when the *Franciscan* applied that to his Saint *Francis*, or the *Iacobin* to his Saint *Dominicke* which was [spoken of Christ] being accustomed to a wanton kind of licentious libertie in playing and dallying therewith, made it come at their whiffle and serue them for all assuaies, euen to confirme their dreames and dotages; though no more to the purpose, then *Magnificat* for *Mattins*, to vlti their owne prosperitie. In whole Psostils and Dominicals, albeit there be almost as many examples a leaues or lincies yet two or three shall suffice. And first we will beginne with the ioly Preacher *Barelet*, who vpon these words in the last of Saint *Luke*, *Art thou enuy a Pilgrime in Ierusalem*, and knowest not the things that haue bene done there in these dayes: saith, that Christ was a Pilgrime in three respects, (for to fit his purpose the better, I must translate peregrinus a Pilgrime) namely in regard of his apparell, his lodging, and the implements which he carried about with him. First for his habitt and attire, a Pilgrime hath a bottle, a scip, a hat, and a staffe. So Christ had first his bottle viz. the flesh which he tooke of the virgin *Mary*; which was of three colours: First white, through the virgins purity. *Apo. i. g. After, I saw the heavens open, &c. beheld a white robe.* Secondly red, with the blood of the croffe. *Esay. 63. Why are thy garments red?* Thirdly, black, when his body became black and blew vpon the croffe. *Esay. the 53. Et in hunc tuis sanati sumus.* Secondly, he had a scip, to wit his foule, full of the gold of grace and glory. Thirdly, he had a hatte, namely crowne of thornes. Fourthly, a staffe, viz. the croffe. This is the reason why it said, *Art thou enuy a pilgrime in Ierusalem?* namely in regard of his attire. He was also a pilgrime in regard of his lodging: For pilgrimes &c. And did not *Menas* reason with very good grace (saue that his argument was not in forme) when he argued thus, *Chorea est iter circulare: Diaboli iter est circulare: Ergo chorea est matus Diaboli:* and proued the minor that *Diaboli iter est circulare*, by these places, *Iob. i. Circuit uertit terram* (note that it is the Diuell which speaketh) &c. *perambulanti cam. i. Pet. 5. Circuit quærens quem deuoret.* And *Psal. 11. In circuitu impij ambulans.* But to heare a more strange device hammered out of his owne head; and consider how trimly he defalcated vpon the ground of the Gámuht *N.T.R.M.I.P.E.A.O.L.E.A.H.* a mimicall manner playing vpon curre note with some text of Scripture, as if the holy Ghost had purposely written it for that end. For he playes vpon .xv. with

12. I come now to the height of their villany, the quintessence of their forgery should I say, of father knavery, in foisting in a number of sentences under the name of Scripture, which are not to be found either in the old or new Testament. No man will therefore if they haue bene so bold with the ancient doctors in alleging their testimonies to proue the vertue and efficacy of their Masse; as we may see in the end of that worthy work of Conformities where we find a number of sweet sayings in commendation of their Masses gathered (as it is there said) out of *S. Ierome*, *Augustine*, *S. Chrysostome*, and other ancient fathers, which are no where to be found in their works; nay, which are cleare crosses and contrary to the support of their doctrine: And we may well assure our selves, they were neuer so bold as to beleeue such blasphemies, as that which is fathered vpon *S. Chrysostome* *Tantum*

le celebratio Misse, quantum Christi passio: quia sic mors Christi redemit nos a peccatis: sic Misse celebratio saluat nos: that is, The sacrifice of the Masse is of as great vertue, force and efficacy, as the passion of Christ: for as the death of Christ hath freed us from sin, so the sacrifice of the Masse saues vs. O the blasphemy of these filthy Priests.

CHAP. XXXIII.  
Of other abuses of Scripture.



Heard in the former Chapter how the professors of the Roman religion were wont to wring & wrest the Scripture, and to alleadge them hab-nab without either rime or reason, and how some were faulty herein of ignorance, and others of malice: but here we shall see how they abuse it after another manner. First therefore we are to note, that when they saw they could not set any glosse vpon their lies and Legends (in that they could not find a text though neuer so strained that might giue any colour thereto) their manner was to face it out with shamelesse lyes, as if they had had their budgets full of tickling texts. And how (I beseech you) did they manage the matter? They made (sofsooth) euery lying Legend a maxime and principle hauing sufficient light in it selfe, and needing no prooffe from any place of Scripture, though euery place be a prooffe, and euery text a sufficient testimony, as they would beare vs in hand. For they knew that the poore people, whom they had enchanted with the whore of Babilons filthy cup of abominations, did think them to be such, without all doubt or dispute. And that it is euen so, tell me (gentle Reader) how often thou hast heard this Prouerbe, *It is as true as God is in the Masse*, spoken by our good Catholikes, who were of opinion, that there was no article in Christian religion more certen and sure then this? For who was not perfwaded in old time, that euery page in the Bible did speake thereof? No maruaile therefore if they entertained such fables hand ouer head, without demanding prooffe or place of Scripture for confirmation thereof. Howbeit they went a step further when they told the people in their sermons that the *Lutherans* (who they afterward baptised *Huguenots*) were much like that wicked wretch *Caine*, who would not once heare Masse in all his life: whereas his brother *Abel* (that good Church-man) heard it euery day. But a Curate in *Sauoy* went beyond them all, for exhorting his parishioners to pay their tithes, he said, take heed (good brethren) how you follow the example of that cursed caitiffe *Caine*: follow rather the example of good *Abel*. For *Caine* would neither pay his tithes nor yet heare Masse, whereas *Abel* poied them duly, and that of the fairest, and of the best, and neuer a day went ouer his head in which he heard not one Masse at the least. Now albe it I could easily name this gentle Curate, yet I wil spare him for this once: only let me add this one thing, that he was not so well provided of an answer, when it was proued to his face, and that out of his owne words, that Priests in those dayes were married. For he was as mute as a fish, when he was encountered with this argument. Good Sir, at that time whereof you speake, there were but foure in all the world, to wit, *Adam*, *Eue*, *Caine*, and *Abel*: now *Caine* did neither sing nor yet say Masse, for he could not (you say) endure to heare it. And as for *Abel*, he could not both sing himselfe, and also heare it. It remaines therefore that *Adam* sung it, and that *Abel* or *Eue* answered, and held the torch: whence it followeth that Priests were then married. But if he had had but one dram of wit, he might haue answered that there were *Martin Priests* in those dayes who both sung and answered themselves. Another Curate (his pue-fellow) affirmed in open Sermon, that when the Angell *Gabriel* came to salute

the virgin *Mary*, he found her saying our Ladies Psalter. And to sate the story of *Abel* who heard Masse euery day, we may not in any wise forget, how that *Abraham*, *Isaac*, *Iacob*, and other good Patriarchs neuer went to bed without making the signe of the crosse, and saying their *Pater noster* and their *Aue Mary*. Now if a man should haue asked these silly soules, how they knew this or that? It fulfilled for a full answer, to say that they heard it of such a good preacher, witness the common saying, *It is true, for I heard a Preacher say so*.

2 But the diuell foreseeing that the simple people would one day search the Scriptures, and so perceiue when our great Sorbonicall doctours strained the thing too high, & went a note about *Ela*, fearing to lose his right for default of shewing good euidence, hath foisted in a number of counterfet Apocryphall writings, thereby to blear the eyes of the simple, who cannot perceiue his false iuggling: I meane a bundle of bookes fathered vpon the Apostles or their disciples; and yet fraught and forced with diuellish doctrine, flat contrary to that of the Apostles: nay with such fables, as Christian cares can no more endure to heare, then the fictions and fooleries of *Mahomet*, *Alcoran*. Neither is it of late time that he vsed this deuice to shake and (as much as in him lay) to ouerturne and ruinate the very foundations of our religion: for many yeares ago he vented abroad *Euangelium Nicodemæ*, *Euangelium Thomæ*, *Euangelium Bartholomæi*, *Euangelium Nazaræorum*, *Librum Pastoris*, and such like: albe it he laboureth now asreth to the vttermost of his power to infect the world with the stench of them againe. Whereof he hath giuen a pregnant prooffe in a damnable booke, intituled *Proteuangelion, sine de natalibus Iesu Christi, & matris ipsius virginis Mariæ*. For the better authorizing whereof, he hath fathered it vpon *S. Iames*, calling him colin-german and brother to Christ. But what contains it, may we thinke? Verily such sweet stufte as this: how *Anne* the virgin *Maries* mother (and wife to *Ioachim*) makes her mone to God in regard of her barrenesse, affirming that he dealt worse with her then with any other creature: worse then with the very elements, the water, and the earth, which brought forth fishes, herbes and plants. But first the alleadgeth the example of the birds, which she remembered by seeing a sparrows nest in a Lawrell tree vnder which she fate: and she had no sooner ended her complaint, but an Angell tooke his flight towards her, (for it is expressly said, *adulantis*) and said vnto her, O *Anne*, God hath heard thy prayer, thou shalt conceiue and beare a child, and shalt be famous through the world. Whereupon she vowed to dedicate her child to God, whether it were male or female. The Angell hauing done his message, brought the same newes to *Ioseph* her husband, who would not beleuee it, till he was by miracle confirmed in the truth of the Angels report. To be short, at the end of nine moneths she was deliuered of the virgin *Mary*; and (according to her vow) presented her to God, when she was but three yeares old: where she was receiued with many ceremonies by the high priest, who prophecied that mankind by her should be redeemed. It is further said, that she set her vpon the third step of the Altar, where, as she stood (through Gods goodnesse) she began to dance tinnily. And this she did to winne the loue and liking of the Israelites. Now here it is to be noted, that during the time of her abode in the Temple, she was fed like a dove, receiuing her viands from the hand of the Angell. But when she was twelve yeares of age, the Scribes assembled and consulted what counse they should take with her (being now come to those yeares) that the sanctified of the Lord might not be polluted. Meane time *Zachary* the high priest had a reuelation as he was praying, that he should assemble all widowers in towne and country, and that each man

should bring a rod with him, that he might be committed to his care and custody, whom God should chuse by miracle. All which being done accordingly, a dove came out of *Iosephs* rod and light vpon his head: whereupon the high Priest said, God hath hereby manifested that it is his wil and pleasure thou shouldst haue the custody of this holy virgin. But *Ioseph* refused, saying, I haue a great charge, and now am old, and she but yong; therefore (I feare me) the children of *Israel* would laugh me to scorne, if I should take her to wife. But when he heard of the fearful iudgements of God which befell *Core*, *Dathan* and *Abyram*, being greatly moued therewith he said; *Mary*, I take thee here from the Temple of the Lord, howbeit I will leaue thee at my house, and returne to my Carpenters occupation: and I beseech God blesse and preferue thee now and euer. Now certain yeaes after, as she went with a pitcher to draw water, she heard a voice from heauē, laying vnto her, *Ane gratia plena, &c.* Afterwards are inserted certain sentences take out of the Gospel: and in the end it is added, how that being now 16. yeaes of age, and great with child (as hauing gone six moneths) *Ioseph* returning from his worke, wherein he had employed himselfe for certaine yeaes (comming not home so much as once in all that time) and finding her great with child, was much amated. And as he was communing with her about sundry things, an Angell appeared vnto him, and certified him of all these proceedings. But it was great pittie that a Scribe who came to speak with *Ioseph*, perceiuing *Mary* to be with child, should make towne and country ring of it againe, in such sort, that they were forthwith apprehended and brought before the high Priest: where when *Ioseph* affirmed that he neuer vsed fleshly familiaritie with her, and she againe protested that she neuer had carnal company with him nor with any other man, he caused them to drinke the water of *Lealouste*: which when they had drunke, and felt no inconuenience, he said, that seeing God would not detect them, he would not be the man that should condemn them. After, follow the words of *S. Luke* chap. 2. how that *Ioseph* was of necessity to bring her to *Bethlem* by reason of the royall commandement which came from *Augustus Caesar*: but it is not done without a lie for the whetstone, and vsing such villanous speeches as these, That when *Mary* said to *Ioseph*, *Depone me ab asina, quia quod in me est me urget ut progrediat, he* tooke her downe, and said vnto her, *ubi te inducam ut regam pudenda? quia locus desertus est.* Lastly, it is said that she was brought in bed in a caue neare *Bethlem* (saying the credit of *S. Luke* who writeth otherwise,) and that *Ioseph* found a midwife (by great good lucke) who, met with another afterwards called *Salome*, who not beleeuing that a virgin could haue a child, came to take triall thereof. But I had neede of a brow of brasse & a face of flint, the like bebauched impudency that the author of this story had, if I should set it downe in English: I will therefore content my selfe with the Latin here ensuing, *Exiitq; obstrictrix ex spelunca & obtulit illi Salome, & dixit obstrictrix ipsi Salome, magnum tibi spectaculum habeo narrare, virgo genuit quem non caput natura ipsius: & virgo manet virgo: dixitq; Salome, ruius Dominus Deus meus, nisi scrutata fuero naturam eius, non credam quod peperit. Et ingrediens obstrictrix, dixit ipsi Marie, Reclina te ipsam, magnum enim tibi certamen incumbit. Quam autem in ipso loco palpaui eam Salome, egressa est dicens, Va mihi impia & perfida: quoniam tentavi Deū viuicem. Et ecce manus mea igne ardens cadit a me. Et flexit genua ad Deum, & ait, Deus &c.*

3 But to leaue the rest to those Steele stomackes that can digest it, considering there are many things there ripe vp farre worse without comparison then any of the former: consider with me (good Reader) a little, how the diuell hath openly mocked

mocked and plaid (as it were) with the nose of Christendome in publishing this booke, blindfolding in the meane time the eyes of the world. For he vsed him as his instrument in the compiling and publishing thereof, who laboured tooth and naile, by word and writing, to make a hotch-potch of these two religions (if they may be called religions) viz. Mahometizme and Iudaizme with Christian religion: him I say he vsed as his *Amansenis*, who publicly preached and stily maintained sundry grosse heresies, not only full of blasphemie, but euen repugnant to ciuill honesty: I meane that worshipfull writer master *William Poffell*. But how (may some say) was it euer possible that this booke, being composed by such a vile monster, was not suspected, as it should haue bene, had it bene deliuered by an Angell from heauen? For answer whereunto, we are to know that the diuell (as I said) hath exposed Christendome as a laughing-stocke, and wonderment to the world, and hath (as it were) with *Mercuries* pipe lulled our Argosies asleepe, whose office is to stand Sentinel ouer the State. True it is (I confesse) the villanies of these varlets were not so well detected in those dayes as they haue bene since: notwithstanding so much was then discouered, as was sufficient to giue warning thereof: which I will leaue as being now (God be thanked) sufficiently well knowne: and will come to the phrase and style of the booke. I say then, and will iustifie it to any skillfull Hebrician, that he hath coynd sundry Hebraismes, and fained them of his very fingers, and foisted them among those which are vsuall and ordinary in the Scripture. As for the phrase it is so affected, that it doth plainly bewray it self. The matter alſo of the booke was forged by such a spirit as *Poffell* was (if he were not the author thereof) in scorne of Christian religion: where the author to make a faire flourish, and colour the matter with some probability, hath inserted certaine sentences of the Euangelists in manner of a rhapsodie, and shuffled in others to which he supposed he could giue some lustre by certaine texts of the old Testament, as namely that of the water of *Lealouste*, &c. Thus thou seest (gentle Reader) to what impudencie some diuellish spirits are grown at this day. But if any curious *Athenian* desire to heare more of this stuffe (I meane of such counterfaine bookes foisted in by the craft and subtilty of Sathan) he shall find a great lury of them in a booke called *Orthodoxographa Theologia sacrosanctae* (and garnished with sundry other flanting titles) which seemes to haue bene written of purpose in scorne and derision of Christian religion. For if the doctrine therein contained be orthodoxall, doubtlesse the doctrine of the Bible must needs be hereticall. Necessary therefore it is we should haue a speciall regard to what writings we giue such glorious titles, seeing that in giuing it to one, we take it from another, they being as contrary as day and darkenesse. If any shall here say, that some of them are translated out of Hebrew, and others out of Greeke; yet when he hath proued the point, he may put the gaine in his eye. For it is easily answered, that the diuell can shew him selfe a diuell as well in Hebrew and Greeke as in any other language. Now this *Proteuangelium* I haue encountered rather then any of the rest, for that it is fathered vpon Saint *Iames*, cousingerman and brother to Christ, as the title purporteth. For in the first impression (which is in a smal volume with the annotations) it hath this title, *Proteuangelion, siue de natalibus Iesu Christi & ipsius matris virginis Mariae sermo historiens diui Iacobi minoris, consobriini & fratris Domini Iesu, Apostoli primarij & Episcopi Christianorum primi Hierosolymis.* Howbeit in the second impression, where it is made a part of the foresaid booke, intituled *Orthodoxographa*, *S. Iames* is not called cousingerman, but onely brother of Christ. I haue, I say, encountered this booke rather then any of that rable, to the end the Reader by this may take

266 THE FIRST BOOK OF THE REVELATION.  
a taste of the rest. For if they durst publish such stufte vnder the name of *S. James*, a taste of the rest. For if they durst publish such stufte vnder the name of *S. James*, and a number of what would they not dare to doe vnder the name of *Nicodemus*, and a number of such worshipfull writers as are there to be seene? And thus much for a taste, for the whole tunne is of the same liquor, colour and tang. There was likewise another damnable booke published since that time vnder the name of *S. James*. The Acts also of the Apostles haue bin dispensed abroad into many hands, compiled by one *Abdias*, whose writings (though altogether impious and prophane) some haue not bin ashamed to gloss in sundry places as well in the preface as in the body of the booke, and to affirme that he either tooke it out of *S. Luke*, or *S. Luke* out of him. Besides all these, the Ecclesiastical history it selfe hath bin published by a diuellish Monke called *Nicephorus Calixtus*, whom I call a cloister diuell not without cause. For besides that he was a cloisterer by his profession, he sheweth himselfe as ignorant as a Monke, as impudent as a Monke, as wicked and prophane as a Monke; so ignorant, that euen yong children may teach him his lesson: so impudent, that he is not ashamed to tell most shamefull lies: and so prophane, that he sucketh not to iest and gibe at God himselfe and his holy truth. All which particulars shall one day (God willing) be manifested and layd open to the world.

day (God willing) be manifested and layd open to the world.

4 Now albeit the forefaid Preachers might finde in thiefe and such like claf-  
ficke writers, pretty store of trim tales, euer ready at hand when they meant to ftep  
into the pulpit to giue their quarter blowes; yet they were not negligent to furnifh  
themfelues with other maner of ware, which they might mingle with the old, and  
not euer cloy their auditory with stale ftuffe. Or if haply they alledged any au-  
thor, they alledged fuch as were fpicke and fpan new, comming newly fmoking  
from the preffe. Which puts me in mind of that which I once heard deliuered by  
one *Renaudenture* (a Franciscan) in a Sermon which he made at *Ipre* in *Flanders*:  
where he affirmed, that when Chrift was growne a pretty tall ftrippling, able to take  
painces and to follow his occupation, *Iofeph* employed him in his trade, commaun-  
ding him to law a peece of wood; where he miffing the marke which he had made  
him to faw by, fawed it ouer fhort: whereupon *Iofeph* being very angry, would  
him to faw by, fawed it ouer fhort: whereupon *Iofeph* being very angry, would  
have beaten him; and he had lamskinned him indeed if he had not ftept afide and  
taken vp a cudgell to defend himfelfe: which made *Iofeph* take vp another, either  
of them weilding their weapon and keeping their ftanding. And whence trow we  
(faid the Frier) learned he this? Out of S. *Annes* Gofpell. I warrant you. And I re-  
member I haue read a like ftory of another Franciscan called *Bardotti*, which  
may fidey parallele the former, who preaching at *Bourdeaux*, of the good theefe to  
whom our Sauour faid, *T his day thou fhalt be with me in Paradiſe*: affirmed he had  
found in a certain Goffel the reason why he went straight to heauen, not fo much  
as faluting Purgery by the way; becaufe that when Chrift fled into *Egypt*, he  
would not fufter his fellows to rob him nor thofe that were with him; and that he  
fhould fay vnto him, I befeech you Sir remember me another time for the good  
turne I haue done you: vvhich he promifed to do; and fo did, when they hung to-  
gether vpon the croffe. Thus we fee thefe ghofly fathers could neuer be drawne  
dry, confidering they had as many Gofpels as they could defire: out of fome of  
which, they took many fine fables to make their auditors more ſport: out of others  
fundry miracles able to rauifh them with admiration (I meane fuch miracles and  
lying wonders as the Euangelifts neuer mention): and out of others, answers to  
fundry obiections, which might marre their mirth, by putting out the great fire  
of their greafie kitchin. As this *Bardotti*, who hauing much ado to maintaine his  
Purgatory againft the forefaid place of the Euangelift, alledged this ftory for a full  
answer.

answer. I have also heard of another Preacher who serued his turne very well with this voyage into Ægypt, to affoile a question wherewith he was troubled, viz. when that was fulfilled which was foretold by the Prophet *Ezechiel*, *Et disperdam simulachra & cessare faciam idola de Memphis?* for he saide, it was then fulfilled when our Sauour fled into Ægypt, being but a child. I come now to their lying legends and pretended reuelations.

## CHAP. XXXIII.

*Of fables taken out of their Legends, and such like baggage,  
wherewith they stuffed their Sermons.*

**B** Vt the store-house of most idle, most addle and Frier-like fables, hath bene such is the book intituled *The golden Legend of the Saints*, containing fuch a number of absurd and ridiculous tales, that the Reader had neede to hold hard behinde, for marring his breeches: which French-men do oftener in the vintage then any other season. Neither is he to be too nice or daintie, for he shall meet with many places, out of which he shall neuer be able to extricate himselfe, without doing that which fresh-water souldiers do, as not hauing bin vied to the sea. Amongst which (if I may iudge of other mens conceits by mine owne) these may be numbered. *Frater Iuniperus* (whō *S. Francis* held for a very holy mā) purposing on a time to play the Cooke very brauely, put chickens into a great pot, without euer pluming, drawing or washing them; as also fresh and powdered beefe, together with herbs, pease, beanes, and such like pulle, neither washing or cleansing them: and boiling all these together ouer a great fire, serued in this goodly dish of meate, and set it before his fellows. The same *Frater Iuniperus* (and here a man had neede to haue a strong stomack indeed) being lodged vpon a time in a good bed, and faire cleane sheets, layd pilgrime salue therein, which he left his host for full paiement, without giuing him any other farewell. Both which tales are taken out of the booke of *Conformities* before alleaged; the first, fol. 62. the second, fol. 63. Both these modest stories being there recorded to shew the humilitie of this holy Frier. But if humilitie did consist in the second prank here specified, questionlesse there would be none comparable to that of yong children; for they play this slippery trick oftner then their nurses would haue them: yet we must not iudge rashly of this fact of *Iuniperus*; for he knew (it may be) by reuelation that he was to let another hew vpon the sheets before he went thence. And what can a manel whether it was not a receipt which he had learned in some Legend? For let me but speake this one thing in his behalfe, that it is scarce probable that the stinke of these excrements should be like other mens, especially considering we read in the foresaid booke of *Conformities* fol. 51. how that a Monk of the same Couent called *Ruffin*, drave away the duell by threatening to vntruste a point into his throat: for it is there said, that when the duell heard this, he ranne away in a marvellous rage, as if a tempest had bin at his taile: whereas going backe for feare of holy water, he doth not make a whit the more hast. Now if the duell was in such a bodilie feare, to be so perfumed by Frier *Ruffin*, the perfume doubtlesse which Frier *Iuniperus* left behind him in his bed to pay his host withall, was more then Memphicall.





companion indeed, at leastwise so pained that it will make good newes to port, and minister vnto them matter of merriments, viz. that there was a holy Nun called *Mary*, who had a fore thigh, and had endured great paine of it for the space of fūe moneths, and was past hope euer to haue it cured: who thinking her selfe unworthy to pray vnto God, or to be heard of him, besought Saint *Dominick* to be a mediator for her, that the might be restored to her limmes again. Where falling asleepe, shortly after she thought she saw Saint *Dominicke* close by her, and how he tooke from vnder his coape a strong smelling ointment, wherewith he annointed her thigh. And that when she asked him what it was, he should answer, that it was *The ointment of loue*. Which riddle I leaue to the Reader to read as his fancies shall giue him: for my part I conceiue no otherwise of it, then of the priuate familiaritie which was betwene *S. Francis* and *S. Claire* (recorded fol. 84. booke of Conformities) and of his inward and familiar acquaintance with Fryer *Masse*, a beautiful young man, whom he once embraced and lifted vp from the ground, in such fort, that he thought himselfe all on a fire.

6 Moreouer in the Legend of Saint *Germine*, it is reported, how that he preaching on a time in *Britaine*, when the king would not entertaine him, nor those that were with him; a herdman (who came from feeding his cattell) carrying an almes to his cottage (with was giuen him at the pallsce) and seeing this blessed Saint *Germine* and others with him hungry and cold, receiued them courteously into his house; and hauing but one calfe, caused it to be killed and dressed for the. And that when supper was done Saint *Germine* caused the bones to be brought, and laid vpon the skinned, and hauing prayed ouer them, the calfe rose vp vpon his feete. The next morning he went to the king, and giuing him very hard language, asked him why he had denied him lodging? To which whē he could not tel what to answer, Saint *Germine* said, get thee hence, and leaue thy kingdom to thy better. Which done, he commaunded the herdman should come (and bring his wife with him) whom he crowned king in the presence of them all, (who wondered at the fact) so that euer after, the herdman and his successors enioyed the kingdom.

7 Againē, we read this fabulous story in the Legend of Saint *Cosmas* and *S. Damian*, word for word. Pope *Felix* (the eight after Saint *Gregorie*) built a famous Church at *Rome* in honour of Saint *Cosmas* and Saint *Damian*. In which Church there was one which attended vpon these holy Martyrs, who had his thigh almost eaten away with the canker. To whom as he was asleepe these Saints appeared, and brought with them instruments and ointments. And the one said to the other, where shall we haue wherewith to fill vp the place, out of which we must cut this corrupt flesh? The other answered, there is an *Aethiopian* newly buried in the Churchyard of Saint *Peters aux liens*, fetch hither some of his flesh that we may put it in the place, who went presently into the Church-yard, and brought thence the dead mans thigh. They then cut off the sick mans thigh, and put the dead mans thigh in stead thereof, and hauing carefully annointed the wound, caried his thigh to the dead man. Now when the Secretine awoke, he put his hand to his thigh, but felt no paine, nor yet any scarre or signe of his wound. And when he tooke the candle and saw his thigh well againe, he doubted of himselfe, thinking he had bene some other. But coming at last to himselfe, he leapt out of his bed for ioy: telling his friends what had befallen him in his sleepe, and how he had bene healed; wherupon they sending in all hast to the dead mans tombe, to know the truth, found the dead mans thigh cut off, and his in the graue, in stead thereof.

8 But if any desire to know more of these old wiaues tales, let them reade the forelaide lying Legendary; or *Nicophorus Callistus* his Ecclesiastical story; who (to omit other fables) reporteth that Saint *Chrysolomes* body spake after he was dead, and that *Theodosius* the Emperour sent letters vnto it: as also the sermons of *Oliuer Maillard*, and *Michael Menor*. And to the end he may furnish himselfe for all assays, let him reade *fructuosissimos atque inuicissimos sermones Fr. Gabrielis Baraleti, à toto verborum casu diu desideratos*: as also *Sermones Dormi securi*: where they are huddled together one vpon another, thicke and threefold. But the booke of Conformities (mentioned before) containeth mo of these fond fables, quantity for quantity, the any of the rest. There you shall find that it was as ordinary a thing with Saint *Francis* his nouices, to raise the dead, as to drinke a cup of beere, and as easie a matter as for a squirrell to crack a nut. As also how Saint *Francis* slue a man in his iollitie, that he might in a brauery raise him from the dead againe. Fol. 120. *Locus est dictus de Nuceria, in quo Franciscus fecit illud insigne miraculum, quod cuiusdam medici filii primogenitū prius occidit, & contritiū suscitando restituit*. And not to rake vp the filth, nor nip vp the fooleries of their other lying Legends, you may see in the former chapter, which entreateth of our good Catholicks of the Popish Clergie, how many miracles are fathered vpon him. But the best is, that the most there spoken of are confirmed by the testimony of none, but of the diuell (so farre did those wicked wretches authors of that booke ouer-shoot themselves) and that sundry miracles which are there said to haue bene wrought by him and his disciples, were wrought by no other meanes, then by Satanical operation & diabolical illusions. Which though it be not there recorded, yet it was the will of God, these fables should so be penned, that they might easily be deliered.

9 I was here purposed to haue ended this rhapsody taken out of the Legends, but that two other came afterwards to my mind, recorded in the booke of Conformities, which in conscience I cannot omit. Fol. 72. A blind man rubbing his eyes with Frier *Francis* of *Duratio's* strocke, recovered his sight. Fol. 74. A woman of *Tbolouze* being grieuouly diseased with a bloudy fluxe for the space of fourteene yeares, said in her selfe, O if I could but touch the hem of his garment I should be whole: which she did, and so was cured, &c. Fol. 64. Frier *Bennet* of *Arezzo* bare great deuotion to *S. Daniel*, whose sepulcher in Babilon guarded with dragons he desired to see; but could not, by reason of the long iourney and feare of those serpents. Whereupon there appeared vnto him a huge and monstrous dragon, who set him vpon his taile, and caried him straight to *Daniels* sepulcher: where opening the tombe, he tooke one of *Daniels* fingers in deuotion, and forthwith was caried by the dragon backe againe into his place. Many are of opinion that it was an Angell of God. The same Frier, like a second *Iouis*, was cast into the sea in a tempest, and being suddenly inuironed with a little cloud, was caried to the terrestriall Paradise: whom when *Enoch* and *Elias* saw, they demanded of him what he was. And when they heard that he was Saint *Francis* his brother, they danced for ioy, and led him about to shew him euery corner of Paradise. From thence he was caried backe againe ouer the sea in a little cloud, which maruellously astonished those that beheld it.

10 But to returne to Frier *Iuniperus*. Fol. 91. Frier *Iohn* of the *Valles* affirmeth, that he smelt the saour of *Iuniperus* twelue leagues off; and note that they were twelue leagues of good measure: for he saith, *Huius odorem, seu aduentum, frater Iohannes de vallibus, dixit sensisse per viginti octo miliaria*. And as Frier *Iuniperus* did all this in humilitie, so likewise (to shew his humilitie) he played with a little



in signaculum similit. &c. In quibus quidem verbis tria notantur in quibus sanctus Agustinus commendatur, primum est, &c. And in the 13. sermon De sancta Agnete, Quam pulchra est & decora charissima in delictis. Cant. 7. Notate charissimi: dicit enim sanctus Gregorius, quod nos est amantius pulchritudinem sancta Agnetis, quam habuit in corpore Dei filius, qui, &c. aduertens pulchritudinem sancta Agnetis, quam habuit in corpore & anima, bene commendat eam dicens, Quam pulchra est, &c. In quibus quidem verbis sancta Agnes tripliciter commendatur a Christo suo dilecto. Primo, &c. True it is (I must needs confesse) he hath had more care and conscience in other places; not because he made any bones to abuse the Scriptures, but for that he ingeniously confesteth, that he applyeth such or such places to some other then to him of who they are written. For, serm. 6. De sancta Lucia, vpon these words: *Lux in tenebris lucet, & tenebra eam non comprehenderunt.* John. 1. he saith, Notate charissimi, Quam istud verbum sit dictum de Christo, tamen conuenienter potest dici de sancta Lucia. In quibus quidem verbis tria notantur in quibus sancta Lucia nobis tripliciter commendatur, primum est nobilitas nominis, &c. But his impudency is much more intollerable, when he doth not onely apply the text to another person, but wresteth and wringeth, choppeth and changeth that which maketh not for his purpose, or rather against him. For preaching of the conception of the blessed virgine, and going about to proue that she was not stained with originall sinne, he taketh a text which speaketh of the conception indeed, but that which is spoken of sin which accompanieth that conception, he leaueth quite out. Marke how David Psal. 51. saith, *Es in peccato concepta mater mea,* And in sinne hath my mother conceived me. Now this gentle Sir Iohn, to the end he may apply this text to the virgin Mary, cutteth off gentle Sir Iohn, to the end he may apply this text to the virgin Mary, cutteth off these words & in peccato, and alleadgeth onely these *concepta mater mea* my mother conceived me. But what proper proofes he brings for confirmation hereof, shalther declared in the chapter next ensuing, where we will intreat of their questions; and therefore I will here onely alleadge this one example, *Vnde bene dicitur illud.* 1. Job. cap. 5. Tres sunt qui testimonium dant, scilicet virgini Mariae, quod sit sine originis peccato concepta. Et Danielis tertio. Hi tres quasi ex uno ore laudabant Deum, scilicet quod matrem suam praeseruaui ab originali peccato. After they haue read the text, one handleth it one way, another, another. Some alleadge a morall or philosophicall sentence, as the author of the sermons dormi secure, who after he hath read his text, is by and by ouer head and cares in Aristotle. For example, straight after the fore-said, ext. Psalm 51. *Concepta mater mea*, you shall find these words, Notate charissimi, dicit Aristot. in lib. secundo de generatione & corruptione, quod melius est esse quoniam esse. Quum igitur Deus voluit Mariam, &c. And in the sermon de sancto Agustino, Tu signaculum similitudinis Dei, plenus sapientia, perfectus decore. Ezech. 18. Notate charissimi, dicit enim Aristot. 6. Topic. quod imago est, cuius generatio est per imitationem; hinc est enim quod sanctus Augustinus, &c. And in the sermon de sancto Laurentio, virtutem & honorem acquirat, qui dat munera, Proverb. 22. Notate charissimi, dicit Aristot. 4. Ethicorum, quod laus & gratiarum actio debetur danti a recipiente. Hinc est enim quod sanctus Laurentius, &c. Now this quoratio of Aristotles Ethicks puts me in mind of a deep diuine, who said, that if the Scripture were lost, we might find a great part of it in Aristotles Morals. And we know that in old time, Aristotle and his expositors, were oftener alleadged in Theologicall disputations, then the Scripture or the ancient fathers. But to returne to the method which these preachers obserued in their sermons; some of them after they had read the text, or the name (as they speake) diuided the matter (which they were to entreat of) into certain heads. The old maner was, to make one part Allegoricall, another Anagogicall, and a third

Tropo-

Tropological: whereas they should haue made one part Morological, another Mythological, and a third Pseudological. Some beganne with canualling of certaine questions: others vsed some other entrance. But to come to that which I promised to speake of, namely how they applied these tales: their manner was (to the end they might apply their doctrine to the present occasion) to vse certaine diuisions, and to bring in euery branch of their diuision all the foolish fables they could possibly deuile. For example, Barlesee handling this text, *Quum hac diceret, extolenti vocem quadam mulier dicit, beatus venter qui se portauit*: shortly after his entrance, hath these words: *Applica Euangelium, de impedimentis confessionis erit sermo noster, in quo quinq; impedimenta sunt videnda in presenti. Primum dicitur pudor propalandi, secundum dicitur timor recidui, tertium, &c.* All which points he handleth in order, alleading sentences, as well out of prophane as Ecclesiasticall writers, and all such examples as he could remember, whether true or false, fitting the matter or not. As in handling the second part, *Vna maxima est in Theologia* (saith he) *quod Deus nouit omnia peccata nostra. Non debet peccator* &c. And a little after, *Peccator, peccata sua sunt nota. Exemplo patet de Abbate Paphnutio, qui ad Thaidem meretricem perrexit in Alexandriam, fingens se esse mercatorem, & ipsam inuitat ad surpem actum. Quumq; ad secundam & tertiam caueram peruenissent, tandem ipsum conduxit ad locum secretiorem. Postumus (inquit Paphnutius) videri respondit, nisi nos Deus videat, alius non videt. Credis (inquit) a Deo videri? Imo hen filia, quantum debemus erubescere coram Deo, si erubescimus coram hominibus? Compuncta & lacrimis plena, acceptis rebus suis, quae erant pretio quadringentorum librarum, in medio Ciuicatis omnia consumpsit, inuitans Iuuenes ad actum illum. Sanctus Dei ipsum conclusit in quodam loco, sigillans plumbo per annos tres in penitentia. Ad propositum. Non erubescis confiteri, &c.*

13 Now whereas I said, that they vsed the testimonies of prophane writers, it is to be obserued, that they quoted them not onely to proue morall or philosophical, but sometimes also Theologicall conclusions. Barlesee for example (vpon these words of the virgin Mary, *Beatae matris dicent omnes generationes*) saith, that the Pagans, the Sybils, Ouid and Virgil did write in her commendation, (fol. 71. col. 4.) albeit he alleadge but this one verse out of Virgil,

*Vltima Cumaei venit iam carminis aetas.*

He saith moreover that the Saracens and Turks do worship her in their churches, and punish those that speake against her, as we may reade in the Alcoran. The author likewise of the sermons intituled *Dormi secure*, not content most impudently to wrest this place, 1. Job. 5. *There are three which beare witness in heauen:* expounding these words which beare witness, of the virgin Mary forsooth, that she was conceived without sinne: affirming that by those three we are to vnderstand Alexander Niccam, Cardinall Bonauenture and S. Bernard, of whom we are to speake more hereafter: Nor content to abuse this text, Daniel 3. *These three as it were with one mouth praised God:* in saying that they praised God, because he preferred his mother the virgin Mary from originall sinne. Not content (I say) with these false allegations and deprauations of Scripture, nor resting in the testimonies of the Doctors of the Church, alleadgeth the Saracens, and Mahometis Acoran for confirmation hereof. *Nec mirum* (saith he) *quod ista affirmatio a Catholicis tenetur, cum etiam Saraceni illud preconium sibi attribuant: nam in quodam libro suo qui dicitur Alcoran, qui liber fuit editus per discipulum Mahometi, & est authenticus inter eos, sic inquit Mahometi discipulus: Auditis nuntius Dei dicentem, Nullus de filiis Adam nascitur quem non tangat Satan, praeter Mariam & filium eius. Quapropter & ipse Ma-*

Aa 3

ho-

*hometus collaudans virginem in suo Alcorano sic dicit, O Maria, Deus utique deputauit te, & elegit te super feminas saculorum, O Maria, Deus annunciauit tibi verbum suum de se, nomen eius Messias, & Iesus Maria filius honorabitur in hoc saculo & in alio, &c.* Now here note that before he came to the testimony taken out of the Alcoran, he had alleaged all such texts of Scripture and testimonies of the Doctors as he thought would serue his turne, and had added thereto (the better to fortifie and strengthen his opinion) *Sancta synodus dicit, quod dicta sanctorum doctorum, scilicet Augustini, Hieronymi, & aliorum, a cunctis fidelibus sunt retinenda, sicut quatuor Euangelista.* But what after all this? He then proceeds to fables and fictions, and lying Legends: of the application whereof I now entreate. *Tertio* (saith he) *dico quod uirgo Maria est sine peccato originali concepta, quia est exemplum confirmatum: specialiter autem tribus exemplis, quae facta sunt in tribus magnis doctoribus sanctae matris Ecclesiae, scilicet in magistro Alexandro Niccam, in domino Bonaventura Cardinali, & in sancto Bernardo.* And what (trow we) containe these tales? Marry Sir how the virgin Mary was offended with such as held opinion that she was conceived in sin; and namely with maister *Alexander Niccam*, who hauing giuen it out three sundry times, that he would proue that she was conceived in sinne, was euer preuented with sicknes, so that he could not performe his promise: and how afterwards renewing his purpose, the night before he was to proue his assertion, he fell into a grievous discale. Where whē he called vpon the blessed virgin, she came presently vnto him, and said, *Hanc infirmitatem patieris, pro eo quod me esse conceptam in peccato originali probare niteris.* That is, *Thū sicknesse is inflicted vpon thee, because thou wilst about to proue, that I was conceived in sin.* And hauing to said, she tooke her maids knife, and therewith cut out a peece of rotten flesh out of his side, & with a needle and a silke thread (*serico filo*) sewed it vp againe. VVhereupon he did not onely renounce that damnable opinion, but wrote a great booke for confirmation of the contrary. And as for the other two fables which I should here insert, I will deferre them to the end of the next Chapter. Now for a finall conclusion, he bringeth this goodly allegation, of which I haue already spoken, *Tres sunt qui testimonium dant (scilicet virgini Mariae) &c.* See here (gentle Reader) how Rhetorically he fasteth and contriueh his matter, in keeping these tales for his last and surest prooff. For marke how he marshalleth his arguments to proue *quod est concepta sine originali peccato: primo quia fuit a Deo preferuata. Secundo, quia hoc est per sacram Scripturam praefiguratum, ac per dicta sacrorum doctorum approbatum. Tertio, quia est exemplum praenunciatum ac confirmatum.* But how they made these tales to serue their turnes in the maine matter concerning either the wealth or the honour of our holy mother the Church, or both, I am to shew hereafter.

14. As for the tales which they are wont to tell vs in their Sermons, in honor of their Saints; their applications were such, that for euery vertue which they ascribed vnto them (and they would be sure to leaue out none by their good wils) they would (for an vnanswerable argument) adde one fable or other of something done or spoken by them.

## CHAP.

## CHAP. XXXV.

*Of sundry sorts of questions, and sermons, lesse iudicious then frivollous, wherewith the foresaid Preachers were alwayes ready furnished.*



Oreouer, they spent one part of their Sermons in canvassing of certaine questions which were as fond and frivollous, as foolish and fantastical as those aboue mentioned. Some of them (I say) were curious; others, not onely curious, but also vaine and frivollous; yea for the most part foolish and ridiculous: notwithstanding such curiositie (as it is well knowne) hath bene censured in all ages. For we see how greatly it offended *S. Paul* and many ancient Doctors after him: among the rest, *S. Augustine* (as I remember) telleth vs of one that shaped a fond fellow such an answer as his curious question well deserued. For hauing demanded, what God did before he created the world: he answered him, that he made hell for such curious companions. And *Constantine* the Emperour sheweth in a certaine Epistle what mischief such curious questions brought with them. VVhich notwithstanding could not keepe *Peter Lombard*, *Thomas Aquinas*, and other Schoole-men from broaching thousands of such vnprofitable and frivollous quiques and quiddities; nay some pernicious and blasphemous. Neither hath it kept our moderne Doctors from disputing of them in the schooles, nor dayly coining of new. And what (I beseech you) do these questions concerne? They concerne God, the diuinitie and humanity of Christ, and the Angels. As *Vtrum Deus possit peccare si vellet, &c.* Whether God could sinne if he would? Whether he can make those things which he could in times past? Whether he can know any thing which he knoweth not? Whether he could haue taken vpon him humane nature in the weaker sexe? But these are reserved for the most illuminate Doctors (I say illuminate Doctors) *Vtrum plures in Christo filiationes? Item, Vtrum Deus potuerit suppositare mulierem, vel diabolum, vel asinum, vel cucurbitam, vel filicem? Et si suppositasset cucurbitam, quemadmodum fuerit concionatura; editura miracula, & quoniam modo fuisset fixa cruci? Item, what should Saint Peter haue consecrated, if he had then consecrated when the body of Christ hung vpon the crosse? It? Whether it shal be lawfull to eate and drinke after the resurrection? And concerning the Angels: whether they agree wel together, or not? Whether God doth vse the ministry and service of all, or not? Whether they be grieved at the condemnation of those which are committed to their custody, or not? I omit the questions which are moued about the names of Angels and Archangels, their preeminences and seates, to wit, how high one is aduanced aboue another, and other speculations concerning their Hierarchy. They haue also sundry questions *de notionibus, relationibus, instantibus, formalitatibus, quidditatibus, ecclesiis*, and other such like bald and barbarous words, which seem to haue bin inuented of purpose to coniuere diuels: which notwithstanding were ordinarily tossed vp and downe in the mouthes of schoole-doctors, as well *Nominals* as *Reals*; as *Thomists*, *Altharists*, *Occamists*, *Scotists*, and the rest. They haue also in former times vainly busied themselves, and do still beate their braines euen at this day about fond and fantastical questions, which they moue touching the articles of our faith and Christian beleefe: and namely touching the holy Sacrament of the Altar (as they call it) as we may see in a booke*

called *Cautela Miffa*. And yet their skill was neuer such, in multiplying question vpon question about this point, but that a man might moue a number of others neuer heard of before. And surely no maruell, considering their sacrifice is liable to so many and great inconueniences. For albeit they haue moued many doubts of the inconueniences that might befall their consecrated host, notwithstanding some such haue befallen it, as they would neuer haue dreamed of. For they speake not a word of such an accident as befall *S. Francis* (as it is recorded fol. 72. of the booke of Conformities, so often before alledged) how he saying Masse vpon a time, found a Spider in the chalice, which he would not cast out of the cup, but dranke her vp together with the bloud; and afterwards rubbing and scratching his thigh where he felt it itch, caused her to come forth againe. This verily is such an accident as might minister matter of sundry other questions neuer heard of before. For first it may be asked, whether the bloud being so poisoned, had as great vertue in it, as if it had not bene poisoned? and whether it were of such a piercing nature, that it could penetrate euen to Purgatory? Item, whether the Spider came thither of her owne accord, or rather by reuelation, aboue the strength and against the course and current of nature? Item, whether she were partaker of the merits of the sacrifice? at leastwise whether she were sanctified or not? It may further be demanded, whether she could be made tipple with this drinke, or not? And they that are well scene in such subtilties may yet moue two or three dozen of questions more: which made me say, that we are not to maruaile, if hitherto they could neuer find how to make an end of these questions, which this strange, mysticall, or mysterificall manner of sacrifice ingendreth.

2 Notwithstanding their case were not so greatly to be pitied, if they did but busie their heads and breake their braines about the former points: but they are so farre from resting there, that they will needs enter in *Sanctum Sanctorum*, euen into Gods closet and secreet counsell. And this their curiositie hath excited them through their foole-hardy inuention, to patch to the historிக்கall books of the Bible a number of circumstantiall fooleries, as we may see by that which hath bene already spoken of their paraphrastickall expositions. Nay, they haue proceeded a step further, in subiecting the histories of the Bible (as they haue done the fables in their Legends) to such feruitude and slauery, that they come at their whistle, and tell them what was the name of *Tobies doggie*.

3 For exemplification of which particulars, to begin with curious questions wherein there is lesse danger: let vs heare the pleasant conceited reason alledged by *Menot* (fol. 47. col. 4.) why Christ would not suffer Saint *Peter* to vse his sword. Because (saith he) he was not cunning at his weapon, as hauing neuer learned at the fence schoole; as wel appeared when he cut off *Malchus* his eare, whereas he should haue cut off his head. For is it a seemely sight (thinke yee) to see one carry a booke at his belt, whereon he cannot read? Euen so (saith he) it is as vnseemely a thing to see a man weare a sword by his side, who knows not how to vse it. But to omit this bold & blind assertion, let vs here obserue touching the cause which moued our Sauour to giue this commandment to *Peter* (notwithstanding the true reason be most euident) two other points, which he holdeth as most certain truths, though no logician on the earth be able to conclude the out of the text vpon which alone we are to ground our faith. First, that Saint *Peter* meant to haue cut off *Malchus* his head when he cut off his eare, but that his blow somewhat missed. Secondly, that the blade wherewith he cut off his eare was a Rapier. I omit another particular no lesse pleasant then the former, viz. that *Peter* was then Pope: for he demeth

mandeth, *Sed cur Dominus noluit quod Petrus gladio videretur, viso quod Papa erat?* And in very deed, this questiō hath exceedingly troubled many of their profoundest Doctors and Preachers. For euen *Paquin* himselfe objected this sentence of our Sauour against the Pope: albeit he knew well enough how to shape him an answer, as we may see in these two Epigrams.

The question.

*Quum tibi non eras habita sis Caraphe bello,  
Et castris habebas cognita claustra magis:  
Quum desis miles, bellig. pecunia neruus,  
Quis te precipitem eggi ad arma furor?  
Infirmis humeris damnata quid induis arma?  
Quae tibi quum libeat ponere, non liceat  
Cur respirantem & curantem vulnere mundum  
Concutis, & Martem solus ad arma cietis?  
Da miseris requiem, & spatium concede malorum,  
Si nobis pater es, si tua cura sumus:  
Conde senex gladium, & Christi reminiscere verbi:  
Quod dixit Petro, dixit & ille tibi.*

The answer.

*Quod dixit Petro Christus, nolim esse putetis  
Dictum (Pontificum pace Petri,) mihi.  
Nam neg. sum Petri successor, nec quoque talem  
Agnoscat bona pars Christicolarum bodie.  
Pauli ego (successu capiti meliore deinceps  
Dij faucent) sumpsi nomen & arma simul:  
Et Christi verbi memor intrepidus, g. minister,  
Non veni pacem mittere, sed gladium.*

4 And now to returne to *Malchus* whose eare Saint *Peter* cut off, thinking to haue cut off his head, but that he tooke his aime amiss; the same preacher faith it was not without cause that *Malchus* was the high Priests seruant, seeing that *Malchus* signifieth a king; and hereupon he maketh this Catholick collection; that as *Malchus* was seruant to the high Priest, so the regall Maiestie of Kings and Emperours is subiect to the power of Priests. And here the naming of *S. Peter* puts me in mind of another question moued by the same Preacher; viz. *Why Christ committed the keyes of the Church rather to S. Peter then to S. Iohn, who was euery inch as good a man as he?* Marke his answer. *S. Iohn* (saith he) was Christs kinsman, and cousingerman; and therefore he committed the not vnto him, but to Saint *Peter*, to giue a president in his owne example, how in bestowing Ecclesiasticall dignities we should not respect affinity or consanguinitie, but holynesse of life and conuersion. To which also *Moses* had an eye, when in stead of resigning his soueraigne authority to his sonnes, (though wise and sufficient men) he resigned it to *Ioshua*, who was no way allied vnto him, as being of another tribe.

5 Moreouer, they haue their budgets full of other curious questions concerning *Christ* and the virgin *Mary*, which they haue borrowed of their contemplatiue Doctors (as they call them) as of *Landalphus*, *Bonauenture*, &c. as namely, whether *Christ* euer laughed: *Oliuer Maillard* relying vpon the authority of *Landalphus*, answereth that he wept often, but that he laughed not once in all his life: where he also patcheth together sundry curious questions, touching the garment which *Christ* wore; as that it was of ashe colour, that it was round both aboue and below:

low: that it had round sleeves, and phylacteries and borders beneath, after the Jewish fashion. And that the virgin *Mary* wrought it all of neede worke. And that as Christ grew in stature, so his garment grew proportionally; and that it did not wear nor waxe old. Item, that the yere before his passion he was accustomed to wear another slender garment vnder it. *Menot* againe (on the other side) holds it for a most certain truth, that his flesh was exceeding tender, yea so tender that it grieved him more to hit his heele against a litle stone, then if another had bene smitten in the apple of the eye: but take this reason with you, *Quod corpus eius fuit formatum ex purissimis sanguinibus Beatissime virginis Marie*. Further, seeing it was necessary the Church should know what was the greatest dolour and anguish that Christ suffered: they haue found that it was that bloody agency and painfull pang, which seized vpon him when he went into the garden 'at the twelfth houre, and there sweat water and blood in such abundance, that it made a pretty brooke. But how came this secret to be knowne, may we thinke? veily not by the contemplation of these Doctors (as the rest) but by reuelation, shewed to a deuout woman who hath eased them of much labour in this behalfe. Yet this is not all: for they will needs take vpon them to know how the rods were made wherewith Christ was whipped in *Pilatus* Pallace, (called the *Procurator*) and how many stripes he had: as also how many thornes were in his crowne. And some of them haue bene rapt into so high contéplation, that they haue found out new stuffe in all this gear: as first, that an instrument was tyed to euery twig, which cut like a razor. Though in the number of stripes all mens contéplations do not fully agree. For according to the speculation of some deep Diuines, he had iust fise thousand: whereas others say he had sixe thousand, viz. fise thousand on his body, and a thousand on his head. Touching his crowne, *Bonauenture* saith, that there were a thousand thornes in it. But what kind of thornes were they? *Dien Lira*, saith *Oliuer Maillard*, fol. 108. col. 2. *Quod erant de iunco marino. Et quesitum ab illis qui fuerant cum Beato Luca iuxta corce in terra sancta, quod quidam dixit quod ille spine penetrabant sotulares cu duplici semella, quantum enimque essent noui, & fortiter reparati. Corona erat sicut corona Imperatoris, in qua erant mille cuspidis: & ponebant super caput eius, prementes cum magnis baculis & lapidibus*

6 But Saint *Iohn* hath made them worke enough in concealing what our Satiour writ with his finger vpon the ground, when the woman taken in adulterie was brought before him. And among sundry opinions touching this matter, *Menot* cithert certaine, fol. 138. col. 4. where he affirmeth that the man which was taken in adulterie with her, hid himselfe behind the throng. And all on a thumme in the former column, you shall find an answer to a question touching the good thiefes; namely whether God can pardon any mans sins before he hath done penance, and made sati faction.

7 And it neuer troubled them to tell what our Sauour said to his Disciples, concerning the fig tree, which withered vp by the rootes; but imagined presently in their idle braines, that he told them that the fig-tree signified the Synagogue of the Iewes which should shortly be destroyed, because God had cursed it. And he that will not credit this report, may reade *Menot* fol. 166. col. 3. where he giueth a reason why our Sauour was then hungry, viz. because he had had but a short supper. But why had he no better supper? Because (saith he) he came late to his lodging. For they that come late to their Inne, get commonly but a slender pittance: Howbeit, he confesseth that it was no corporall but spiritual hunger, as some Doctors affirme.

8 Our

Our

they haue found out almost all the names of the men and women recorded in the Gospels, (that I may parallele that which I affirmed, now concerning the name of *Tabies* dog) in such sort that there is not so much as the least halfe peny farthing Canymede among them, but can answer readily to such questions. For example, they put it out of question, that the woman called a sinner, which came to annoint Christs feet as he sat at table in the Pharisies house, was called *Mary Magdalen*; and that she which said, *Blessed is the wombe that bare thee*, &c. was called *Marcella*, they hold as gotten and sure, as if the Euangelist had said it. *Barelete* fol. 71. col. 3. *Quum hac disceret, extollens vocem quadam mulier (scilicet sancta Marcella, famula beate Marthe sororis Lazari) dixit, Beatus uenter qui te portauit*. Though *Oliuer Maillard* say onely, that it was one of *Marthas* gentlewomen, fol. 140. col. 3. But when they were put to it indeed to find out some of those names, they vsed a new kind of Metamorphosis, for when they could not tell the name of the soldier that thrust our Sauour into the side with a lance, they call him in plaine termes *Lance*: as in Greeke being as much as *Lance* in English; which name hath bin corrupted since, and pronounced *Longi*. But after he had crept into that credit to be registred among the Saints (by doing so meritorious a worke as the piercing of our Sauours side) his name was augmented by a syllable, and he called (after the Latin termination) *Longinus*.

9 But their curiositie ranne ouer the brimme, when they came to handle such questions as these: whether Christ had not bin crucified, if *Iudas* had not betrayed him? whether the virgin *Mary* would haue crucified him, if none other would? The former of which you shall find in the Sermons of *Barelet*, fol. 158. col. 4. The latter, not onely in his Sermons, fol. 155, but also in *Menot*, fol. 169. col. 3. And (more the pitee) they are neuer troubled with such questions as these, but can resolue the as easily as a squiril can crack a nut: whereas they sticke and stand (I meane they are not resolute, but wauer like the weather-cocke) in handling of other questions, which the very heathen made conscience once to call into question, *Menot* (for example) saith, *Sed quicquid sit de corpore, anima que peccauerit, ipsa morietur. Sic relinquo questionem arduam de immortalitate anime*. But these two questions are nothing in comparison of those which I cited before out of *Barelete* in the Chapter of blasphemies, viz. what reasoning there was in heauen when it was debated and afterwards concluded that Christ should be incarnate in the wombe of the Virgin, fol. 229. col. 4. Item, what a stirre there was among the disciples, when they contended which of them should bring the virgin *Mary* word, that he was risen from the dead, fol. 164. col. 4. Item, what the Apostles said to the virgin *Mary*, being offended that her sonne kept not touch with them in sending the holy Ghost. And what strife there was in heauen (o most execrable blasphemy) betwixt the Father and the holy Ghost, both of them refusing to come downe vpon earth, for feare of being handled as Christ was, fol. 178. col. 1. But what terme I these questions? seeing he is as peremptory & resolute in auouching them, as if he had found them recorded in the Scripture.

10 I proceed now to another question, not altogether so impious as the former (especially as the three last) which I haue purposely kept for the winding vp of this Chapter, referring for it all the roome that remained, as being a question which seems to challenge thus much at my hands, that I should make a more large and ample discourse thereof. For there was neuer yet controuersie in Christian religion so stoutly, so vehemently, nor so virulently caused and vented, as

bled

bled and tossed, opposed and defended. The Doctors of the Romane Religion neuer handed to one against another: neuer was there such hold and draw, such fighting and parts taking, such heaving and shoving about any question as about this: whether the virgin *Mary* was conceived in originall sinne, or not: But the greatest sticking (which cost so many broken heads) was betwixt the *Iacobins* (or *Iacobins*) and the *Franciscans*: the *Iacobins* maintaining the affirmative, the *Franciscans* the negative. And here I remember a story to this purpose recorded in the French Chronicles: about the year 1384. there were certaine Doctors and others of the order of the preaching Friers, which taught publicly that she was conceived in sinne; of which number there was one, who said, that if he did not proue it by pregnant proofes, he would giue them leaue to call him *Huet*. Whereupon when any of the foresaid preaching *Iacobin* Friers were scene in the streets in *Paris*, the common people would run after them, crying in derision *aux Huets, aux Huets*: so that they were ashamed euer after to shew their heads. And about this erroneous opinion, a great Councell of Cleargy men and others of note, was holden at *Paris*, where it was condemned in a full congregation by the Vniuersitie, and that in solemne procession. This is that which our Chronicles (such as they are) report hereof. Now let vs see how both sides bestirred themselves, and sweat about this question. A *Iacobin* of *Francfort* called *Vigand*, writ a booke about threecore years ago, wherein he defended that the virgin *Mary* was conceived and borne in sinne: confuting all that held the contrary, as well ancient Doctors as moderne Diuines censuring (among the rest) one *Iohn Spengler* a *Franciscan*, who being touched to the quick by the said *Vigand*, so belaboured the matter, that he procured a disputation to be holden at *Heidelberg*: but Prince *Philip* Count Palatin of *Rhein* hindered it. Thereupon the *Iacobin* cited the *Franciscan* to appeare at *Rome*, where this question hauing hung a long time vpon the hinges, was then hung vp at a crooke. Certain years after it so fortuned that the *Iacobins* held a general Synod at *Vimpfen*, wherein it was debated how they might hold counterpoise against their adversaries the *Franciscans*, & maintaine their opinion (notwithstanding it was reiecte almost of all, and that many Doctors had writt against it, and made the world beleue the contrary by means of counterfet miracles) seeing there was no remedy but they were of necessity to deuise one meanes or other, which they might haue in readines to help them at a dead lift, to counterfet some miracle as the *Franciscans* had done. And it being concluded in this conuentuall Synod, that they were to proceed by false miracles, it was agreed vpon that this pageant should be played by foure *Iacobins* of *Berne*, whose names I will afterwards let downe. To the end therefore they might come to the period of their purpose, hauing first communicated with the diuell (to whom one of them which was a Necromancer directed the rest) and obtained a promise of ayd and furtherance, they lay euer after in the wind to spie what occasion they might to aduantage their cause. It happened not long after that a good fellow one *Iohn Tetzer* a tailor, borne at *Zurzach* was admitted and matriculated as one of their order: who not long after he had taken the habit, was visited in the night by one of these ghostly fathers, who wrapped in a sheet, went to his cell, and began to counterfet a spirit, making a great rattling noise by casting of stones, &c. Whereupon the poore novice complaining to the 4. principal of the order (the self same men who plotted this knaury, one of which counterfeted the spirit) he was comforted and encouraged by them, and exhorted to patience. And one night the spirit spake to this poore novice, charging him to do penance for him: which when he had made the foresaid Friers acquainted with,

they

they thought it their best counsell to cause him to go penance openly for the deliuering of the said spirit. Whereupon one of them began to preach of the spirit, and to tel the people why he did this penance: which was not done without extolling of their order (which he had made choise of, that he might be relieved by their merits) and censuring that of the *Franciscans*. Now the spirit on a time did highly extoll the order of the *Iacobins* to this nouice, as well for the honest good men that were of it, as for the good discipline that was obserued in it: adding withall, that he was not ignorant how it was hated of many by reason of their Doctor *S. Thomas*, who they follow in affirming that the virgin *Mary* was conceived in sin: yet that many of these their maligners and euill willers were grievously tormented by the iust iudgement of God: yea & that the towne of *Berne* should vterly be destroyed if they expelled not the *Franciscans* from among them, for teaching that she was conceived without sinne; and that Doctor *Alexander of Hales* and *Iohn Scot* (the subtil Doctor, both *Franciscans*) suffered great paine in Purgatory for maintaining that opinion. In the end he fained it of his fingers, that the blessed Virgine herselfe did assure him of her polluted conception, relolving him of sundry other points greatly controuerted among the Doctors: and that she printed in his right hand the signe of her sonnes passion, by piercing it with a sharpe naile: and after to assuage the paine of his wounds, gaue him a little lint made of the swadling bands wherewith she swaddled him in *Egypt*. Yet these foure Preachers not herewith content, caused him to drinke enchanted water, whereby they put him cleane out of the socket, and made him as mad as a march Hare; and hauing so done, printed in his body foure other wounds of Christ. Where the poore soule coming to himselfe againe by means of another water which they gaue him, wondered at his new wounds: notwithstanding they made him beleue it was the handy work of God. After all this, they layd him in a litle parlour apart by himselfe, which was hung about with tapistry worke full of pictures, wherein the passion of Christ was pourtraited, by which he was to learne the countenances, gestures and behauiours of Christ: all which they did of purpose to delude the poore people, who had already heard of these goodly miracles. Besides, they caused him to play the passion before them, after they had made him serue out a long prentiship. They gaue him moreover a drinke, which caused him to fume and froth at the mouth, making him beleue that he encountered death most valiantly as Christ had done. To conclude, they played so many pranks with this poore Friar, that in the end he perceiued part of their knaury. Notwithstanding they handled the matter so cunningly, that they perswaded him all was Gospell: and vsed him not long after as their instrument to counterfet a miracle. But all their knaury (which was before greatly suspected) being at the last discovered and detected by this silly soule, (whom God had miraculously deliuered out of their hands, they hauing attempted so many wayes to bring him to his end) a round course was taken with these holy fathers. For after that the Cleargy (who had laboured long to saue their liues, but all in vaine) had committed them ouer to the secular power: they were burned in the towne meadow of *Berne*, right ouer against the Couent of the *Franciscans*. Their names were *Iohn Peter* Priour, *Stephen Boltzhorst* Preacher, *Francis V. L. chri* Subpriour (who was a Necromancer and counterfeted the spirit,) and *Henry Stenicker* Receiuer. I haue here omitted sundry like pageants played by these *Iacobins*, which the Reader may find at large in the history written of this Tragedy. See here (gentle Reader) how horne-mad these fond Friers were, in being driven to such extasies of deuices to defend their opinions, and to hold counterpoise

Bb

against



278

278 THE FIRST BOOK.  
against their adversaries. Which (doubtlesse) they did, not for any great zeale they had of the truth, but in an ambitious humour which made them burst almost for anger, to see the opinion of the *Franciscans* (their vtter enemies) in such request, embraced and applauded of all.

embraced and applauded of all.

x1 Let vs now heare how the iolly Preacher *Barelete* fends theſe *Franciſcans* packing together with their opinion, calling them *amulos* of his order. Firſt therefore hauing affirmed that he had nine and forty Doctōrs of his opinion (whereof he quoted the greateſt part) he beginneth in this ſort. *Quid vobis videtur cuius mei ſuper hoc? Quare omnes religiones non pugnant pro doctoribus ſuis? Ecce quatuor doctores, quos ſapientes hoc affirmant? Sed dicunt amuli noſtri quod ſuit privilegium, quia & peccata praeſeruata. Offendunt illud privilegium, & eam fidem dabimus.* And he alledges a paſſage out of *Alexander of Hales*, where he ſetteth downe his opinion cleane cōtrary to that, for the which the foreſaid ſpirit (ſuborned by the *Iacobins* of Berne) gaue it out that he was tormented in Purgatory. *Si beata virgo Maria non fuiſſet concepta in peccato originali, non fuiſſet obligata peccati, nec pœne, nec habuiſſet ſeruitutem peccati.* Sed qui non habet reatum peccati, non indiget redemptione (quia redemptio eſt ſolum propter obligationem peccati, vel pœna, & propter reatum peccati.) Ergo beata virgo non indiguiſſet redemptione: quod non eſt ſecundum Catholicam ſententiam ponendū. Which being ſo, the foreſaid ſpirit ſuborned by theſe *Iacobins* had ſmall reaſon to caule this poore ſoule to be ſo grieuouſly tormented in Purgatory, conſidering he here yeeldeth vnto them what euer they deſire. But I leaue this controuerſie to *Barelete*, who in the beginning of his Sermon ſaith, *Non ſolum antiqui doctores, ſed etiam poſteriores tenuerunt, & in ſcripturis reliquerunt, quod virgo beata, & omnes homines (præter Chriſtum) in ſui conceptione peccatum conſecerunt: quod patet triplici teſtimonio in præſentiarum. Primò Eccleſie doctōrum: ſecundo Canonizarum: tertio Re-*

lectionum.

¶ *Barleth* ſpoken this ſentence in one of his Sermons bringeth in

12 On the other side, *Olivier Maillard* in one of his Sermons bringeth in two damns, viz. truth and fallhood, deliuering their opinions dialogue-wise touching this article, where first fallhood beginneth thus: I affirme that the virgin *Mary* was conceived in sinne, during which time she was the child of wrath, and vnder the curse; and that if she had not bene redeemed by the death of Christ, she had bin condemned; which I will proue by sundry argumēts. First, *David* saith, *I was borne in iniquitie, and in sinne hath my mother conceived me*. Now after that *Iohn* had allaged sundry reasons to this purpose, Truth beginneth in this sort: *Madame*, I cannot endure to heare that the Virgine who brused the Serpents head, and was frō all eternitie chofen of God to be the mother of our Lord, should so much as for a moment be vnder the wrath of God. In the end, after that Truth had said that it was true indeed, that she was in danger to haue fallen into sinne, but that she had a speciall priuiledge. It was asked her, But what say you (*Madame*) to the opinions of so many Doctors, as *s. Bernard*, *Thomas of Aquine*, *Bonauenture*, *Guydo*, &c. To this she answered (to cut off all occasion of further disputation) that before the Church had determined it, it was lawfull to hold either way; but now sith the Councell of *Basil* is of another opinion, it is dangerous to hold the contrary: and for my part I thinke it no better then plainne heresie. And the words of my text (*with Maillard*) are plain and pregnant for it: *Tota pulchra es amica mea, & macula non est in te: Cant. 4*. That is, *Thou art all faire my loue, and there is no blemish in thee*.

13 But the authour of the Sermons intituled *Dormi secure* bringeth in other manner of proofes. For he alleadgeth three miracles which were wrought of purpose,

poſe, for confirmation of this opiniõ: hauing firſt bene ſo bold as with an impudẽ Sataniſcal ſpirit to falſify the laying off the Plalmiſt, in cutting of that which made not for his purpoſe; and in ſtead of *Et in peccato concipit me mater mea*, alledging onely theſe words *concepit me mater mea*, taking them for his text and ſubiect of the diſcourſe which he made of the conception of the bleſſed Virgin, & applying the ſtill vnto her: whence he labors to proue that ſhe was not conceived in ſinne: and that by three kind of arguments. Firſt, becauſe God preferred her from ſinne (for he begetteth the queſtion, or rather takes that for granted, which is moſt of all contu-  
erced.) Secondly, for that it was prefigured in the Scriptures, and aũouched by the Doctors of the Church. Thirdly, for that it was cõfirmed by examples. But by what examples I beſeech you: Verily by lying wonders, & counterfaite miracles: the very ſame wherewith the *Iacobins* were wont to vpbraid the *Franciſcans*. The firſt is of a certaine *Magiſter noſter* (called *Alexander*) who hauing giuen it out, that he would proue the bleſſed Virgin to haue bene conceived in ſinne was three times together taken with an infirmitie, ſo that he could not make good his promiſe. And afterward appointing a day wherin he wold determine this queſtion, he fell the night before into a grievous diſeaſe: where as he lay fore pained, he called vpon the virgin *Mary*: who came to him forthwith, & told him, this croſſe was laid vpon him, becauſe he went about to proue that ſhe was conceived in ſin. And hauing ſo ſaid, ſhe tooke her maids knife and therewith cut a peece of corrupt fleſh out of his ſide and with a needle and ſilken threed (*Serico filo*) ſewed it vp againe, and ſo departed. Now ſhe was no ſooner departed, but he felt himſelf wel amended, and reuealed the whole matter to a ſcholler which lay in the chamber with him: and euer after renounced his former opinion: and not ſo onely, but writ a great booke as big as a dung-hill, in defence of the contrary. The ſecond ſable is this: A deuout *Minorite*, going euery night into the Quire, to patter vnto his prayers, heard commonly a buzzing noiſe vpon the virgin *Maryes* Altar, much like the buzzing of a flye: and wondering what it ſhould be, he ſpake vnto it on a time and ſaid, I adure thee in the name of our Lord *Ieſus Chriſt* that thou tell me what thou art. By and by a voice anſwered, *I am Bonauenture*. O famous Doctor (quoth he) in what termes ſtands the matter with you? what is the reaſon you make this noiſe? who anſwered, I ſhal ſhortly be wel and in happy ſtate, for I am one of thoſe that ſhalbe lauded. Only becauſe I held that damnable opinion that the bleſſed Virgin was conceived in ſinne, I ſuffer here my Purgatory, and do penance vpon her Altar: but as ſoone as I am purged hereof, I ſhall go ſtraight to heauen. *Vnde* (ſaith he) *Bonauentura poteſt de iſta condemnatione dicere illud eſt ſibi: Propter te mortificamus tota die*. The third iſt of Saint *Bernard*, viz, that after his death he appeared to one with a marke vpon him; and told him that he had that marke ſet vpon him for maintaining her polluted conception. Thus welce (if we may beleue theſe fables) how the virgin *Mary* was reuenged on them which held any ſuch opinion of her; as ſhe miſliked. But let vs heare what great delight ſhe tooke in thoſe that celebrated the feaſt of her conception. A certaine Abbot called *Helſin* being on a time neere drowning, ſaw a man apparelled like a Biſhop in his *Pontificalibus* (who if we may beleue *Bardet*, was an Angell at the leaſt) who asked him if he deſired to returne in ſafety into his country againe. The Abbot anſwering with teares, that he deſired it with all his heart, he ſaid: Vnderſtand thou (quoth he) that I was ſent vnto thee by our bleſſed Lady (mother of our Lord) whom thou haſt ſo inſtantly called vpon; and that thou, and all that are with thee ſhall eſcape, if thou wilt promiſe me to celebrate the feaſt of her conception euery yeare with ſolemn proceſſion and teach

that it ought to be celebrated. Which the Abbot hauing requested him to ap-  
point the time when, and the manner how he would haue it kept, promised to per-  
forme. And so he and all his company elcaped that danger. Which tale *Bartlet* al-  
so telleth adding withall, that it was an Angell which appeared to him : where he  
further brings another argument grounded vpon this fable; That (saith he) which  
is reuealed by an Angell, ought to be holden for a certain truth : but an Angell re-  
uealed that the virgin *Mary* was conceived without sinne (as appeareth by the sto-  
ry of the Abbot *Helfine*) who, &c. therefore we must firmly beleue that she was  
conceived without sinne. He further alleadgeth three other arguments for confir-  
mation hereof, of such excellent good grace, that I could not in conscience omit  
them. His first argument is this. That which most men affirme, is to be holden as a  
certain truth. But most affirme that the blessed Virgin was conceived without sin.  
Ergo we are to hold that she was conceived without sinne. His second argument:  
No feast is celebrated but in remembrance of some holy thing. The feast of the  
Virgins conception is celebrated. Ergo her conception was holy; and consequent-  
ly she was not stained with original sinne. His third argument; Pardons are not  
granted but for some holy end: Pope *Sixtus* the fourth gaue pardon to all that ce-  
lebrated the feast of the conception of the blessed Lady during her *Oflames*. Ergo,  
her conception was holy.

15 I will hereunto adde another, which will make vs lesse to wonder at the  
former; viz. how she honored those that honored her. About the year 1470.  
vnder Pope *Sixtus* the fourth, one *Allen of Roche* a Iacobin Fryer forged the Vir-  
gin *Maryes* Platter (called the *Rosarie* and preached it in stead of the Gospel: and  
not herewith content, instituted a *Fraternitie* thereof, which was approued by the  
Popes bulls, with large grants of indulgences. And *James Sprenger* Provincial of  
*Germany* counterfeited sundry miracles for the authorizing thereof. Nay, they  
were not ashamed to publish a book of this blessed brotherhood: in the beginning  
whereof it is said, that the virgin *Mary* comming on a time into *Allens* cell, made  
a ring of her haire, wherewith she married him: as also that she kissed him, and offe-  
red him her paps to handle, and sucke. In some, that she was as familiar with him  
as a woman is with her husband.

16 And now (gentle Reader) I hope I haue sufficiently informed thee touch-  
ing the questions moued by these illuminate Doctors, and of their manner of di-  
sputation; as also what hard hold there was betwixt them, each side tugging for  
their order, and working miracles in despite of their opposites, for confirmation  
of their opinions. At least wile what hot bickering there was about this last ques-  
tion: and how Truth in the end gaue Falshood the foile. Now albeit I am not igno-  
rant that there are many cart loades of other questions which haue bene canuaied  
by the schoole Doctors : yet these I hope may suffice to discouer the folly which  
raigned in those dayes, and still swayeth the Popish cleargie euen at this day; who  
not onely busie their heads and beate their braines, about the foresaid questi-  
on, but about others also of as great moment: as whether Ascension day, or Hal-  
low-masse (otherwile called all Saints) be the greater Holiday? Some alleadging  
that God is greater then the Saints. Others, that he can be no more without his  
Saints then a king without his courtiers.

17 But it is high time I should here remember my self: for discouraging in this  
chapter of those wise masters who can tell you the name of *Tobies* dog, or any man  
or womans name purposely concealed in the Gospel; I forgot to speake of those  
profound preachers, who affirme that the child which our Sauour set in the mid-  
dest

dest of his disciples (when they contended which of them should be the greatest)  
was *Ignatius*, afterwards called Saint *Ignatius*, Saint *Iohns* disciple, as some affirme:  
and of those fond Fryers, who taught that *Cleopas* his companion, mentioned by  
Saint *Luke*, was *Luke* himselfe: and that it was *Nathanael* who was afterward cal-  
led *S. Vrsine*. As also how they are not contented to know that the disciple (whose  
name is concealed *Iohn* 18. was *Iohn* himselfe: but will further search how he came  
acquainted with the high Priest: and they haue made such diligent inquirie into  
old records (as witnesse that lying diuell *Nicophorus*) that they haue found, that  
he came to be knowne of the high Priest, by selling him his fathers house.

## CHAP. XXXVI.

*Of certaine fine fetches and daintie deuices used by the foresaid Preachers to make  
their auditors laugh or weepe, to winne an opinion of holinesse, and to  
keepe their kitchens hot: as also of their foolish  
and ridiculous speeches.*



Albeit these iolly Preachers (formerly spoken of) held this opinion,  
and taught it as a most certain truth, that Christ neuer laughed in all  
his life: yet they followed not his example herein. What say I, fol-  
lowed? Nay, they tooke such pleasure in ridiculous and Scoggin-  
like speeches, as that they were not ashamed in preaching of the  
passion, to vie sundry ridiculous iests, and diuers sorts of quips and girding taunts:  
and some not herewith content, haue vsed many apish gestures tending to this  
end. Of which number there was a *Franciscan*, who hauing layd a wager that he  
would make the one halfe of his auditors laugh, and the other halfe weepe, at  
the same instant, and that vpon good friday: vsed this deuice: He put on a garment  
which was very short behind, leauing off his breeches. Then standing in the mid-  
dest of his auditory in a pulpit which was open behind, he began to exclaime a-  
gainst the impietie of the Iewes, declaring the excessive torments which they in-  
flicted vpon our Sauour Christ: and withall bowed his head and his shoulders,  
and crossed his armes in such sort, that he layed open all his hinder parts; which  
those behind the pulpit had no sooner espied, but they brake out into a great  
laughter. Contrarily, those that stood before him could not forbear weeping by  
reason of his patheticall speeches and tragicall gestures. And thus he wonne the  
wager, making the one halfe to laugh and the other halfe to weepe at the same  
time.

2 Another *Franciscan* (called by *Erasmus*, *Robert Licinifis*) hauing boasted  
at a banquet, that he could make his auditors weepe when he listed: one of the com-  
pany laughed him to scorne, and said, that he might haply make some silly soules,  
as women, idiots or yong children to weepe, but that it was impossible he should  
make any man weepe that had any wit. At which words the Monk was halfe mad  
to be so mocked, and said, You then (Sir) that seeme to be so grave, come to mor-  
row to my Sermon, and stand in the place that I shall appoint you, right ouer a-  
gainst me, and if I do not make you weepe, I will giue this company a banquet;  
but if I do, you shall giue me one. It being thus agreed vpon, he went the next day  
and late where the Monke appointed him. Then came in the *Franciscan*, prouid-

ded to preach, and not vnmindful of his wager, began to discourse of Gods bountie and goodnesse towards men, and how they shewed themselves vngratefull for his dayly blessings bestowed vpon them: and that they were so hardened in their wicked pleasures, that they could not be reclaimed by any meanes, nor drawne by any perswasion to repentance, or to mutuall loue and charitie one towards another. Then pressing the point a litle further, in the end he brought in God himself speaking on this wise: O heart harder then Steele, & heart harder then the adamant: The Steele is softened with fire, the adamant is dissolued with goates blood: but do I what I can, yet can I not make thee shed one teare. And not content to haue spoken it once or twice, he repeated it againe and againe, raising his voice louder and louder: so that at the last the man that had layd the wager with him, could forbear weeping no more then his fellowes. Which when the *Franciscan* espied, he stretched out his hand and said, *I haue won*. These words his auditors tooke as spoken in the person of God; as if he should haue said, I haue preuailed, as hauing obtained that which I desired, viz. the mollifying and softening of their hearts.

3 The same *Robert* kept a sweet heart by the dispensation of his *S. Francis*, who told him on a time that she liked him well in all points, were it not for his habit. I pray thee then (quoth he) tell me in what habit thou likest me best? In the habit of a souldier (quoth she.) Go to, said the Frier, saile not to come to my Sermon to morrow. Now the next morning he went into the pulpit with his sword by his side, armed souldier-like at all points, vnder his gowne. And beginning his Sermon with an exhortation to Princes to wage warre against the *Saracens, Turks*, and other enemies of Christendome, in the end he brake forth into these words: Is it not a lamentable thing that no man will offer himselfe to be Chiefeaine of so laudable an enterprize? If that be the matter, behold I am here ready to pul off this habit of *S. Francis*, and to serue as a captain or common souldier. At which words he cast off his gowne, and preached halfe an houre in the habit of a captain. Not long after being sent for by certaine Cardinals his friends, and demanded the cause of this his new kinde of preaching: he answered, that he did it to please his sweet heart, as hath bin said.

4 The same *Robert* being to preach before the Pope and his Cardinals; when he had well considered all their pompe, and how they reuerenced and adored the Pope, said neuer a word, but *Vie Saint Peter, Vie Saint Paul*: which when he had diuers times repeated, spitting first on the one side, and then on the other (as those whose stomacks are ouercharged,) he went out of the pulpit, leaving all his auditors much amazed; some thinking he had bene bereft of his wits: others, that he had bene tainted with some heresie. And as they were ready to impute him, a Cardinal (who knew his humor better then the rest, and bare him some good wil) made meanes to the Pope that he might be sent for, to giue a reason before him and the Cardinals there present, of those words. Whereupon being demanded what he meant by such horrible blasphemy: he answered that his purpose was to haue spoken of another argument (which he expounded vnto them summarily) but considering (quoth he) that you so enjoy your pleasures in this world, and that there is no pompe nor magnificence like to yours: and on the other side, considering in what great pouerrie, anguish and misery the Apostles liued, I thought with my selfe, doubtlesse either the Apostles were great fooles to take such a tedious and trouble some way to go to heauen, or these men are in the ready way to hell. But as for you (*Sirs*) which keepe the keyes of the kingdome of heauen,

I cannot conceiue amisse of you: as for the Apostles, I cannot but scorne them as the veriest fooles in the world, in that liuing as you do, they might haue gone to heauen, yet chose rather to leade such a strict and painfull life.

5 I now proceed to the insinuations of other Popish Preachers recorded by the same author out of whom I had all my former stories, namely by *Erasmus*. A certaine Preacher hauing a long time cried out against such as addicted and deuoted themselves to the seruice of the diuell, represented to them vpon the sodaine a man with a vizard on his face, hauing eyes like flaming fire, a great crooked beak, teeth like a wild Boare, and crooked nailes, holding a forke of a strange fashion in his hand, casting out a hideous voice: who whilst they all looked stedfastly vpon him, said, *See what a maister you serue, setting Christ aside*. Which story I will here parallele with another very fit for this purpose, which was payed me or rather giuen me in exchange for the former, by a gentlewoman of *Lorraine*, my very friend, of one that preached in a village in *Lorraine*, who after he had shewed his auditors that they should all go to hell except they did amend. And what (quoth he) do you thinke hell is? Do you see that hole? I tell you it stinks ill, but hell stinks farre worse. Where note, that the hole which he shewed them was the Sextons posteriors, who agreed with him to play this pageant.

6 I returne to *Erasmus*, who reports that he had seene certaine Monkes, who passing through the throng to go to the pulpit, couered their faces with their couls, and when they kneeled downe to pray to the fountaine of grace, and said their *Aue Maria*, knocked their knees so hard against the bottome of the pulpit, that all the Church might heare the noise. He saith also that he heard report of an *Italian* preacher, who going into the pulpit, couered his head with a cloake: that he neuer preached in Churches but in the open aire: that he would not admit any man to come and talke with him (for he denied that fauour to Princes) that he lay vpon the hard boords, contenting himselfe with bread and water; that he had a pale and leane face as if it had bin the very picture of death: that he spake by an Interpreter, and vsed strange gestures and outcries, by which he did affright the people; sometimes thrusting his head into an halter, counterfainting with his eyes those that are strangled, and then better aduised, and (as it were) coming to himselfe againe, vncovering himselfe and striking his breast with his fist, cryed in his *Italian*, *Miserere cordis*, *Miserere cordis*: that he vsed bitterly to inueigh against dice, cards, and tables, as also against such as wore feathers, so that he pulled on a time a feather out of a gentleman's hat, who sat neare the pulpit, & rent it in a thousand peeces, casting it here and there among the people, making horrible outcries. He also reports of another who hauing made a long and vehement inuectiue against the wickednesse of the people in crucifying Christ afresh, shewed them a crucifix, whereunto were tied bladders full of blood, which sprang forth when he touched them, and thereof he tooke and sprinkled among the people.

7 But let vs now listen to the actions and speeches of these gentle *Sir Iohns*, of some of which my self am witness: others I haue heard, and others I haue read: some in the newes of the Queene of *Nauarre*, and others elsewhere. I haue heard of one who preaching at *Orleans*, iested and gibed at his auditors, telling them that he would shew them a cuckold, and thereupon made as if he would haue cast a stone at him: where when they all stouped downe for feare of being hit: Oh, oh, (quoth he) I had thought there had bene but one, but now I see you are all cuckolds.

8 Another in the countrey of *Beauuois* preaching in a meadow, hauing mightily

tily inueyed against the *Lutherans*, told his auditors that he was much afraid lest some of them were infected with the leauen of their diuellish doctrine: & therefore desired those whose conscience told them they were not tainted therewith, but were good and sound Catholickes, to kneele downe and to take a mouth-full of grasse with their teeth, in honor of our holy mother the Church: which he seeing them do, and laughing at them, said,

*Depuis l'heure que Dieu me fit naistre,  
le ne vi tant de bestes paistre.*

That is,

*Long haue I liu'd, and liuing haue bene heeding,  
So many beasts yet neuer saw I feeding.*

9 Moreouer, when they were in a pelting chafe and fustian fume against their auditors: their manner was not to spare no nor the diuell himself, witnesse, *M. Iohn Fouët* vicar of *Villers in Tardenois*, who said to his parishioners, seeing you will not amend, the diuel will take you, and me after. Witnesse also another Curate who said, you make no reckoning of any thing I tell you, but grow every day worse and worse; in the meane time I am charged with your soules, which I bequeath to great Beelzebub. But when I speake of mens soules giuen in charge to Curates, I should do the Curate of *Pierrebuffiere* in high *Limosin* great wrong, if I should forget him. This profound preacher, to the end he might the better exhort his parishioners to liue wel, told them: At the day of iudgement (said he) God will call me to giue an account of you, and will say vnto me, Curate of *Pierrebuffiere*, what hast thou done with thy sheepe? Then shall I haue neuer a word to say. Which words he repeated 3. times, hiding himselfe every time in the pulpit: and hauing so done, he lift vp his head & said; I know what I will answer: *Beasts, ô Lord thou canst them me, and beasts I returne them*. True it is, that this cannot haue so good a grace being translated into English, as it hath in his proper dialect, being couched in absurd and barbarous *Limosin* termes; and therefore I caused it to be transcribed out of the originall, as followeth, *Quant se vendro ton iour deu iugement, Diou me demandaro que you ly rendo conte de vou autre: & me apelaro, Chapelo de Peyrebussiere, en quel estat son ta oia? & you ny mot. Et en m'apelaro en quero, & diro, Chapelo de Peyrebussiere, en quel estat son ta oia? Et you ny mot. Et en quero en me diro, Chapelo de Peyrebussiere, en quel estat son ta oia? Jusque a tre viague; Et you ly respondray, Seigneur, bestia lama beylada, & bestia la terendi*. But to parallele the example of the Priest, who (as *Erasmus* reporteth) shewed the crucifix to his auditors: I haue heard it constantly affirmed, that there was a Monke at *Blois* (about twenty yeares ago) who preaching late vpon *Saints* day, in a darke place, had a yong nouice by hind him, who estfoones held vp a dead maies head fastened to the end of a staffe, with a candle within it: which he did to make them the more afraid of the dead; as in truth it strooke such a terror into the hearts of certain women, that (as it is reported) it caused them to trauaile before their time.

10 And to quite the former story of *Robert Liciensis* (who so astonished the Pope and his Cardinals by these words which he spake as soone as he was come into the pulpit, *By Saint Peter, By Saint Paul*, I remeember one who began his sermō in this sort: *By the blood, by the flesh, by the death of Christ, we are redeemed*. Making his auditors much to maruaile in that he made a litle pause after he had said, *By the blood, by the flesh, by the death of Christ*. Which I heard reported by an ancient father, who said he heard it from his owne mouth. Howbeit some say he spake thus; *By Gods blood we are saved, by Gods death we are redeemed*. Further, this putteth me

in

in mind of the profanenesse of two Chanons of *Blais*, one of which being Godfather to one *Iohn Gods sonne*, called him *Death*, the other being Godfather to his daughter, called her *Verine*; so that ioyning the proper names to the surname, the sonne was called *Death God*, and the daughter *Verine God*. Howbeit these names (as some say) were changed at their confirmation.

11 Now this kind of swearing puts me in mind of a Curate in *Paris*, whose Sermons serued many players in stead of Comedies. This jolly gentleman made no conscience to swear by God in the pulpit, in despite of the *Lutherans*. For going about to proue that they were worse then the diuell; The diuell (quoth he) will runne away as soone as I make the signe of the crosse, but if I should make a crosse before a *Lutheran*, by G. he would flie in my face and throttle me. And seeing I haue begun to speake of this Curate, I will here prosecute the rest of his Legend, at least so far as I know. For (if we may beleue his owne testimony) he is a man (doubtlesse) whom God hath graced with excellent gifts: I say, if we may beleue his owne testimony: for in a certaine Sermon he said, he maruelled what should be the reason that other Curates in this towne preached not so well as he; they wil say (quoth he) they want learning, and you know well enough how that a yeare ago I knew nothing, and now you see how learnedly I preach. In another Sermon he purged himself of a false aspersiō and imputation, by no other argument then the testimony of his sister. There are some (quoth he) which prate that I keepe whores in my house; lo there is my sister (pointing to her with his finger) who should know if there were any such such matter, (for I must go through her chamber to come to my lodging) let her speake aloud whether it be so or not. The same Doctor (who became so learned in one yeare) hauing caried a paper into the pulpit, wherein the Bishop of *Paris* and the Official excommunicated certaine of his parishioners, and hauing let it fall into a hole of the pulpit, he bethought himselfe of a daintie deuice neuer heard of before, and such it may be as neuer any man dreamed of: for hauing forgotten their names, and lost his paper wherein they were written, he said, *I excommunicate all that are in this hole*. But after he had better bethought himselfe of the names of those who were fallen into the hole (that is to say, who were written in the paper which fell into the hole) he said he accepted the Bishop of *Paris* and his Official. The same Preacher being angry on a time at litle children, for going vp and downe the streets and singing filthy songs; A rablement of bastards (quoth he) gad vp and downe the towne, singing such and such songs: I would I were their father, ô how I would curry them. He also iested merrily on a time as he was discoursing with *Henry* the second (who sent for him for that purpose) for the King hauing asked him of his parishioners; he said they might be good enough, for he preached to them daily. The King hauing further demanded of him, how they caried and demeaned themselves: They are (quoth he) very demure in my presence, and ready to do all that I command them; but as soone as my raile is turned, *Soufflez Sire*: which answer the King tooke in good part, because it was not spoken in knauery, no more then his other defendants which he vsed ordinarily in his Sermons. For if it had bene percieued that he had equiuocated of set purpose in the word *Soufflez* (which besides his proper signification, namely blow, is taken of the common people in the same sence with *De bellas*, that is, *Iush*, he prates, or he talks idly), I beleue they would haue taught him to haue blowne after another fashion.

12 But to returne to the Sermons of this idle Doctor, he shewed on a time a fine conceit (although by his owne confession he got all his learning in a yeare) when

when he vsed no other reason but the authoritie of his horse to confute those that denied Purgatory : whereas others haue trauailed both in petty and profound, yea in most illuminate Doctōrs, euen Saint *Patrick* himselfe, and haue al- leaged the apparitions of sundry cart-loads of soules comming out of another world, to proue the point; and yet haue had their mouthes stopped. For this gentle Sir *Iohn* (inuycing against the *Lutherans*, for that they would not beleue Purgatory) reasoned against them in this sort: I will tell you (quoth he) a story, where- by you shall see what wicked fellows they be to deny Purgatory. I am (as you know) the son of Maister E.N. (now deceased) & we haue a faire house at *S. Antonio* bridge; whither going on a time, as I was benighted, my horse which carried my maile (you must know he is a good one, and at your seruice, Sirs) staid (against his custome) and began to cry *Pouf, pouf*. Whereupon I said to my man, Spurre, spur. Sir (quoth he) I spur him; but certainly he seeth something. Then I remembred how that I had heard it told my deceased mother, that certaine apparitions had bene seene in that place; and thereupon I said my *Pater noster* and my *Aue Mary*, which my good mother taught me, and hauing so done, I bad my man spur a- gaine, which he did. Then my horse going but three or foure steps further, stood stone still, and cried againe *Pouf, pouf*. And my man assuring me that he saw some- thing, I said my *De profundis*, which my father taught me: and presently my horse went forward. But staying the third time, I had no sooner said *Ausite omnes animæ, & requiem eternam*, but he went freely, and neuer stopped nor stayed after. Now then seeing these wicked hereticks say that there is no Purgatory, & that we ought not to pray for the dead, I lend them to my horse which carrieth my maile, I lay to my maile horse to learne their lesson.

13 Neither must this worshipfull Curate beare away all the praise of such subtilty. For a *Jacobin Fryer* called *Deuolay* may well march him, who vsed a very subtile comparison to proue a point, where all their Doctōrs had lost their *Latine*. These wicked *Lutherans* (quoth he) will not beleue that the body and blood of Christ is in the Sacrament of the Altar. For (say they) if it were so, they should the see it. But come hither great fooles; when thou hast a venison pastie, dost thou not say it is such or such a patty: and yet thou seest not what is within it.

14 Wedayly heare of sundry other coparisons vsed by these Preachers: some of which are plainly ridiculous, others not only ridiculous, but also absurd & scur- rulous; yea so many wayes profaning Christiā religion, that they may well be cou- raged impious & blasphemous. For though we should pardon those which com- pared the grace of God to goats dung (in saying that as a goat being got to the top of an ouen dungeth here and there, so as it runneth down on euery side: so the grace of God disperseth it selfe euery where.) Yet what shall we say of those compani- ons who fo profane the myserie of the holy Trinitie, as that they sticke not to cō- pare it to a paire of breeches? But how they applied it, (though I haue often heard it) I tremble to write. And the comparison which was made by a good fellow, who bare no great good wil to Fryer *Francis* nor any of his Fraternity, was no lesse wic- ked, though much more witty and of far better grace then the former, when he re- sembled the holy Trinitie to a *Franciscan*, in saying that as there were three per- sons in the Trinity & yet but one God: so a *Franciscan* was hauen like a foole, gray like a wolfe, ryed with a cord like a theefe; and yet but one man. He spake also very profanely (though ridiculously) who told foure fouldiers (whom he saw out of the pulpit in the midst of his sermon) that they were in all things like vnto Christ. He was taken (said he) so shall you be: he was brought before the Iudge, so shall you

you be: he was bound with cords like a theefe, so shall you be: he was whipped, so shall you be: he was led to the gallows, so shall you be: he descended into hell, so shall you: I warrant you: but he came backe againe, so shall you neuer. But if we would haue a very fit and proper comparison indeed, we must returne to the Cu- rate mentioned before, whose sermons serued many in stead of play bookes or pleasant iests to passe away the time. For preaching on a time of the golden Image which *Nabuchodonasor* set vp, *Dan. 3.* It was (quoth he) a villanous great Idol like our *S. Eusebe*; but it was all of solide gold, would to God our *S. Eusebe* were like it.

15 If any desire to heare other comparisons of the like straine, he may haue re- course to old folkes, who haue good memories, or he may reade the worthy works which some of these iolly Preachers haue left behind them; as namely the Ser- mons of *Atenor* who saith (*fol. 115. col. 2.*) that they haue the same custome in Pa- radise which they haue in Innes in *Spain*. The custome (quoth he) of Paradise is to pay before meate, as they do in *Spain*, where the guests that come to an Inne must buy their meate beforehand, if they wil any. Thus *Lazarus* first payed in this world, in enduring many miseries, and after sealed in Paradise. Whereas the cus- tome of hell, is first to make good cheere, and after to pay for it, as they do in *France*. Thus the rich man feasted in this world, but now is gone to hell to reckon with his host. And *fol. 140. col. 4.* he is much more pleasant, discoursing of the re- past which our Sauour gaue to those fise thousand mentioned in the Gospel. For first (saith he) seeing the text saith that there were fise thousand men besides wo- men and children, we must needs conclude that there were foure thousand wo- men at the least. For we see by experience, that there are alwayes foure women at a sermon for one man. Besides (quoth he) I beleue that there was an infinite num- ber of little children, if women in that country had as good a custome as they haue in this, who would be fory to come to a Sermon without their children hanging at their brests, & a troupe of others at their tailes, which crie all the Sermon while, and hinder both the Preacher and the auditory. After this, he compares the dinner which our Sauour made to these people, to a *Limosin* dinner. I wold gladly know (quoth he) where he learned to make a dinner or a feast: I cannot think that he fre- quented the greedy guts of this towne, who will not forget (I warrant you) when they are at a feast to drinke with their meate. This dinner of our Lords was like the dinner of a *Limosin*. You know how beggers in *Beauisse* and *Champaign* will reare themselves against a wall, and pull fixe pound of bread out of their wallets, and drinke neuer a drop therewith: and though they haue a pint of wine standing by them, yet they thinke it a sinne once to peepe into the pot. The French do not so, especially the *Picards*, who after they haue payed the shot can drinke roundly euery man his halfe a *quart d'esu*: and if there were a half peny loose on the boord, he should be sure to haue a stab that did first cut it. But this day our Lord made the dinner of a *Limosin*. And a little after: I beleue (quoth he) it was Lent (as it is now) and euery man ate as much fise as he wold. Our Sauour at the marriage of *Cana* gaue wine onely, and not bread; but here he giues bread onely, and not wine. Wherein he shewed his great wisdom, for he kept open house for all comers. The Scripture saith not that the virgin *Mary* was there: for had she bene there, she wold (I warrant you) haue said to her Sonne as she did at the marriage (*Ioh. 2.*) *They haue no wine.* O my Son, you come very fitly to theew your glory and power in feeding this great multitude: I see they ate apace, but the principall thing is wanting, *They haue no wine.* Here is good cheere (thanks be to God) but they haue

288

no wine to drinke, they haue nothing wherewith to moisten their morsels. And why did not our Lord take care for drinke as well as for meate? I answer, *propter aquarum approximationem, miraculi maiorem declarationem, sacramenti Eucharistie praefigurationem*: that is, because there was store of water at hand, because he would shew the miracle more evidently, because he would hereby prefigure the Sacrament of the Eucharist. Touching the first, it is said, that they came from beyond the sea of *Galily*: that they fate on saue greene grasse, and after they had eaten their bellies full, were permitted to go to the sea and drinke a *tirelarigand*, that is, setting cock on the hoope, to drinke till they burst. For he interlards his Latin with this fine French word, *Et post confessionem habebant licentia cundi ad bibendum in mari a tirelarigand*. Which passage I do the rather alludge at large (albeit it had bene sufficient onely to haue quoted the place) to the end the Reader might the better perceiue how they toy and trifle with the Scripture: of which prophaneesse we haue alledged sundry examples before. Howbeit they haue some comparifons very pleasant, and nothing prophane; as when *Maillard* saith, that Monkes in their Cloisters, are like pease in the cood; and out of their Cloisters, like pease in the pot.

16 Moreover, these iolly Preachers had an excellēt facultie in begging their smal necessities in the pulpit, and blushing no more then a blacke dog, albeit some did it with far better grace then others, vsing *equivocations* or words of doubtful construction, very fit for the purpose: as when one said, *En nostre cause on n'y void\* goust, en nostre goust on n'y void grain*. Another: At the first when I began to preach among you, I was *stigmatique*, but now I am *sanguine*; making an allusion betwixt *sanguine* and *sans gain*, that is, without profit or gaine. Another preaching on a time when his parishioners were sheering their sheepe, said, *La laine me faut, i want wool*: where the simple people vnderstood him as though he had said, *L'ame me faut, I haue lost my breath*. Sutable herunto I haue heard of one who told his parishioners in his Farewell Sermon, that he had bene seeking for one all Lent long, but could not find him. And being demanded who it might be: he answered that his name ended in *ette*. Whereupon one asked him if it were not *Toinette*, another if it were not *Perrette*, a third if it were not *Guillemette*: he answered No. They then naming sundry other of like termination: he told them it was none of them all. In the end one asked him if it were not *Jaquette*. You haue hit him (quoth he) you haue hit him, it is one *Jaquette* indeed that I would gladly meet withall.

17 But we are to note, that there was often great emulation and heart-burning betweene these religious orders of Friers, especially betweene the *Franciscans* and the *Jacobins*. For so it was, that they which preached best got away the others custome. For example, an *Italian* relates (in a booke published about twelue yeares ago) how a *Franciscan* preaching on a time in a towne of *Sicily*, made his auditors beleue that Saint *Francis* descended into Purgatory once euery yeare vpon his holy day, and deliuered thence the soules of all such as had bene beneficiall to his brethren. Whereupon the *Jacobins* (who are there called the brethren of the virgin *Mary*) perceiuing that this opinion which the world had of *S. Francis* marred their market, and cooled their kitchens, began to preach and perswade the people, that the virgin *Mary* (who had farre greater charitie and authoritie then *S. Francis*) suffered not those that had bene deuoted vnto her, or beneficiall to her Votaries, to lie lying in Purgatory a whole yeare long as *Saint Francis* did, but only seven daies, seeing that euery Saturday (the day dedicated vnto her) she went downe thither to deliuer such as had bene bountifull or beneficiall to her brethren. Which aduertisements brought them in credit againe, so that they had better custome

custom the euet before. And sutable to this tale of Purgatory, I related one before, of a certain ghostly father who preaching at *Barledecus*, told his auditors that whi any thing is giue for the dead, the soules hearing the sound of the moly falling into the basin or poore mans boxe, crying ting, ting, are so exceeding glad and so content, that they laugh out for ioy, and crie *bag, bag, ha, ha, hi, hi, hi*. Hitherto appertaines the story of a Curate of *Sauoy* (as I remember) who told his parishioners in a Sermon, that *Abel* went euery day to Mass, and payed his dues duly and truly, and that of the fairest and of the best: whereas *Cain* made no benefice, did do either. And as for those who preached other points of Popish doctrine, or magnified such miracles of their Saints, as tended not directly to bring meale to their mill, (as when a *Picard* alleadged in commendatio of virginity, and because *Saint Paul* and *Saint Barbe* were virgins, they bled nothing but milke when they were beheaded;) we haue varietie in sundry places of this booke. But as for the means which they vsed to keepe their kitchens hot, I am to speake hereafter, *but not in this place*.

18 Now how familiarly they preached, we may perceiue by that which *M. Adrian Beguine* Curate of *S. Germaine in Noyon* said, on a time to his parishioners in the pulpit: My friends, you must haue patience with me for this time, for I am bid to dinner to maister Mayor to take part of a pigs othe: *si non, arme du bon fin men prie ie vous dirais, rouge, rage, enrage*, that is, By the soule of my good lie, I would tickle you ouer a text. Another Curate in the towne of *Amerey* speaking of Shrouetide day, commended to his parishioners these three good Saints, *Saint Pasquard*, *Saint Mangeard*, *Saint Crenard*; that is, *Saint Belligod*, *Saint Eas*, *Saint Buristebelly*.

19 But they vsed more familiar and homely speeches when they fell in discourse of women, which they were wont to do in handling certain places of the Gospel, as where it is said, that Christ appeared first to women after his resurrection: for then no iast could peepe forth; but babling women would be sure to haue it by the end. He therefore appeared first vnto them, as knowing that this rumor would sooner be bruted abroad, then if he had first appeared to men. For my part, I remember I was at a Sermon where this argument was handled at large, and in such sort that it made all our modest maids and matrons blush for shame: since which time I haue heard of sundry others of the like strange. Sometimes also they extolled women aboue men, because there was neuer any man so highly honored as the virgin *Mary*. But a certain ghostly father sared them finely in one of his sermons, contrary to their expectation. For hauing taken these words out of *Luke 24* for his text, *O foules and flow of heart to beleue*, leauing the rest (as their manner was to shread the Scripture as they thought good,) he began to discourse how much men were disgraced in this place, and how no such disgracefull speech was vttered of women in all the Scripture. And yet if we consider to whom this was spoken, we shal find it was spoken to the proudest Prelates in the Church. Amongst other things which he alleadged in honour of women, this is not to be forgotten, viz, \*The conceit

Al. S. P. m. phagus.

\*The conceit cannot be expressed in English by real of the homonymie of the word *sage*, which signifies as well a midwife as a wife & prudent woman.

ment: and then Secondly and Thirdly, &c. forgetting none of those fine conceits which our buffons and Scoggin-like scoffers vie in gibing at the weaker sexe.

Yet this is not all. For these venerable Preachers (those especially who are called ghostly fathers) neuer respecting the lesson which is taught them, *Si non esse, tamen canit*, that is, *If not chastly, yet devoutly*, vsed for the most part such obscene lewd speeches in the pulpit, that it was a question whether they preached the word of God, or celebrated the *Bacchanalian* feasts in the presence of *Vulgaris* and *Alizon*; which names I find in *Iohn Menard*, who having bene a *Franciscan* Friar for a long time, and a most zealous maintainer thereof in defending it with tooth and naile, yet when it pleased the Lord to open his eyes at the last, and to let him see his sinne, he cast off his cowl, and writ a booke against the wibble pack of them, called the *Declaration of the rule and order of the Franciscans*: wherein he discouers part of their knauery: Among other things he writeth, how that beside their ordinary allowance and pension which they had of the Couent of *Paris*, their manner was to aske mony for apparell, bookes, paper, inke, as also to defray the charges of their sicknesse, &c. that they might euer haue some little ouer-plus wherewith to visit the greene basket neare to the *Jacobins*, or such like *Tauernes* and suspected houses; where a man might haue found apparell of all sorts, which these gallands tooke to go to the Tennis-court: to play with gentlewomen, disguised in strange attire, yea euen Lords wiues, whose husbands were non-residents from their houses. He further addeth, that the *Franciscans* of *Paris* played certaine games at Tennis with them, vpon condition that if the Friars did win, they should chuse the fairest gentlewoman and loueliest Ladie in the company; and if that the gentlewomen or Ladies did win, they should chuse the frolickest *Franciscan*. But to returne to the argument in hand, these ghostly fathers made no conscience to vse the same speeches in their Sermons, which they had vsed in a brothel house, to which purpose I could alledge many stories, which some might haply think very pleasant: but (as I haue often before protested) I abstaine of purpose from the rehearfall of them; for doubtlesse it is enough and ouer-much, that heauen & earth haue bene so long infected with the stinke of them. For prooffe whereof though I should alledge no other exmple but that which is recorded by the late Queene of *Nauarre* (in the eleventh *Nouuelle*) of certaine speeches deliuered by a *Franciscan* in a Sermon, my assertion should be strongly confirmed. Who to shew how lightly he regarded the offence and scandall which he gaue by his loose and lasciuious speeches, said to the goodwiues of his parish, Go to faire Ladies, by and by when you are prating among your gossip, you will say, But what M. Friar is this (trow we) that speaketh thus boldly? It is some good fellow sure. I will tell you (Madames) maruell not if I speake boldly, for I am of *Anjou*, yours to command, &c. And what conscience made he of giuing offence, when he mocked those who took offence at him: saying, O my maisters and dames of *S. Martins*, I maruel you should be offended at a thing the least of a hundred, and prattle of me every where, and say, O it is a foule matter, who would haue thought the ghostly father would haue got his hostesse daughter with child? And is it indeed such a wonder that a Monk should get a wench with child? Tel me in good earnest, what would you haue said if the maid had got the Monke with child? This is the summe of that news. And he that desires to see these particulars exemplified, may find them in the former part of the Apologie, in the Chapter which intreateth of whoredomes committed by our good Catholicks.

21 I was purposed here to haue ended this Chapter, but that I cannot in con-

conscience omit a short story very pertinent to this purpose, concerning the grosse speeches which these gorbelled hauglings vsed in their Sermons, to the end the Reader may perceiue that they are euer like themselves, as being neuer cloyed with this clunch, nor any thing daunted, nor not when they are among the dead. The story is recorded by a man of good credit who hath written annotations vpon the Abstract of the *Franciscan Almonis*; and is thus couched in his owne words: For my part, seeing it cometh here so fitly, I will tell you what I saw at *Paris*: Fourte beggins Friars being intreated on a time to busy a corps, it was the *Franciscans* turne to sing *Requiem & Libera*, which they did very lustily (for they were in good hope to be well rewarded for their labor) the other three in the meane time talking merrily together. Where (as I came out of a house) I saw two young lustie *Angustines*, who held each other by the hand, and sang,

*Brunette suis, i'amaise ne seray blanche.*

That is,

*Not-browne I am, as you may see,  
And neuer fairer shall I be.*

## CHAP. XXXVII.

*Of the subtiltie and profoundnesse of the first and Preachers or professors of Diuinitie: as also of the traditions of the Franciscans, Dominickes, &c.*



E haue heretofore spoken of the grosse ignorance of Priests and Monkes, and exemplified it by sundry particulars; to which notwithstanding much more might be added, this at the least of a French-man seruant to a *Scot*, who being examined in Latin by the Bishop (who was to giue him orders) and thinking that the Latine which the Bishop spake had bene Scottish, answered: If it please your Lordship, my maister vnderstands Scottish very well, but so do not I. As also this of another deepe Diuine, who being asked *Quot sunt septem sacramenta?* answered, *Tres, Aspergillum, Turbulum, & magnum Altare*. Howbeit, some of them I must needs confesse (to make amends for this geare) haue bin so vengeably learned, and haue found out such subtilt speculations, that the most pregnant wits and ripest iudgements can hardly conceiue them. And first to begin with their language, certaine I am that diuers of the haue deliuered such abstruse things, and so far fetched, that *Cicero* himselfe neuer heard the like. Besides, they haue found out a new deuice to make a medley and mixture of Latin and French, with such excellent good grace, that it is not possible almost a man should be wearied in reading thereof. For prooffe of which particulars, the places quoted before out of *Atenius* and *Maillard* may suffice, especially for such as haue not their bookes at hand. For there they may see the fine interlarding of these tongues, and that not without some subtiltie. But yet there is a further matter then either of these: for they haue so emphatically expressed their notions in their home-spun Latin, that all the classicke authors of the Latine tongue may cast their caps at them: as when *Oliuer Maillard* saith, fol. 6. col. 3. *Primo venit ad primam in domo sua existentem, & percussit ad osium, dicendo Trac, trac, trac: & ancilla venit &c.* Tell me now (gentle Reader) whether *Cicero* or any author of the Latine tongue had either the wit or the heart to make a Latine word

of this short conceited word *Trac*, which hath so good a grace, and doth so well expresse a mans meaning?

2 But this is not all: for they haue bene so curious in rendering reasons of every word they spake, as that they haue overskippt but very few without knowing their *Etymologies*, may they haue found out such subtil notations, as cannot sufficiently be wondered at. For, who would euer haue thought that there had bin such a secret hidden vnder this word *Aue*, as we find in sundry of those preachers and diuines, and namely in *Barelete*, and in the author of the sermons intituled *Dormi secunde*: *Barelete* fol. 230. col. 1. saith *Ingressus Gabriel ad eam, dixit, Aue gratia plena, Dominus tecum, ab a, quod est sine, & ue culpa, immunit a triplici ue, de quibus Apoc. 12. & a ue ue habitantibus in terra.* As much also to the same effect writes the other (whom I named euen now) in his first sermon *De conceptione beatae Mariae virginis*. Neither was there lesse dexterity vsed in the anatomy of the word *Sacerdos*, as it is deciphered vnto vs in a booke called *Stella clericorum* as followeth: *Quinque enim sunt dignitates Sacerdotum praeteritis. Primo dicitur sacerdos quasi sacris dotatus, scilicet sacris ordinibus, quia ipse est in summo gradu, qui est Sacerdotum. Secundo dicitur sacerdos, quasi sacris deditus, id est sacramentis, ad sacrificanda sacramenta; nam ipse sacrificat sacrosanctum corpus Domini cum verbis, signis, prodigijs, & cetera sacramenta. Tercio, dicitur sacerdos quasi dans sacra; dat enim baptismum, confessionem, penitentiam, indulgentiam, eucharistiam, benedictionem, & extremam unctionem. Quarto, dicitur sacerdos, quasi sacra docens: docet enim verba sancti euangelij & articulos recte fidei. Quinto, dicitur sacerdos quasi sacer, dux, quasi ducatum praebens & iter populo ad regna calorum, verbo sacrae doctrine & vitae bono exemplo, unde versus;*

*Sacris dotatus & sacris deditus, atque*

*Sacra docens, sacra dans, & dux sacer esto sacerdos.*

And who would haue thought that a man could euer haue found such a mystery in the name *Dominicus*? *Dicitur Dominicus* (saith *Barelete* fol. 131. col. 4.) *quasi totus Domini: vel Dominicus quasi custos Domini, vel Dominicus quasi à Domino custoditus.* And for *Franciscus*, what do you thinke they haue found in his belly? Let vs heare what his Legend saith, *Franciscus dicitur ratione securitatis, ex virtute & operum perfectione, & honestati in conuersatione.* Aiuus enim *Franciscus* dici quada signa instar securium, quae Roma ante Consulatus ferebantur, quae erant in terrore & securitatem. True it is indeed, there are sundry other notations giuen of his name, but this is holden to be the foundest. Now this subtil and curious Etymologizing is not in these names onely, but in all other names of the Saints, registred in the booke called *The golden Legend* or *Legends*: For example, *Gregory* is compounded of *Grex*, that is an *assembly*, & of *Gaire*, that is preacher. *Katharine*, of *Katha*, that is *all*, and of *ruina* overthrow, for the diuels fort was cleane overthrowne in her: *Katherine* signifying as much as *winer all overthrow*, he being dislodged and cast out of her. *Quintine* comes of *quing*, *flue*, and *teneo*, *tenes*, to hold, signifying one which holdeth *flue things*. If any shall reple and say, that it is not to be wondered that the ancient Latinists neuer mentioned these *Etymologies*, considering the names were not then in vse; I answer, that they had as good dexteritie in giuing *Etymologies* of ancient latin words; witnesseth the notation of *Mulier*, quasi *mollis aer*. It was also a very subtil inuention, to fetch Etymologies of Greeke and Hebrew words from the *Latin*, as we haue shewd before in *presbyter*, *diabolus*, and *Iesus*.

3 But now we are to prosecute other subtil speculations, concerning matters of greater moment. And first, what braines may we thinke had they, which coyned so many quaint questions as haue bene formerly mentioned? And what shall

shall we say to their great pains in expounding the Scriptures, so as that they make a nole of waxe of them, as hath bene shewd. We haue seene also how cunning Diuines they were in diuining & conceituing as many things, whereof the scripture speakes not a word. Besides, we haue giuen some tale of their witty comparisons, and braue arguments: and yet if a man would take a litle paines to tume ouer the bookes out of which they gathered all this geare, he might finde other manner of stuffe then this. For example, when *Messias* fol. 48. col. 3. maketh *Christ* to go through the twelve signes of the *Zodiacke*, it is such a dainty deuice as hath not bene heard of. But their wits were much more refined, and sublimed in other speculations, as in finding the old and new Testament in the two hornes of *Bishops* Myres, simplicity and innocency in the *Friers* cowle, and sundry like things, as by and by we shall heare.

4 And if we come to the mysticall expositions of all the tooles and trinkets, as also the Apith trickes and turnings vsed in the Masse, we must needs confesse that there lyeth so great a mystery or secret subtilty hidden vnder them, that they (doubtlesse) are men of the sharpest wit, and best iudgement, which vnderstand least thereof. For is it not cunningly done, to make one Masse amonger act twenty or fure and wentie parts, as of *Christ*, of the virgine *Mary* his mother, of all the Apostles, yea and of the traitor *Iudas*, as also of the theefe that was crucified, the Centurion, the Publican, &c. But, how is it possible (may some say) he should act so many parts, and represent so many persons? answer, one part is performed onely with crosseings, for with one Crosse, which he maketh ouer the consecrated host, and another ouer the chalice, seuerally, he playeth two parts: the one of *Christ*, the other of *Iudas*. By the three other crosses which are made before, are represented the Father, the holy Ghost, and *Christ* who was deliuered to death by himself, and by the also. But if this were all the mystery that lay hid in these Crosseings, as were nothing Marke then what followeth; After these two Crosseings seuerally made, and that the Crosseier hath spread his armes abroad (whereby he representeth *Christ* stretched vpon the Crosse) and hath lifted vp the host to be worshipped (which they call *Elevation*) by the three Crosseings which he maketh, one ouer the host, another ouer the Chalice, and a third vpon himselfe, he acteth the part of three seuerall estates of men, viz. of those in heauen, in Purgatory, and in earth. As for the fure Crosseings which are made after the first three, besides that two of them being seuerally made, one ouer the host, and the other ouer the Chalice, do signifie as hath bene said, all of them together betoken sundry other things. As first, the fure dayes, betwixt *Palme* Sunday and *Good Fryday*, or the fure wounds of *Christ*, two in his feete, two in his hands, and one in his right side. Neither is this all: For the fure three of the fure, (being made ouer the Chalice and host together, figure the deliuary of *Christ* to the high Priests, the Scribes & Pharisees: as also the price for which *Christ* was sold, viz. thulke ten, that is 30. pence. Now the confider (good Reader) if vnder these crosseings there be so many and so profound speculations, what sublimite subtilties there must needs be in all their trinkets, trondals, goblets, knocking of breasts, and in the rest of that so trimme and pleasant stageplay, Apith trickes, and mummery? Moreouer, euery of these Doctors haue had their particular reuelations, for the confirmation of their speculations, I say euery of these *Alcoranists* of the Masse, as *Typholus*, *Gabriel Biel*, *Brannus*, *Philus*, with others. For the Masse priest this *albe* (according to some Doctors) signifieth the conception of *Christ* in the steele, according to others, the purity of his body incarnate in the wombe of the Virgine; according to a third sort, the white garment wherewith *Herod* apparelled



relled him, when he sent him backe to *Pilate* amayed like a foole: and according to a fourth sort, the constancy of the most cleare light. And for the fine linnen wher- of the *Albe* is made, it signifies (as they say) the subtiltie of the Scriptures: The like may be said of the *Amict*: for some are of opinion, that it representeth the veile wherewith Christ was blindfolded when the Jewes mocking him in *Caipus* house, buffered him: others are of opinion that it signifieth the diuinitie of Christ hidden vnder his humanity: some say that it comes in the ycombe of the Iewish *Ex-plod*. I omit to speake of the girdle, the maniple; and the stole which are also diu-ly interpreted. The fire and burning tapers (as some affirme) figure Christ, who is the fire which consumeth the rust of our sinnes: others say that the fire signifieth the fire of charitie, enuyroning Christian people; and the burning taper, the light of faith, as also the ioy of Christs coming and incarnation. The *paten* also (accord- ing to the iudgement of some deepe diuines) signifieth the diuinitie of Christ, as well as the *Amict*: but according to others, it hath another signification. *Gloria* in excelsis vttered with a lowe and soft voice, signifieth (as some affirme) the childish pulling voice of Christ lying in his cradle: but according to other Doctors; it hath another meaning. But what greater skill can a man desire then this, to tell what the Masse-priest faith, when he speaketh neuer a word? Doubtlesse this is an *Abyssus* or bottomlesse sea of subtilties: and yet this is not all; for hitherto I haue only spoken of the play which is acted by one only. I leaue it therefore to thy consideration (gentle Reader) what manner of play that is which is played by three: viz. when the Massingmate hath the Deacon and Subdeacon to assist him? For if there were no more but this, that when the Deacon (according to *Tilman*) playeth his part in singing some partcell of Scripture stied out of the Gospell; with his face towards the North, he should with his troffing chase away all the Northerne diuils; were not this a most monstrous myserie? But I will no longer insist vpon these subtill speculations, for feare I shold bring the Reader in loue with the booke, whereby he might be drawne to become a sworn brother to the Guyld of the Massemongers. Neuertheless, this one thing I will say for a small conclusion; let the Masse malig- ners, or Masse-mariers call it as they list, either stageplay, or apish toy, or womme- ry, juggling or forcery; they must needs confesse, that *Pythagoras* with all his mys- ticall numbers had neuer the wit to inuent so pleasant and profitable a Morali- dance. And it is not without cause that there all eadge *Pythagoras*: for besides that the *Pythagorean* Philosophy hath (as wee know) some such linkaments of curious subtiltie, we are not ignorant, that the booke intituled *The conformity of Saint Fran- cis with Christ*, nameth *Pythagoras* first, before all the other Philosophers, whose example Christ hath worthily followed, in hauing Disciples, as *pl. 43.* of the fore- said impression. *Dubium est insid. an Dominus noster Iesus Christus decentur fecit, Apo- stolos eligendo, & discipulos habere speciales: volendo, quia videtur melius fore, ha- bere multos, quam paucos, & omnes, quam aliquos speciales. Respondetur, quod Domi- nus decet similes fecit, primo volendo habere discipulos. Ratio prima, quia quum esset vir- tuosissimus, aliquos ipsius ad instar aliorum imitatores habere debuit: Pythagoras, Pla- to, Socrates, Aristoteles, & sic de alijs, Iohannes Baptista habuerunt discipulos, quare ipse a fortiori.*

Howbeit I find the allegories in the booke intituled *Quadragesimale spiri- tuale*, to be more miraculously subtill (if I may so speake) and to proceed from a far more pleasant and conceited head; which *spirituall quadragesimale*, otherwise cal- led *Lebis allegory*, was printed at *Paris* in the yeare 1565. after that it had bene re- viewed and corrected by two yenerable Doctors of *Paris*: out of which booke I will

will here extract certain periods, by which the Reader shall easily iudge of the rest. The author therefore speaking in his first Chapter of the *Sallad* which is eaten in Lent at the first seruice, saith, that by the *sallad* which is made of diuers herbes; and procureth a good appetite, we may vnderstand in a mysticall sense the word of God, which should giue vs both appetite and strength. And a little after, by the sweetnesse of the oyle and sharpnesse of the vinegar equally mixed together, we are to vnderstand the mercy and iustice of God.

Chap. 2. After the *sallad* we eat *frind beanes*, by which we vnderstand confessi- on. When we would haue beanes well sodden, we lay them in steepe, for other- wise they will neuer seeth kindly. Therefore if we purpose to amend our faults, it is not sufficient barely to confesse them at all aduenture (as some do) but we must let our confession lie in steepe in the water of meditation, in distinguishing and rightly discerning all our offences in particular. And a little after: We do not vie to seeth ten or twelue beanes together, but as many as we meane to eat: no more must we steepe, that is, meditate vpon ten or twelue sinnes onely, neither for tea or twelue dayes, but vpon all the sinnes that euer we committed: euen from our birth, if it were possible to remember them.

Chap. 3. Strained pease (Madames) are not to be forgotten. You know how to handle them so well, that they will be delicate and pleasant to the tast. By these strained pease our allegorizing flute pipeth nothing else but true contrition of heart, which is one part of penance. Note this further, that pease neuer seeth kindly in well water nor conduit water, but only in river water: which mystically signifi- eth that true repentance cannot seeth rightly, that is, cannot be made perfect with well water or conduit water, by which are meant teares of attrition: but that would haue them to seeth well, must of necessitie take river water, that is, true contri- tion. For by well water which runneth not, is vnderstood attrition: and by river water contritiō. And so the doctors say, that there is great difference betwixt them for attrition is vncertaine, so that spirituall pease cannot seeth well in it: but contri- tion is certaine, and maketh good decoction for the pease of penance. River water which continually moueth, runneth and floweth, is very good for the seeth- ing of pease. We must (I say) haue contrition for our sins, and take the running water, that is, the teares of the heart, which must runne and come euen into the eyes.

Chap. 4. The broth of pease is also greatly to be commended, for it furnisheth Lent dinners very well. By the iuyce of pease strained through a strainer, is vnder- stood a purpose and resolution to abstaine from sinne.

Chap. 5. When the Lamprey is catched, men fall to their other fish. I find that the Lamprey of all other fish is most nourishing, and therefore I compare restitution vnto it. Some (perhaps) will say, they haue not money enough to buy this Lamprey: indeed I must needs say that Lampreys are commonly deare, but yet this is true withall, that as they are deare, so they are very excellent meate. If you will eate of this noble Lamprey, which is the remission of your sinnes, viz. the loue of God; you ought to buy it, were it neuer so deare. You must not thinke to buy it for a shilling or two, or halfe a crowne, no not yet for a crowne: but you must restore all the money, goods, and what else you vniuilly detain from your neighbors; you must emptye your purses of it, therewith to make restitution. And further, you must emptye your hearts of all rancor and malice, otherwise you shall neuer eate wor- thily of this Lamprey, together with his bloud, wherewith that excellent sawce is made, which is the merit of the passion.

Chap. 6. By Saffron which is put into all broths, lawces, and Lent meates, I vnderstand the ioyes of heauen, which we must thinke vpon, yea (as it were) sinell, rellish and ruminatōe of in all our actions, for without Saffron we shall neuer haue good iuyce of peace, good strayed peace, nor yet good lawce. Neither can we without thinking vpon the ioyes of heauen, haue good spirituall broths.

Chap. 7. Oranges also are right good in Lent (as Physicians say): By the orange I vnderstand the loue which we ought to haue towards God, which is well noted by the colour of the Orange, & the kernels within it being of a punick colour, that is, yttlow drawing to a red, which in the holy Scripture signifieth charitie or loue which we owe to God, in louing him with all our hearts, without which all our actions should be vnprofitable and vaine. *Si lingua hominum loquar & Angelorum, charitate autem non habeo, nihil sum.* And by the kernels inclosed in the orange, I vnderstand almes given in secret. And a litle after, The kernels in the Orange do shew and shadow out vnto vs the apple of loue. Wherefore Lſay (and that truly) that God loueth this noble fruite exceeding well, the colour thereof pleaseth him: see therefore that you present him therewith, he loueth the tast thereof, wherefore let him feed vpon it in this thy spirituall dinner.

Cap. 8. You know (Madames) that a woman cannot haue a pleasant thing in her hand, then a goodly faire poy. This moneth of March yeeldeth a litle forwardnesse of trimme poyes: for in March groweth the sweet Violet of an heauenly colour, azure, and blew. Will you therefore carry this Lent and at all other times, a faire and pleasant poy. in your hands; which shall alwayes giue a sweet smell? Then take the Violet in March, which is the vertue of humilitie for I assure you, it is a vertue highly pleasing God, & profitable for the soule. *The March Violet &c.*

Chap. 9. Prunes also are necessary to furnish out a dinner, and therefore they must be had. By these Prunes which are black and full of good iuyce, is vnderstood abstinence from sinne, mortification of the flesh, and bodily fasts.

Chap. 10. After this they set Figs on the table for a second seruice, which are both good and wholesome, getting in man a good stomacke and a sweet breath: By these figs may be vnderstood the memory of the holy passion of Christ, which strengtheneth the stomacke, and makes it able to digest tribulations, temptations, griefes, labours, melancholike passions, and yeeldeth a sweet and pleasant smell.

Chap. 11. Yet this is not all, for if we would feed more liberally, we must haue Almonds also. Physicians say that the bitter Almond is wholesome, then haue I will speake of them: I say then, that we must not forbear the sweete, and therefore I will speake of them: I say then, that we must not forbear to eate these Almonds, albeit they be bitter. Some there are who take the sweete and leaue the bitter: and yet they are not so wholesome. For that which is distastfull and vnpleasant to the palate, may do the heart good: By these bitter Almonds I vnderstand the remembrance of death, of the last iudgement, and of the paines of hell, which must accompany our Lent dinner.

Chap. 12. The hony which we eate in Lent is a precious thing, and chiefly for the dames. The Philosopher saith, that hony is like gold. By hony I vnderstand nothing else but a heauenly life and conuersation: for the life and conuersation which we ought to leade, especially in this holy time of Lent, must proceed and distill from heauen as good and precious hony.

Chap. 13. After our fine white manchet we may not forget sinells and wines: for they are the best part of the dinner. By bread and wine we vnderstand the obtaining of the ioyes of heauen; and by the sinells saith, which we ought to haue in one God, Creator of heauen and earth, distinguished into three persons: This ap-

peareth

peareth plainly in the sinnell which hath 3. hornes or corners, all which are but one and the same thing by essence of nature. Further, there are sinells made of another fashion, viz. like the halfe Moone, hauing only two hornes, signifying the two natures of Christ, his diuinitie and humanitie. Now all this we must constantly beleue vpon paine of damnation: Besides, parents are to teach it their children, Preachers the people, and schoolmasters their schollers, especially in the holy time of Lent, according as sinells are then giuen children to eate. And a litle after, There are two kinds of wine, white and red: the white signifieth the hope which is in Christ Iesus; and the red, the loue which he hath shewed vs in purchasing of the fore said glory. The bread whereof we speake, was baked in the oven of this loue which is his precious side, wholly inflamed with the loue of mankind. Concerning the wine and the nature thereof (to omit this two colours) it is strong, and tasteth well. By the strength of it, we may vnderstand the loue which God hath borne vs, in laying downe his life for vs: and by the tast, the hope which he hath giuen vs to ascend to heauen, if we will be careful to performe good works and exercise our selues therein. And a litle after, This wine is of two colours, white and red: therefore it is said, *Dilectus meus candidus & rubicundus, electus ex milibus*. The white teacheth vs the way to heauen, for it giueth good courage to a man, legs of wine and boldnesse of ioy. The red sharpeneth the wit and vnderstanding, and helps the memory, to remember that the precious blood of Christ gushed out of his side for our saluation. This wine is chiefe of choise among all liquors *electus ex milibus*.

Chap. 14. Of the fore said wine is made good and odoriferous Hypocras, cleare and wel spiced. King *Salomon* doth make of it and selleth it, as it is said in the Canticles, *Dabo tibi vinum conditum*. The merchant and factor for these Aromaticke drugs, spices and confects, is my Lord Saint *Paul*, who like a painefull merchant brought them out of a farre country, viz. out of heauen. By these drugges, spices and precious confectiōes, as Sugar, Cassia, Ligne, Grains of Paradise, Cinnamon and such like daintie delicacies, we vnderstand infinite diuersitie of glory in heauen, which *S. Paul* brought with him from thence, when he was rapt vp into the third heauen; and that in such abundance, that it could not be contained in the shop of mans heart, as it is said, *Visita arcana quae non licet homini loqui. Nec in cor hominis ascendit quae praeparauit Deus diligentibus se*. My Lord *S. Paul* saw the ioyes of heauen and the glory thereof in a vision, and that in such variety, state and magnificence, as the heart of man cannot by meditation conceiue or vnderstand. These celestial ioyes the Apostle sold to King *Salomon*, a true Apothecary, that is, to a man of peace, of an humble heart, and contemplative life.

Chap. 16. If a man wold haue good broths and meates wel and finely dressed, he must looke to prouide good cooks, for Gentlemen, Lords and great Merchants. The good cooks which should dresse and season our meates in Lent, are the admonitions, inspirations, and perswasions of our good Angels, which we must beleue rather in this holy time of penance then any other; for they inspire more good motions into our minds at this time then at any other: because the diuell doth then more maliciously tempt vs. We commonly feed vpon more dishes in Lent then in any time of the yeare besides: and therefore we ought to eate, vse, and learne more heauenly admonitions at that time, &c.

Chap. 17. The seruitors which should serue vs at the table in Lent, are the examples of the holy Martyrs, which haue suffered great affliction and myserie in aspiring to glory: all which serue vs in their course and place. Saint *Lawrence* ser-

ueth

ueth in fish and herrings broyled on the gredyron. Saint *Iohn* the Euangelist boyueth in fish. Saint *Dennys* and Saint *Cosme*, baked pasties out of the oven: for they were cast into fornares. Sundry others there be which serue in fried fish; & they are such as were boyled in great coppers and caldrons, for the name of Christ.

Chap. 18. In Lent all the vessell is scoured and made cleane, pots, glasses, and caldrons. The table is also couered with a fayre white cloth, and cleane napkins laid thereon; which duty belongs to young girles, women seruants, and waiting maids: therefore in imitation of the Virgins of heauen, we ought to cleane our vessells (as pots, glasses, and caldrons) that is, our hearts. For doubtlesse we seeth carnall desires in our flesh. Wherefore chastity and cleanness ought to bring in the white table cloth and couer the table.

Chap. 19. When a man hath fed well of all these dishes, I suppose he hath had a competent refection: so that there remains nothing but to say grace. But in stead of giuing thanks, they make the dice trowle vpon the tables: one desires to play at dice, or cards; another takes a lute and plays wanton & lasciuious songs, roüds, and horne pypes. And so in stead of saying grace and giuing thanks to God; they honor & reue the diuell the inuenter of all those games and sports. Do you know what the tables signifie whereat you play? By the tables which you open after you are well refreshed with bodily food (not with spirituall) is understood hell, which are well refreshed with your finnes, and then shall be set wide open for you when you are satiate with your finnes, and then shall the tablemen be turned, tumbled, and tossed one vpon another: that is, the soules shall be tormented with diuers and sundry torments, specified by the sundry points of the tables, and the often remouing of the tablemen from one point to another. *Transibunt ab aqua nium ad calorem nium*. For the paines of hell are diuers, &c.

Chap. 20. And as for those which play vpon the Lute, and sing ribaldry and bawdy songs, in stead of saying grace; doubtlesse they much forget themselves; seeing we are all bound to giue God thanks for the benefites we receiue at our repast from his liberall and bountifull hand. And here I will shew those that loue to play vpon the Lute and other instruments, vpon what Lute they ought to play. Marke then, as a Lute hath seuen strings, so it is hollow: By the seuen strings are meant the seuen petitions of the *Pater noster*, with which we must giue God thanks. For the *Pater noster* is the best forme of prayer that euer was seene: for therein is contained whatsoeuer is necessary for vs. Likewise the seuen strings signifie these 7. vertues opposite to the seauen deadly finnes, viz. Humilitie, Charity, Abstinence, Diligence, Liberality, Chastity, and Patience. These are the seuen strings which we ought to strike and play vpon before God, rendering him thanks and praise; all the Lent long. The hollownesse of the Lute signifieth that our hearts should be emptied of all things, save onely of the resounding of godly thoughts, and heauenly prayes. The Lute is hollow, hauing nothing in it but the sounding of the strings when they are stricken: so ought our hearts to be emptied of all earthly things, and to haue no other resonance but of good thoughts and such heauenly meditations as are formerly mentioned. The melody of the strings of the Lute, &c.

Chap. 21. As I was about to take my pen from the paper, purposing to shut my booke, one of my nephews said vnto me; & vnde, you haue spoken of all saue sweet meates and banquetting dishes which you haue forgotten. Indeed (quoth I)

I)thou faist true my boy. Whereupon I tooke my pen againe and writ as followeth. None can be ignorant that sweete meates are eaten at night, vpon fasting dayes, in stead of a supper: we ought in the time of fasting to be spirituallly exercised, and therefore I thinke it good when we are disposed to fast, to eate sweet meates at night, which I will here giue you. By spirituall confests, I vnderstand perseuerance in a good course. He cannot be laid to fast all Lent, that breaketh off his fast for two or three dayes; but he must fast full forty dayes: that is, it is not enough for him to abstaine from sinne certaine dayes onely, but he must continue, and perseuere in well doing. *Qui perseverauerit usque ad finem, salvabitur: qui vero non, condemnabitur*. And because perseuerance in obedience is so necessary, I may (in my poore opinion) not vnwisly compare it to the round confest, for roundnes signifieth perseuerance, seeing that a round figure hath neither beginning nor end; as this letter O made in forme of a confest.

6 But leauing the rest of these Lenten subtilties to curious heads, which desire to vnderstand more of this trim science (seeing I haue shewed them the place where they may find them,) I will come in the next place to the subtilties contained in the rules as well of the religious beggars, wailers, cariers and rogues, as of the rest of that rable. Howbeit my purpose is not to discourse of the subtilties of euery order particularly: it shall suffice to speake a word or two generally of them all, and after to intreate of some of them in special. Here then let vs note, that when we see either white, blacke or gray Frier, be he befeared or smoaked, mytred or cleane brushed; yet is there not so small a rag in all his array, vnder which there lieth not hidden some great mystery. But how is it possible (may some say) but that if they be contrary one to another in their attire, there should also be a contrariety in the mysteries themselves? For example, if giuding with a cord note perfection, then doubtles a large broad thong with braue buckles, garnished with gallant tongues, must needs signifie imperfection, as those which the *Augustines* weare. And how should these subtilties agree in such contrarie of colours? Besides all this, wherein is it (almost) that one disagreeeth not from another? For one goeth barefoot, another weareth half a paire of breeches, another a whole paire: one weareth laced shoes, another cleane couered: one hath shoes of the plaine hide like Irish brogs, another hath wooden shoes properly called sabots or clogs: some ride, some go on foot. Some haue their cowles pointed, others haue them round: some long, others short. Some are but gentleman bald, others as bald as coots: some are shauen about the eare, some vnder; a third sort haue but a tuft or two. Some haue mony, and some haue none: some eate flesh, and some eate none. Howbeit they which brag of their skill in these speculative subtilties, deuise all the meanes they can to make these contrarieties accord together: though I feare me it is but labour lost. True it is indeed, in some particulars they may easily be accorded: as in this, that the *Jacobins* weare blacke in their vpper garments, and white vnder; the *Carmelites* contrarily weare white aboue and blacke vnder: so that it may be said, that as the *Jacobins* weare the virgin *Maries* livery (for she reuealed it to *S. Dominicke*) so the *Carmelites* weare *Eliaz* and *Elizabets* liveries: So that as they with their attire please their founders, so these please their foundresse. And if it be true, that by the subtil speculation (specially of the virgin *Mary*) the white hood signifies puritie and virginite, doubtlesse they agree exceeding well together: the *Jacobins* being pure virgins inwardly, and the *Carmelites* outwardly. And verily if they could as well agree in other things as in this, we should haue no cause to object against them the diuersitie which is in their sects: but there are such differences among them in some

particulars, that the best answer (in my conceit) which can be made to stop the mouths of all gainlayers (touching the diversities or contrarieties in their orders) were to say, that as they hold not one way, so neither do they make account to go to one place, namely into the same heaven. And that there are indeed many Imperiall heavens, according to the opinion and doctrine of the Fricks, may appeare by certaine places in the booke of *Conformities*: at leastwise we may boldly say, they held this opinion, that there was one heaven for caters of flesh, and another for caters of fish.

7 Notwithstanding leaving the censure hereof to others, I will onely particularize the sect of the *Minorite Friars* (otherwise called *Cordeillers* or *Franciscans*) because it is holden to be the perfectest of all the rest, as being the onely sect that is canonized and registred in the first booke of the *Decretals* or *Clementines*. But considering that there are subtilties to be found as well in their habits as in their course of life, I will say nothing of their habits or attire, save onely of the cord and breeches; because in them lieth the most profound speculation. First then, this cord is expounded by some to signifie perseverance, in that we use to bind them with cords whom we feare will runne away: and according to other speculative braines, it signifieth diligence, because that when a man is girded, his gowne troubleth him not so much in running as when it is loose. Lo here the allegoricall signification of the whole cord. Let vs in the next place consider what every knot signifieth apart by it selfe. The lowest knot (which often traileth on the ground) mystically signifies canonical obedience: the knot in the middelt (which by reason of often handling is commonly more greasie then the rest) by a mysticall Antiphrasis, puritie and chastitie: and the knot above (wherewith they gird themselves hard) their strait and extreame pouertie. And as for their breeches, albeit they be diuersly allegorized, yet the common received opinion is, that they signifie the sweet odour of the sacrifice of obedience, because they are vsually perfumed with a most horrible smell.

8 Touching their demeanour and actions in their order, I will make choise onely of a few, without adding the expositions of their subtile significations, as hauing not found them in any Doctour. By their demeanour and carriage in their order, I vnderstand the ceremoniall customes of their order or rule. But because the foresaid breeches are (as it were) the fairest flower in their garland (either because they helpe to get women with child, or for some other reason) I will first beginne with them. We are therefore to know, that it is expressly forbidden the *Franciscans*, vpon penaltie of a heauy curse, that they neither come nor go, cate nor sleepe, preach nor say Masse without their breeches, as being mystically incorporate together with the habit, only when they gall them betwene the legs (as sometimes it falls out in trauaile) they are permitted to put them for a time into their sleeces. Moreouer, in the yeare of probation, before they take vpon them the profession of Monckery, they learne to hold one finger in the bottome of the glasse when they drink, or to hold it with both their hands, to looke downe to the ground, to counterferwry necks, to hide their hands close within their sleeces, to make an hypocriticall *inclinatio* or ducking in the Church & elsewhere, bowing downe the head and heauing vp the taile, with an euen proportion; as also to kisse the ground, to kneele downe before the *pater*, when they chance to meete them: to kisse their hand, cord, or feet, if they make not offer to kisse them. I omit to speake of Cabbages, which they cause their poore nouices to set with the roote vpward: as also dead stickes, which they cause them to water; and great bones which they make them

them carry in their mouths; besides a number of other trickes described by the said *John Menard* (in a booke intituled *The rule and order of the Franciscans*;) a man that could speake and write of this argument as well as another, considering he was one of this order. Albeit in the end (through the great grace and mercie of God) he left his cowl, after that he had founded the profunditie of the foresaid subtilties, besides a number of others which he recordeth.

9 To conclude, if haply (gentle Reader) thou be not yet fully satisfied with these subtile speculations, or that thou haddest rather heare them in rime then in prose: I haue found some such to content thee, where mention is made of the signification of Bishops Myters; wherof I haue spoken somewhat before.

*L'aube & le surplus blanc denote  
Vie sans macule & sans note.  
La mitre de deux parts cornue,  
Science certaine absolue  
Du viell & nouveau Testament.  
Les gans des sacrez sacremens  
Sincere administration.  
La croisse, sainte attraction  
De brebis à vraye pasture.  
La croix, les liures, l'Escripture,  
Des humaines affections,  
Auecques les afflictions,  
Les auenemens signifiens.  
Voila où capbars se content  
Par belles contemplations.*

That is,

*The Albe and surplise white, do note  
A life withouten stain or spot.  
The horned Myten represents  
Full knowledge in both Testaments.  
The gloues that bene all new and white,  
Handling the Sacraments aright.  
The Crossiers stasse most plainly shewes,  
Reducing of their strayed eues.  
The crosse, booke, scripture, do portend  
Of mens desires the doubtfull end.  
Behold what trust and deepe deuises  
These Prelates haue in their disguises.*



preacher *Barelet*, who mentioneth the proverbe which was current in his daies, & had bene long before, to wit, *That three things are insatiable, Priests, Monkes, and the Sea.* And from whence arose this Prouerbe may we thinke? Certen it is that common experience brought it in vie. For when the world sawe, that Churchmen made gain of the very parings of their nails, they vsed that in comō speech, which they saw daily practised before their eyes. For they did not only take of the liuing and of the dead (as it is in the French Prouerb) but hauing pilled the parents both liuing and dead, they polled their children to the third and fourth, yea euen to the last generation. But what great meanes had they to effect this? Surely, the fine fetches which they vsed, were the readiest way in the world for this purpose. The number of which we know is infinite: and therefore no maruell if their wealth and riches were infinite. Amongst others, this was most strange, that they should vse the dead as a meanes to pill and poll both the liuing and the dead; of which only my purpose is to intreate at this present. Now this meanes hath two parts (as there are two sorts of dead men) the first is, by the dead which are canonized; the second by those which are not: And with these latter I will begin this present discourse. I say then, that whereas heretofore they made their kitchens hot, by vsing (or rather abusing) the bodies and soules of the canonized Saints: now of late time they haue holpen their market onely by the goods, and soules of such as they brought out of Purgatorie, to menace and affright those that would not come off roundly in paying their pence. For the best sleight (we know) which single soled Priests and Monks had in their budgets, was taken in former time, and is at this day from their *Requiem*: Witnesse, that forme and phrase of speech which is common amongst the, *Allons boire sur le premier cuir qui viendra. Let vs make good cheare at the cost of the first soule that goes to Purgatory.* Witnesse also the Curate which complained to his parishioners in this sort. Alas, what would you haue me to do, & my parishioners: you bring me no offerings, and I see none of you die: how shall I liue then, if after they had lustily chanted their *requiem*, they had not something giuen them (according to their desire) that they might sing *Gaudeamus*, they were hornemad, as if the diuel had bene among them; and then the soules of those poore Purgatorians for whose sake they had long such a short and silly *requiem*, returned backe to be reuenged of their children, kinsmen, and friends, which gaue not the priests occasion to sing so lustily for them, that they might not be so cruelly tormented in Purgatorie: (as we see in ancient Poets, both Greeke and Latin, now the soules of the dead returne backe to curse and reuile those which haue not done their best endeavor (as they shold) in performing such rites, as to their funerals appertained.) Whereof we haue a very memorable example in the ghost or spirit which the *Franciscans* of *Eureux* counterfeited: and another after that in the spirit of *Orleans*, that is, in a *Franciscan* nouice, named *Halecourt*, who being hid vnder the vault of the Church, counterfeited the ghost of the Prouost *Marshalls* wife. And why so? Because (forsooth) he gaue but fixe crownes to the *Franciscans* of the place for interring of her: as also for that hauing asked of him a little wood, he would giue them none. And here we are to remember the *Franciscan* of *Burdoux* (whom I mentioned before) concerning the soules of Purgatorie, which laughed as often as any offerings were made for the dead. But because the readers may haply be cloyed with such a rablement of reports and tales of spirits walking by night, and of theratling noyses which they make (especially about those that are in bed) and of other fooleries which ensue thereupon: I will speake no more thereof, but proceed to prosecute another point.

3 And that is touching canonized Saints, by whom the Cleargy reapes a double commoditie, partly by their bodies, and partly by their soules: by their bodies, in making reliques of them; by their soules, in vsing them for diuers offices and functions, out of which they lūcke no small advantage. And first concerning reliques, they were not content to make men worship the carcasses of such as were thought to haue led a more holy and religious life then their fellows (as hauing some diuine vertue in them,) but further caused them to adore the reliques of the very damned themselves: witnesse an auncient Doctor, who saith, *Multorum corpora adorantur in terris, quorum anime cruciantur in inferis*: that is, *The bodies of many men are worshipped on earth, whose soules are tormented in hell.* Which is manifest by the Legend of *S. Martin*, where we read that a damned soule was worshipped with high deuotion, as being thought to haue bin a Saint in heauen. I omit two other cōfening knaueries, which were ordinary in this case. The one, in making some poore Saint (who (God knowes) meant simply and thought no hurt) beleue that when he was liuing he had halfe a dozen heads, two or three dozen of eares, as many hands, and as many armes and legs: which imposture was sufficiently discouered aboue fiftene yeares ago, in a booke containing the Inuentory of sundry reliques of diuers countries. The other, when the body, or at leastwise some member or bone of him that was called a Saint, could be kept no longer, in stead of it they put the first faire one that came to their hands, though of a malefactor that had bene hanged: yea sometime the bone of a Wolfe, dog, or such like. As at *Genoa*, the relike which was worshipped a long time for *Saint Antonius* arme, was found in the end to be the bone of a Stag. And though they had not vsed these sleights, yet to attribute the nature and propertie of the Godhead to carions, was a point of notorious wickednesse in the highest degree. For though it were true, that they had bene indeed the bodies or the bones of certaine men or women, which had liued in greater deuotion towards God then the vulgar sort, yet they were but dead carcasses for all that. Neuertheless considering we haue already seene how vilely they abused the word of God, applying it to wicked and abominable writings: no maruell if they abused the Godhead also, attributing it to whatsoeuer themselves thought good. For not content to cause men to worship the bodies of the Saints departed, or some part and member thereof, they made their garments also, their mouables, their tooles, &c. partakers of the same worship. As it is reported that at *Triers* in the Abbey of *S. Maron*, *S. Josephs* pantofles haue bene in request a long time. And at *Aix* in *Gascony*, they were accustomed to shew his breeches, together with the virgin *Maries* smocke, by the same token that the smocke was big enough for a giant; whereas the breeches were scarce big enough for a boy or a dwarf. It is also said, that the pots and spoones which belonged to certaine Saints, haue bene elsewhere reckoned in the number of holy reliques. Nay, there is not so much as the taile of the Ass upon which our Sauour rode, but it is at *Genoa* accounted for a relike. And seeing I haue made mention of the Ass, we are further to note that the holy hay (that is, the hay which was found in the cratch where our Sauour was layed as soone as he was borne) hath bene very famous in some countries of *Lorraine* (as I remember.) But what shall we say to a more strange dotage of those wife woodcocks which caused men to worship stones, as being the very same wherewith *Saint Stephen* was stoned to death? As at the black Friars in *Aries*, at *Figand* in *Languedoc*, and at *Florence*: As also of those wife maisters which caused men to worship the arrows wherewith they affirmed *Saint Sebastian* was wounded to death: one of which

was kept at the *Augustine Friers* in *Poytiers*, another at *Lambesk* in *Province*, and others elsewhere. And surely if these stones wherewith *Saint Steuen* was stoned, ought to be worshipped: how much more then they that stoned him? And if the arrows were worthy of this honour: how much more worthy were they which shot them?

4 But lest the Reader should wonder too much at this foolery, or rather brutishnesse, I will here relate a certaine story, by which we may perceiue that the poore people (silly soules) in the matter of reliques had neither sense nor reason: so that their estate and condition was worse then that of poore blind men who dare trust those that leade them. The story is this, (for we will do them this fauour to call it so.) When *Nicodemus* tooke our Saviour downe from the crosse, he gathered some of his blood, and put it in one of the fingers of his gloue (note here that *Nicodemus* wore gloues as well as we) with the which blood he wrought many wonders: for which cause being persecuted by the Lewes, he was glad to rid his hands of it by a strange deuice, which was this. He tooke a peece of parchment, in which he writ all the miracles, and all that appertained to this secret, and closed vp the blood together with the parchment in a great birds bill (the historian hath forgotten her name) which when he had bound vp and sealed as well as he could, he cast it into the sea, commending it to the prouidence of God, whose pleasure was (as the story saith) that a thousand or twelue hundred yeares after (or thereabout) this holy Bill hauing trauesed all the seas from East to West, should arrive in *Normandie* in the very same place where the Abbey of *Becke* is now situate, where being cast vp by the violence of the sea into certain shrubs, it so fortuned that a good Duke of *Normandy* (one of the famous founders of religious houses in those dayes) hunting a Stagge neare to the places, when the huntsmen were at a losse, not knowing what was become either of the stag or of the dogs; at last they found him in a bush, kneeling vpon his knees, and the dogs by him, all very quiet, and vpon their knees also: (some write that they were saying their *Pater noster*.) Which spectacle did so stirre vp the deuotion of this good Duke, that he caused the wood (where this precious Beake and the iewel therein contained was found) to be disparted incontinently, and there founded an Abbey, which for this cause is called the Abbey of *Becke* (where they haue this goodly miracle yet to be seene) being so rich, that it may truly be said that this Beake fed many bellies. Now if this one relike or some remnant and remainder thereof did keep and maintaine so many idle bellies (yea fed these lubbers so fat, that they were nothing but belly) and not so onely, but so enriched them: let the Reader iudge what abundance of riches the rabble of other reliques hath brought vnto them, being so many, that hitherto they could neuer be comprehended in any Inuentory. And we may well coniecture how great they were, by the shrines in which they were wont to be kept. For the ditches in which these carcases were layd, were of earth: to speake more plainly, of these pence which came by kissing and adoring of them (or adoration, to speake more properly) they bought for them fine siluer houses, gilt ouer with gold. And though all reliques neither haue bin nor are at this day enchaired in siluer or gold, yet I perswade my selfe that there haue bene few of them (at least of those which haue had the better hap) which haue not brought to these hucksters, the value of a shrine or very neare. Now because all reliques haue not bene equally gainfull and commodious vnto them, in that some had not the lucke to light in a country so addicted to miracles; let vs value the best sort of them but at an hundred thousand crownes (though some perhaps haue bene worth many millions) the

meaner

meaner sort but at three score thousand, the worst sort but at twelue thousand: and then gathering the entire summe of them all (and yet of none but of those that are in fresh memory) we may calculate how many thousand crownes these reliques haue gained them.

5 Which account neuertheless, doth not in any sort comprehend particular reliques, which these pedlers or their mates caried with them vp and downe the country: (for these were often disclaimed euen by cleargymen themselves, residing in those parts through which the foresaid pedlers passed.) Which open disclaiming of them proceeded partly from enuy, partly from teare, lest the simple people should haue perceiued their iuggling in such open and palpable knauerie, and so should haue begun to haue suspected all the rest. And it is to be noted, that the foresaid knauish companions did so openly mocke and impudently abuse these simple soules, in causing them to worship reliques; that if they had bene let alone, their trade in the end would not haue bene worth a blew button, either to themselves or vnto others. For they were not content, in opening their packes, to say (that I may omit common matters) Behold here in this viall is Christs blood, gathered from vnder the crosse by the virgine *Mari*e. Item, see here in this other viall the teares of Christ. Item, behold here the swadling bands, wherewith the virgine *Mary* swaddled him in *Aegypt*. Item, see here the milke of the virgine *Mari*e. Item, behold here the haire of the virgine *Mari*e. They were not (I say) herewith content, but grew to that height of impudency, that they made no bones to say, In this box (but it must in no case be opened) is contained the breath of Christ, carefully kept by his mother from his very infancy. Among the rest of this rout, we read of a priest of *Genoua*, who coming out of the East, boasted that he had brought with him the foresaid breath frō *Behlché*, as also the horns which *Moses* had on his forehead when he descended from mount *Sinay*. And albeit he had bene told that he did too shamefully abuse the people in laboring to perswade them, that he had the breath of Christ indeed, and the horns of *Moses*: yet would he giue them no other answer but this, that if they would not beleue that he had the breath of Christ, and the horns of *Moses*, neither would he beleue, that the milke which is openly shewed at solemne meetings at *Genoua*, for the milke of the virgin *Mary*, was her milke indeed. And this (I hope) may serue to discouer vnto vs their particular imposture in the matter of reliques: which we may well thinke had no lesse vertue to make their kitchen hot, then that which was commonly practised.

6 Thus hauing seene what gaine Churchmen got by the bodies of *Saints* departed (for we will for this once, comprize all reliques vnder the reliques of men and women *Saints*) it remaineth that we shew how they enriched themselves by their soules, shewing themselves as good husbands in this as in the former. And as in the former, so in this I will do my best endeavour to the vttermost: notwithstanding I am to desire the Readers to pardon me, if in reckoning vp the names of men and women *Saints*, I make not vp the roll of the *Kirielle*. For we are not onely to name them, but also to shew what office or occupation hath bene assigned to euery of them, that so we may the better see what meanes they vsed to make the wind to blow so fortunately vpon the Church-men. And first, I hope they were not so strait laced, but that they will grant that there is great similitude and conformity in sundry things betwene the heathen Gods, and their blessed be *Saints*, betwene their Goddesses, and their be *Saints*: conformitie I say, not in respect of those that are true *Saints* indeed (lest any man should calumniate my speech) but ouely of their

D d 4

wor-











16 make them lose that little wit and understanding they haue, in answering thereof. Onely let me desire them to tell me, whether all our Ladies, which I am about to name, make one onely Lady or not?

It is therefore to be noted that some of our Ladies are named of the place where they reside, and haue their abode. Others of the trade or occupation wherein they are employed. Concerning the first, some of them beare the name of some citie or towne, others shew by their names what manner of place it is where they remain. Examples of those which haue the name of the citie or towne where they reside, are these, our Lady of *Loretto*, our Lady of *Bononia*, our Lady of *Wells*, in *Annergne*, our Lady of *Aix*, our Lady of *Nantueil*, our Lady of *Francueil*. Examples of the second kind, to wit of those whose names expresse the nature of the place where they make their abode, are, our Lady of the *Valley*, our Lady of the *Mountaine*, (the name of the mountaine being specified in sundry of them, as our Lady of *Mont-ferra*, our Lady of *Mont-gautier*, our Lady of *Mont-Roland*. And in *Liguador*, our Lady of *Cabimont*, (being in the Cape, that is, in the top of the mountaine.) Our Lady of the *Woods*, our Lady of the *Fields*, our Lady of the *faire Oke*, (because she stood by the way side our against an oke,) our Lady of the *faire Walnut-tree* for the like reason, our Lady of the *Well*, because she stood hard by a well: our Lady of the *Fountainne* for the same reason. And at *Chartres*, for that there are (at least were) two of our Ladies, whereof the one is within, the other vnder the Church; that within being called our Lady *aboue*; the other our Lady *below*, or our Lady *vnder the earth*, or our Lady of *Crozier*, that is, of the hollow vale; not because she is *crostie dabled and dirty* (as the word signifieth) but because she is in a conceit vnder the earth made in manner of a caue; for the word *Croze* (taken in this sense) cometh from the grecke *crypta*, whereupon some are wont to say *croton es prisons*, as if a man should say, the *deep dungeon in the prison*. Further, they call another our Lady of *Carmel*, meaning her that is in the Church of the *Carmelites*, another our Lady of *snov*, for that in the hottest time of Summer the place was miserably filled with snow as they say. I come now to our Ladies who haue their names of the trades which they follow, and actions which they performe. For example our Lady of *Recovery*, our Lady of *Comfort*, our Lady of *Gladnesse*, our Lady of *Alliyes*, our Lady of *Pitie*, our Lady of *Virtues*, our Lady of *Good tydings*, our Lady of *Good wishes*, our Lady of *Helpe*, and an infinite number of others.

17 But this is not all. For we must know, that there is great difference betwixt our Ladies in other things as well as in their names. For one is old and very foule; another young and very faire, another of a middle age, and reasonable good countenance, (which yet is tolerable.) One is very big, another very little, (which also is not much materiall.) One hath a merry looke, another a sad countenance (& herein also there is no great hurt.) Wherin consisteth it then? Verily in that they vsually compose their countenances, and attine themselves like harlots, as they were wont to let out *Mary Magdalen* (whom they haue not bene ashamed to paint naked in some places) and as they haue painted *S. Mary the Egyptian*. Which puts me in minde of that which I haue read in *Iohn Menard* of our Lady of *all beauties* at *Tours*, so called, for that they vsed the same deuise in painting of her with an ancient limmer vsed in painting the goddess *Venus*. For they beheld all the faire maids and beautiful yong women of *Tours*, taking from one a high forehead, from another pretty round eyes, wel proportioned, comely and amiable, from another a proportionable nose, from another a pretty fine laughing mouth, and a dimpled chinne, &c. Now, whether this object of so faire a Lady shire vp de-

duction the better or not, I leave to be determined by such as are more competent iudges. Howbeit this I can say, that I haue bookes in parchment containing their *Marins*, *Euen-song*, and *Complies*, and other parts of such silly seruice, which haue the pictures of fine yong dames painted in them, being of such wanton and lasciuious countenances and behauiours, that we may well apply vnto them the saying of *Propertius*, *Dofia ad Hippolitum Veneri mollis heganem*. But what Ladies pictures these were, whether the pictures of those whom the owners of these bookes had at command, or of those whom they desired they might haue, I cannot define. Howsoeuer, certes they were some such to whom they bare loe entire affection, as that they could not forbear the sight of them, no not whilest they were at their prayers, for feare they should forget them.

18 But to returne to the former question, to wit, whether all our Ladies which I named euen now, be one and the same Ladie or not. If they shall say, that they are one and the same: I would demaund of them, why she doth so disguise her selfe into so many fashions? If they shall answer, that they be diuers: I would desire them to shew me which of them is the vigne *Mary* Christs mother. But this were to fall againe into the former question, wherewith I promised not to trouble them any more. It were better then (for the present) we should content our selues with the opinion of the good woman of *Mont-richard*, who said that our Lady of *Nantueil* and our Lady of *Francueil* were sisters: and that we take aduice vpon good and mature deliberation, if we can obtaine so much that all of them may be either sisters or at least wife of kin.

19 But beside the sundry attires of our Ladies, there is such strange varietie in the habits of the Saints, that he that should go about to describe them, had need haue on his considering cap to know where to begin. For one is stark naked, another halfe naked, another well apparelled. One weareth a great hat, another a litle one; a third sort, I know not what to call it, resembling the Turkish *turbante*. Some are muffled, others are hooded, others cowl'd, others biggined. One is armed at all points, another hath onely sword and buckler; another but sword and dagger. One is on foote, another on horsebacke. Neither is this all; for one laugheth, another weepeth: one lookes as though he had wonne all; another as if he had lost euery crosse. To be short, the difference betwene them is incredible, yea euen infinite, not onely in these, but in sundry other particulars. And therefore it is the more to be wondered (with which I will conclude) how they being so disagreeing, so crosse and contrary one to another, should notwithstanding make so good harmony in the kitchins of our holy mother the Church; which all of them labour to vphold with one accord (employing all their happie and glorious miracle-mungering to keepe them hot) and so maintaine them, that our holy mother doth not enuy the kitchins of Kings and Emperours. True it is, that the doth also keepe them pretie and warme with the reuenues of the Saints, (as hath bene said) which though it be exceeding great (as may appeare by the account that hath bene cast onely in grosse,) yet if we consider how much the gaine which the getteth by the soules of the saints departed, doth surpasse that which the hath by their bodies; it will appeare that the reuenue which ariseth from the foresaid corps, compared with that which accreteth by the soules, will not buy sugar to the wine.

20 And now I come to the other point which I promised to handle in this Chapter, viz. how intollerable the couetousnesse of the *Clergie* was. But what (may some say) May we not discouer this impudent couetous dealing by sundry

\*Or, Tolibant.

places of this booke, as namely by that which hath bene already spoken in this Chapter: It is true (I confesse.) But now my purpose is to detect monstrous impudencie, or (if I may so speake) the very quintessence of impudencie, yea of impudency accompanied with most abhominable impietie. And the example which I will produce for this purpose, is so authentically, that they cannot possibly deny it, except they will deny their owne hand-writing. For see here their owne words which they haue engraued in *Gothian* letters, in a table of stone, which is (at least) was wont to be not long since) fastened to a pillar of *S. Stevens Church at Bourges*, neare to the Altar where the high Masse was sung.

*Hic des deuotio: celestibus affocio te.  
Mentes egrotæ, per munera sunt ibi lotæ.  
Ergo veniote gentes, à sordè remota.  
Qui datù, estote certi de diuinitè dote.  
Te precor, accelera, spergas hic dum potes, ara:  
Et sic reuera, securè, calicis spera.  
O si tu scires quantum data proisti ibi res,  
Tu iuxta vires donares quod dare quires.  
Te miser à pena, dum tempus habes, aliena.  
Huc dare te parua venia, sit aperta crumena.  
Confors celestis fabrica qui porrigit est is.  
Ex hoc sum testis, hic vos mundare potestis.  
Fratres haurite de truncopocula vitæ:  
Hic aliquid finite, veri velus Israëlita.  
Crede mihi, crede, cæli dominaberis ade.  
Nam pro mercede, Christo dices, mihi cede.  
Hic datur exponi Paradisus venditioni.  
Currant ergo boni, rapientes culmina throni.  
Vis retinere forum? mihi tradas paucæ bonorum,  
Pro summa quorum referabitur aula palorum.  
Hic si largè des, in cælo sis tuas sedes:  
Qui seris hic parçè, parçè comprehendet in arce.  
Cur tardus tantum? nummi mihi des aliquantum.  
Pro solo nummo gaudebis in æthere summo.  
Deno sume quater, unum semel, hac sacra mater  
Annos condonat, sanctus Pater ista coronat.  
Tot quadragenas dat & abluis hic tibi panis  
Mil missu decies socius, si desibi sitis.*

The subject or matter of these verses (which I speake for their sakes who vnderstand not Latin; not hauing translated them, because their grace consisteth in the rime) is nothing but this, that he which giueth to the boxe, goeth straight to heauen: (and the more he giueth, the higher shall his place be) and he that giueth nothing, shall neuer come there. For

*Hic datur exponi Paradisus venditioni:*  
which is thus much in good English,  
*Here Paradise is set to open sale.*

But that the Reader who vnderstandeth not Latin, may iudge whether I had reason to censure these verses as I did, I will expound vnto him these two,

*Crede mihi, crede, cæli dominaberis ade:*

*Nam*

*Nam pro mercede, Christo dices, mihi cede.*

That is,

*For mercede beleue me, shau shalt gaine a crowne,  
Te arule in heauen, and say to Christ, Come downe.*

Now if any man desire to haue the sense of thesen word for word, see here what a fine lesson they teach vs: Assure thy selfe thou shalt be Lord great master of heauen; for in lieu of the money which thou hast giuen, thou shalt say to Christ, Stand backe, giue place.

## CHAP. XXXIX.

*How our Ancestors were nuzzled in ignorance of Christian religion: and how the Popish Cleargie alwaies maintained themselves, notwithstanding their wicked liues were notoriously knowne to the world, and that many of their iugling trickes and false miracles had bene discovered.*



Vrposing to shew in this chapter, how some euen from the dayes of our forefathers, began to open their eyes and to espy the packing and conueyance of Church-men; I thought it requisite in the first place, to consider how great the darknesse and ignorance, as also the abuses of those times were. I am therefore to intreate the Reader to call to mind sundry examples to this purpose dispersed here and there in diuers places of this booke, besides which, (if neede were) infinite more might be added: howbeit, three or foure shall suffice. First then, is it not a strange fopperie to thinke, that those men or women which their Church Calender hath marked with red letters, are men and women Saints, that is, gods and goddesses? or at leastwise petty gods, and (as I may say) subordinate gods? For if they had not iudged them such, questionlesse, they would neuer haue ascribed vnto them diuine power, which God reserues as proper to himselfe alone. So that here we may see not onely their simplicitie single and alone by it selfe, but accompanied with horrible impietie. But this is yet far more hideous and horrible, in that they dare affirme, that if the holy Ghost were bit by a mad dog, it is necessarie he should go to *Saint Hubert* if he would be healed; which was auerred by a pedler of the reliques of the foresaid *Hubert*. And considering the great account and reuerent opinion which they had of the Pope as well as of the Saints, was it not meere madnesse to thinke that as soone as a man became Pope, he became also god? That he had the keyes of heauen and of hell, to let those into heauen that would giue some thing to him or his: and to send them packing to hell that would giue nothing? That it was a lesse sinne to kill a man then to eate flesh vpon a friday, or to violate any such commandement enioyned by this earthly god? But if we consider the satisfie of the Masse and the abuses therein committed, what else can be said, but that many haue bene and are at this day strangely bewitched, in beleeuing that there are certaine soules in Purgatorie which cannot be deliuered thence, but by the meanes of many Masses? That a *fit John* hauing pronounced certaine Sacramental words ouer all the bread in the market, makes so many loaves to become so many gods? That men eate their maker, and afterward cause him to passe through that place

*Ec 4*

that

that cannot be named with modestie: And (which is a point worthy obseruation) can it neuer sufficiently be wondred at, that the things which shold be meanes to roote superstition out of their minds, should plant and root it in them more and more? For they should haue had their breaden god in ieaousie, and then at least haue suspected him, when they saw his blood and flesh poyson men: his blood poysoning *William Archbishop of Yorke*, in the time of Pope *Anastasiu* the fourth; and his flesh poysoning the Emperour *Henric* the seventh, by meanes of one *Bernard of Montpelitian* a *Iacobin Fryer*, being one of the faction of the *Guelphes*. Neither ought they onely to suspect it, but altogether to reiect it, with adieu in the duels name, seeing it suffereth it selfe to be deuoured of beasts. For, it is well knowne that the magnificent *Maygret* (now deceased) had a litle shag haired spaniell which ate fourescore of them to his breakfast, and all without drinke. But how shold it be reuenged of dogs, when it cannot saue it selfe from miserie? For these pretie beasts haue not onely bene so bold as to go into his pike to nibble at him there, but haue also presumed to runne away with him, lying vpon the Altar, whilst the Priest was asleepe in his *memento*: which accident happened (as we know) at a towne called *Saint Marie*, and at *Paris* in *Saint Marries Church*. Verily, such accidents as these should haue taught them a litle more wit, and to haue thought with themselves how farre they came short of their reckoning, in attributing Gods diuine attributes to such a peece of past which suffers it selfe to be deuoured of a mouse. Whereas they contrarily, as often as any such thing happened, adored of a mouse. For example, at *Ladene in Gascome*, whereas the mouse ded one foolerie to another. For example, at *Ladene in Gascome*, whereas the mouse which had eaten vp this breaden god, should haue made them open their eyes to see the cosening tricks wherewith they had bene abused: they notwithstanding were so farre from surceasing to giue to other peeces of past (his fellowes) as great honour as before, that they canonized the mouse, calling her *the holy mouse*. The like brutishnesse was knowne to haue bene practised during the last garboiles in *France*. For a certaine gentleman *Masse-marrer* (whom I could name if it were needfull) hauing heard the sound of the sacring bell in the streets (as he was on his way) asked what it meant: and hauing learned that it gaue warning, that they were readie to the *Elevation*, as a man would say, to lift or raise vp god; said to his men, I et vs make hast that we may come before he get vp, and serue him as groomes of his chamber; for my part I will bring him his cleane shirt. Who being come thither, tooke this fine god and offered him to his horse before them all, who beheld this fact with exceeding great astonishment: but when they saw the horse thrust out his nose as soone as the breaden god came neare him, they said, it was an argument that he had bin accustomed to receiue his maker. And this puts me in mind of the *holy penknife*, that is, the penknife wherewith a consecrated host was pricked at *Paris* by a Jew, which was afterwards reckoned in the number of holy reliques, in such an action it had bene hallowed. See here (gentle Reader) how these fellowes in stead of scorning the gods which suffered themselves to be murdered, and eaten vp of vermin, haue not ceased to worship them as much as euer before: nay to adore the deuourers and murderers of them: for I call the *pen-knife* wherewith this stab was giuen, a *murderer*.

2 And we shall the lesse wonder how men could euer be so brutish, as to lend their eares to such doctrine, if we consider in what account they held the authors thereof. For though Angels descending in some visible shape from heauen, should haue come & preached vnto them, they could not haue entertained them

with greater reuerence, then they did a rabblement of wicked and abominable lolling-lobbies, which fed the not onely with plaine lyes, but with lyes full of impietie, and worse without comparison then Talmudicall or Mahometicall fables. But to descend from the generall to particular, that is, from sundry sorts and sects of hypocritical shauelings, to come to one; will not this be a wonderment to posterity, that men should attribute so much to *Franciscan* yeas to their very attires, as to cause children to wear it for a time, altho by this meanes they may come to mans estate? That some should wear it, a litle before their death, feeling themselves deadly sicke? That others (who had no making to wear it before, should take order by their wils, to be interred in it? And who (I beseech you) were they that vied this kind of *Adamorphis*? Verily great Lords, as much or rather more then the common people: yea euen kings and Emperours themselves. Indeed the Earle of *Carpi* (being one of the last that turned Esier in this sort) is left alone as a by-word and laughing stocke to all posterity. But the greater part not content with their habit, betooke themselves to their couer; bequeathing vnto them their goods, and so defrauding their children or kinsfolke, who in equity and conscience should haue bene their heirs. And as for those that would needs become *Franciscans*, will not posterity wonder to heare, that since this fancie tooke them in the head to become of this order of religious men, they were so far from taking aduise and counsell of their parents, that if it had bene necessary in entring into that order, to tread father & mother vnder their feet, they thought they were bound to do it? And to the end they might the more enrich themselves by this meanes, they were so impudent and shamelesse (in abusing the simplicitie of the poore people) that they made no bones to tell them, yea to make them beleue that there was no other meanes in the world whereby the diuell could be saued, but by perswading him to take the habit of *Saint Francis*. Indeed I do not remember that I haue read this in the booke of *Conformities*: but sure I am that I haue read in it farre more impudent lies, in praise and commendation of their order.

3 Now albeit the mishaps which dayly befall *(Jean blanke* their breaden God) should haue opened the eyes of these miserable idolaters, yet they shut them so much the more. The like may be said of their blindness and brutishnesse, simplicitie and foolishnesse, in not espying the knauery of the false Friars. For that which should haue discovered vnto them the villanie & filthines of these miscreants, did the more confirme them in the preiudicate opinion which they had of their holiness. I will record for example that which happened in our owne time at the death of that famous *Franciscan De Carnibus*: It is well knowne that this knaue died of the *Neapolitan* discale (otherwise termed the French poxe) the buttons or pimples wherof breaking forth and making him looke fyre red, the people which saw him as he was caried to the graue (for they caried him in his habit or cowl with his face vncovered) were perswaded that this rednesse came frō hence, in that he was become a *Seraphin*. Sure I am that the death of a gentlewoman, who died of the stinke of the feete of this venerable pockle villaine, which she had kissed after his death (being vnacquainted with such strong fauours) was so interpreted, that it did in like sort confirme men in the opinion which they had of his holiness. And those (doubtless) who made no more of the rednesse of his French poxe but the rednesse of a *Seraphin*, (such was their simplicitie) if they had taken him in the fact by which he got them, would haue perswaded themselves that they had seene some other thing then in truth they saw, or (as the Latine Poet speaketh) would haue made their eyes beleue they had seene something which they saw not. Much like

like that good fellow, who perceiuing two other foete by his maisters secte (who to the end he might strictly obserue the Bishops rules, had his pretie wench lying by his side) went so simply to worke, that he cried out at the window, *Come first, and you shall see my master who hath foure feet.* See here how all Christendome in stead of proceeding and going forward in the knowledge of these abuses, went backward through the iust iudgement of God.

4 Nuerthelesse this great blindnesse was neuer so vniuersall, but that there were some in all ages that did discouer part of their trumperies, and perceiue the wicked course of life which these Church-men led. *S. Bernard* also (as hath bene said) iuicyed stoutly against it. And (as I remember) a certaine passage taken out of a booke written by *Gulielmus de sancto amore*, hath bene alleadged for this purpose. And at the same time (namely about the yeate 1260.) one *Nicholas Gallique* borne in *Narbonne*, generall of the order of the *Carmelites*, being no longer able to endure the wicked life of his fellow Friers, did not onely forsake them and viterly renounce their order, but also writ a booke against them; called *the fiery dart*: wherein he tels them (to omit other particulars) that they were reprobates, citizens of *Sodome*, contemners of the holy Testament, seducers of those that then lived, and of those which should come after, the taile of the Dragon mentioned in the Reuelation. As for the bookes of the foresaid *Gulielmus de sancto Amore*, Pope *Alexander* the fourth did what he could to abolish them, and that by expresse edicts and commandements: who also (as *Platina* recordeth) burned a booke which the begging Friers had published, wherein they taught that the state of grace did not proceed from the law of the Gospell (as they speake) but from the law of the spirit: which he burned, not for any great conscience he had to see the simple world so abused, but for feare lest this so absurd and impudent a lie should be a meanes to discouer their other villanies. This booke was called *the eternall Gospell*, or *the Gospell of the spirit*; gathered out of the doctrine of *Ioachim* the Abbot, and the writings of a *Carmelite* Friar called *Cyriel*, by the *Jacobins* and *Franciscans*, who laboured by the authoritie thereof to make their parts good against the *Waldenses* (otherwise called the *poore men of Lyons*) and other their aduersaries which armed themselves against them with the sword of the spirit, the word of God. Of this booke the foresaid *Gulielmus de sancto Amore* writeth as followeth. This accursed Gospell is already published in the Church, and therefore the destruction of the Church is to be feared. If this Gospell be compared with the Gospell of Christ (say they) it is so much more perfect and excellent then it, by how much the Sunne is brighter then the Moone, and the kernell better then the shell, &c. Moreouer, he mentioneth other like detestable sayings there recorded. And of these two comparisons honorable mention is made in the *Romans of the Rose*, where the author speaketh in detestation of this booke, and censureth the hypocritie of the begging Friers who published it.

*Vous ne cognoistrez points aux robes  
Les faux traistres tous pleins de lobbes:  
Parquoi leurs faits faut regarder,  
Si d'eux bien vous voulez garder.*

That is,  
*For thou shalt neuer for nothing  
Con knowen a right by her clothing  
The traitors full of trechery,  
But thou her werkes can espie.*

And a little after,

*Fut or baillé (c'est chose voire)  
Pour bailler commun exemplaire,  
Vn liure de par le grand diable,  
Dis, L'Euangile perdurable,  
Dont le saint Esprit fut ministre:  
Si comme il apparut au titre,  
Ainsi est-il intulcé.  
Bien est digne d'estre brûlé.  
A Paris n'en fit homme ne femme  
Au parvis denant nostre Dame  
Qui lors bien auoir ne le peust,  
Pour le doubler, si bien luy pleust.  
Là trouuaist par grans mesprisons  
Maintes telles comparaisons.  
Auant que par sa grand chaleür,  
Soit de clarié, soit de valeur,  
Surmonte le Soleil la Lune,  
Qui trop est plus troublee, & plus brune:  
Et le noyau des noix, la coque:  
(Ne cuidez pas que ie vous moque:  
Cela di sans bourde ne quille)  
Tant surmonte cest Euangile  
Ceux que les quatre Euangelistes  
Du Fils Dieu firent a leurs titres.  
De tels comparaisons grand masse  
Là trouuoit on, que ie trespasse.*

That is,

*They brought in a booke with sory grace,  
To yeu en example in common place,  
That said thus, (though it were fable)  
This is the Gospell perdurable,  
That fro the holy Ghost is sent:  
Well were it worth to ben brent.  
Intituled was in such manere  
This booke which I tell here,  
There was no might in all Paris  
Besore our Lady at paruis,  
That they ne might the booke buy,  
The sentence pleased hem well truly,  
There might he see by great treason,  
Full many a false comparison.  
As much as through his great might,  
Be it of heate or of light  
The Sunne surmounteth the Moone  
That trouler is, and changeth soone:  
And the nut kinnell the shell  
(I scorne nat that I you tell)  
Right so withouten any guile,*

Surmountest this noble Euangile  
The word of any Euangelist,  
And so her title they token Christ.  
And many such comparisons,  
Of which I make no mention,  
Might men in that booke find,  
Who so could of them haue mind.

The same Poet makes further mention of the bookes which *Gulielmus de sancto Amore* writ against the fained poutie of the begging Friers. For hauing after a long and large discourse shewed what sort of begging Friers were to be tolerated, and what not; and hauing alleadged the Sermons of the said *S. Amore* for confirmation of his assertion, he addeth in the person of *Falſe ſemblance*,

*Qui grincer en vouldra, si gronce,  
Et courroucer, si s'en courrouce.  
Car ie n'en mentiroye mie,  
Si ie denoye perdre la vie:  
Ou estre mis contre droiture,  
Comme Sainct Paul en chartre obscure:  
Ou estre banni du Royaume  
A tort, comme maistre Guillaume  
De sainct Amour, qu'hipocrisie  
Fut exiler par grand enuie.  
Ma mere en exil le chassa.  
Le vaillant homme sans brassa  
Pour verité qu'il sustenois.  
Vers ma mere trop desprenoit,  
Pource qu'il fit un nouveau liure  
Où sa vie fit tout escrire:  
Et vouloit que ie reniasse  
Mendicité, & labourasse,  
Si ie n'auoye de quoy viure.  
Bien me pouuoit tenir pour yre.  
Car labourer ne me peut plaire:  
D'aucun labour n'ai-je que faire!  
Trop y a peine à labourer.  
Mieux vaut deuant les gens orer,  
Et assubler ma renardie  
Du mantel de papelardie.  
A.O. fol diable quel est ton die,  
Et ce que tu as ici dit?  
F. Quoy? A. Grans desloyantes apertes.  
Ne crain-tu donc pas Dieu? F. Non certes.  
Car à peine peut homme atteindre  
Chose grande, qui Dieu veut craindre.*

That is,  
Be wroth or blithe, who so be,  
For I will speake and tell it thee,  
All should I die, and be put downe,  
As was Sainct Poul in darke prison,

*Or be eniled in this case  
With wrong, as master William was:  
That my mother hypocriste  
Banished for great ennie.  
My mother stemed him Saint Amour,  
This noble did such labour  
To sustaine ever the loyalte,  
That he to much agyle me.  
He made a booke and his is write,  
Wherein his life he did all write,  
And would each renyed begging,  
And live by my travelling,  
If I ne had rent, no other good,  
What weeneth he that I were wood?  
For labour might me neuer please,  
I haue more will to ben at ease,  
And haue well teler (sooth to say)  
Before the people paster and pray:  
And wry me in my foxery,  
Vnder a cope of papelardy.  
(Quoth Lone) What diuell is this that I heare?  
What words sellest thou me here?  
What steepest thou agere is,  
Thou dreadsst thou not God? No certes.  
For sild in great things shall he speed,  
In this world that God would deede.*

These places I haue here alleadged for three causes. First, that the Reader might better perceiue what is meant by this counterfeit gospel, as being a thing verie memorable, albeit I omitted it in my former discourse. Secondly, that the contents of those bookes written by *William de sancto Amore* (which were afterwards burnt by Pope *Alexander* the fourth) might the better be knowne. Thirdly, to giue the Reader to vnderstand that his bookes were not onely burned, but himselfe also banished *France* for speaking the truth. Notwithstanding, here we haue to note, that if he, who was onely banished about the yere 1260. had but liued three hundred yeres after, he should not haue scaped so scot free? for they would haue set him to haue disputed with fire and fagot, as they did infinite others within these fiftie yeres. As for the history which I said was very memorable, I find it to be so, for this reason: in that by comparing that age with ours, we see the great subtilty and craft of the diuell. For he hath dealt (me thinks) in this case, (I meane in bringing this false gospel into credit) as Princes many times do with their subiects, who when they see they cannot endure to heare of taxes, subsidies, or imposts, vſe the word *borrowing*: which in the end commeth all to one reckoning: as *Solen* the ancient lawgiuer made that to passe for current vnder the name of *ſiſſachthia* which vnder his owne ancient name was thought too rigorous. The like pollicy hath the diuell vſed in tampering with this his execrable gospel. For perceiuing that the name progresse, and proceeding of the *eternall Gospel* (in such sort as hath bene said) displeased all men, he knew well how by changinge the name, to retaine the doctrine: so that he is come to the point and period which he first propounded to himselfe. And that it is (gentle Reader) euen as I say, if euer thou hast



Read the holy Gospell, consider whether it were not high time for the diuell to confront it with another of his owne forgery (though vnder another name:) to bring in that which the Popes creatures call *the forgerie of God*, consisting of such a number of pompous, glorious, glittering shewes and tricks of deuauyance, that the greatest Doctor of them all, should should haue worke enough (though he took three daies respite) to reckon vpon only their bare names: And yet peradventure in the end might come short of this reckoning. For let vs consider a litle, what a long taylor of absurdities this one word *Merits* draweth after it, beinge the contrary to the doctrine of the Gospell.) First, touching the diuers sorts of them, and then the matter of euery sort. For there is (as we know) *meritum congrui, digni, condigni*, or rather *de congruo, digno, condigno*, &c. And as for those which they call good works, affirming them to be the substance of merits, we know that there are simple good works, & works of supererogation: besides sundry others which I cannot stand vpon. But wherein (may we thinke) do these good workes consist? Verily in all manner of deuotions and good intentions, by which the Clergie might haue wherewith to fill their panch, in tingling, singing, quaueting, mumbling, gawbling, pattering a million of Masses, great, litle, hie and low: Masses with a top bit wine, and dry Masses: Item, Masses for quick and dead, (called Masses *de Requiem*;) Masses of our Lady of Pitié, our Lady of Vertues, our Lady of good Newes, our Lady of all Beauties, &c. Masses of Saint *Sebastian*, Masses of Saint *Gedegran*, of Saint *Guerlichon*, of Saint *Aliuergo*, of Saint *Andoch*, also Masses of all men and women Saints, men and women Confessors (if there be any such,) men and women Martyrs. To be short, Masses in the name of the eleuen thousand virgines. And yet this is not all: for there are Masses for Fraternities, Masses for hunters: Masses for warriors: Masses for Deacons and Subdeacons, and for them that are neither: with a rabble of others which I cannot remember. \* After, if we come to the tooles of one onely Masse, as the Albe, the Stole, the Girdle, the Myniple, the *Amicti*, the Cope, or Chasuble, &c. The Platine (or Pating) the Pixe, the Censour: (I speake not of the host, because it is not included within the number of the Massing tooles. For, for it alone the stage is erected, and for it all this pagant or rather tragedy is played. As for their apish tricks, frisks and gambols, we haue touched them before in a word or two: as also the miraculously subtil and more then *Pythagorickall* secrets, which lie hid aswell vnder the said turning tricks, as vnder the tooles and tinkers of the Masse. Consider now (good Reader) a litle with thy selfe, out of what Gospell all this geare is taken, and what scripture they follow, who mixe spittle, salt, oyle, and such like stufte (smelling so stinking strong of their forcery) with the holy Sacrament of Baptisme. Consider further, how exceedingly it ought to moue and astonish him, who by the mercy of God hath bene trained vp in the doctrine of the Gospell: when conuersing with those that make profession of the same religion: he shall heare not onely of the former rife-raffe ceremonies (yea wicked and dangerous:) but of an infinite number of others also, as of suffrages of the Saints, of Images, of Reliques, of Lights, of the Popes pardons or Indulgences, of Bols, of Myters, of Croziers staves, of Vowes, of Shauings, of Confessions, of Absolutions, of Extreme vnctions, and of that so famous renowned misfissicall Purgatorie, with all the appurtenances therunto belonging. Verily, if he stand in a maze and mummery, to heare such gibbridge, and more to see all this mummery acted vpon the stage, I blame him not. But when he shall read this story, touching this *Infer-nall* (called the *Eternall Gospell*) and shall consider with himselfe, how subtil and crafty the diuell is, he shal haue no great cause to wonder at the matter. For doubt-

\* Here Steph.  
did either tor-  
ger his idelle,  
or meant to  
speake theo-  
rically with-  
out additi-  
on: for the len-  
tence is al-  
ready in the  
\*Almicio.

lesse, the diuell hath kept this damnable book in store (changing onely the name) to the end that as there is one *Christ*, and one *Antichrist*, so there might be one *Gospell*, and one *Antigospell*, as I may so speake. Neither hath he vsed this craft and subtlety onely in changing the name, but as we haue seene in some cities, when the common stewes haue bene burnt, the ashes thereof haue flowne abroad into quarters and corners therof, so that though there remained no more stewes in name, yet indeed and truth greater then euer before: so he (after that this detestable booke was burned) scattered the ashes thereof among all the bookes, which haue bene published since by his slaues and complices, wherof the *Deuotish* haue had their part, the *Saints* also theirs, the *Legends & Martyrologies* theirs, the *Questionall, Distinctionall, Quodlibeticall* bookes, *Mandeflores, Tartares, Breuaries, Missalles, and Hours*, theirs. Neither here with content, hath further foisted in other wicked works and writings shrowded vnder the name of the Gospell, as hath bene said. This (gentle Reader) will suffice (I hope) to put thee in minde of the *Infer-nall* (otherwise called the *Eternall*) Gospell, when and as often as thou shalt heare any question moued touching Popish doctrine. And verily (that I may say the same thing againe and againe) seeing men haue endured a Counterchrist, it is no wonder if they suffer a Counter-Gospell.

But to returne to prosecute my former argument, and to shew how in all ages some abuses haue bene discovered: doubtlesse, if they who haue observed them, would haue aduertised posteritie of them, we should haue had a number of such aduertisements at this day: but some (God knows) were so simple that they could not commit such things to writings others, though sufficiently well qualified, yet had not the heart to do it. Notwithstanding there are certain books come euē to these times, (much more ancient then those I haue so often mentioned) in which are sundry inuectiues against the Pope, alwel in regard of his life as of his doctrine. But (me thinks) it fareth now with Christian religion as it did sometime with Arts and Sciences: for as the liberall arts flourished not so in the age last past, as they did certaine hundred yeares before, and as they haue done since: so the ignorance of Christian religion was more grosse and palpable in the last Centenarie then in the dayes of our grandfathers (at least of our great grandfathers,) and then it was euer since.

But here is yet a further point to be noted concerning the Age last past (to say nothing of such as proclaimed open warre and hostilitie against the abuses and wicked liues of the Pope and his creatures, as *Wicliffe, John Hus, Jerome of Prague*, &c.) how that many haue encountered our good Catholicks of the Romish religion, who made no great shew of hostilitie against them. For who would haue thought that *Petrarch* would haue so inuayed against the holy citie, *Gia Roma, her Babilonia falsa eria?* which we find in one of his sonnets (among other his Poems) containing onely a description of the inordinate and dissolute life of the Court of Rome. Nay he goeth further in diuers of his Latin Epistles, saying that Christ is banished thence, that Antichrist is Lord and maister there, and Beelzebub the Iudge: That vnder the standard of Christ, they make warre against Christ: That greater villany is there done to him, the euer the Pharisees did him: That the hope of eternall life is holden for a very fable: That the more a man is infected and euen plunged ouer head and eares in wickednesse, the more he is esteemed and honoured. And as for couetousnesse, there (saith he) for gold heauen is set wide open, and for gold, euen Christ himselfe is sold. Item, if *Indus* come thither, and bring with him his thirtie peeces of silver (the price of innocent blood) he shall be ad-

mitted, and Christ shut out of doores. And as for *Truth*, There (saith he) truth is holden for folly. And in another place, I will not speake of truth: for how can truth haue any lodging or abode there, where all is taken vp with falshood and lies: the aire, the earth, places, houses, towers, &c.

7 Sometimes also our Catholicke chickens were so vnmanly as to censure their holy mother for false doctrine. For we reade that the Vniuersitie of *Paris* openly condemned an article in one of the bulles of *Clement* the sixth, touching the ycare of Iubily, wherein he granted to all that had receiued the Croysado, full power to deliuer three or foure such soules out of Purgatory as themselves thought good. Howbeit the Vniuersity censured not the mandate and commandement which in another bull he gaue to the Angels of Paradise: the words whereof I will here set downe. If any man be minded to come to the holy Citie, we giue him free libertie from the day of his egress, to chuse one of moe confessor, as well in his journey as elsewhere, to whom by authoritie committed vnto vs, we giue full power to absolue him in all matters reserved to our selfe, as well as if we were there personally present. And further, we grant to him that hath truly confessed (if he die by the way) free pardon and remission of all his sinnes, and do cleerly quit and absolue him of the same. And we further command all the Angels of Paradise, that they bring the soule of such a man into the glorious Imperiall heauen, quite exempting him from the paines of purgatory, &c.

8 Besides, we haue certaine prouerbes which haue bene curians time put of mind, which are pregnant proofes that the Cleargies credit was euen then cracke, and their reputation much eclipsed. For in our old and aunient prouerbs (which censure the vices and misdemeanours of men onely in general) the Church is euer the ringleader of the dance, as in this which hath bene alleadged in the former part of this discourse:

*Trou choses sont tous d'un accord,  
L'Eglise, la Cour, & la Mort.  
L'Eglise prend du viif, du mort:  
La Cour du droit, &c.*

That is,  
There be things three do well agree,  
The Church, the Court, and deathline,  
For none will ought to other leane:  
The Church from liue and dead doth reue,  
The Court takes both the right and wrong,  
And death takes both the weak and strong.

And likewise in this:

*L'Eglise fait la teneur sans droiture,  
Noblesse tient la contre sans mesure:  
Labour ne peut à la saillie fournir,  
S'il e dessus ne vient à soustenuir.*

That is,  
The Cleargie falsly sings the Tenors straine,  
The Peeres ylike the Countertenor sing:  
The Commons soyle the Tenor's nose sustaine,  
Vnlesse the Countertenor ayd do bring.

As also in this prouerbe (for I hope I may be bold to giue this name to the common

mon sayings which are or haue bene current in euery mans mouth, though it properly signifie short and compendious pithy sentences)

*Depuis que Decrets eurent ailes,  
Et que les dez vindrent sur tables,  
Gend'armes porterent des mailes,  
Moines allerent à cheual,  
Au monde n'y a eu que mal.*

That is,  
Since that Decrees had wings ygot,  
And dice vpon the boord were brought,  
Sinne Monkes did faire on horseback trot,  
And souldiers were with mailes yfraught,  
The world hath bene too bad for naught.

In stead whereof *Mons* saith, Since Church-men wore great velvet coats. There are also other prouerbes which taxe and censure their couetousnesse in particular, one of which (taken out of *Barete*) we mentioned in the former chapter, viz. that *Priests, Monkes and the Sea are neuer satisfied*. And of this number is that which we formerly alleadged, *The Church taketh both of quicke and dead*. But we may not forget in the history of the Curate (of who we spake in the same chapter) that phrase which is vsed in way of a prouerbe, to signifie a thing which neuer was, and neuer should be: *When Curates will take no moe offerings*: which when stood a certaine bon companion in good stead, who writ long since in a certaine pamphlet which he published, a prognostication of a good time. For he saith, that the good time shall be when women do whatsoeuer their husbands will haue them; without gain saying. When drunkards shall hate wine. When seruants shall be leysall and faithfull. When maids of fiftene yeares shall refuse to marry. When bakers shall giue away their bread, and vintners their wine for Gods sake. When a *Picard* shall leane his lying: a *Normand* his flatterer: a rich *Frenchman* his haughtinesse: and a *German* his beahtinesse. When Lawyers cease to make fine or fixe suites of one. When *France* shall be rid of icalous persons, cuckolds and flatterers. Among the rest this is one (of which I haue spoken) and this other which I may not here omit:

*Quand vous verrez que les curez  
Defendront d'aller à l'offrande,  
Et porter escus, & deniers,  
Voire sur peine de l'amende:  
Et d'autre part, mais que ben penda  
Tous larrons priuez, & estranges,  
Bon temps verrez (quoi qu'il attende)  
Accourir au traicte des fanges.*

That is,  
When those good firshals see the Parishes cure  
Forbid repairing in their offerings,  
And charge that no more offerings or pence shall bring,  
Xpon the paine of some deeper faulture:  
And when all theeues forraine or neighboring nigh  
On lofty yellow-trees shall hang on high,  
Then shal you see (o who so long can wight)  
The good dayes coming of the blessed tide.

There are also auncient proverbes which taxe the whoredome and drunkenesse of the Popish Cleargie, as also the place where the Popes Holinesse makes his abode: of which number this is one,

*Jamais ni cheual, ni homme,  
N'amenda d'aller à Rome.*

That is,

*Nor horse nor man ere turned home  
Ought better by the sight of Rome.*

Neither are there onely proverbiale sentences, but sundry songs and sonnets also, made by our predecessors against the Popes Scurrilousnesse, one of which beginneth thus:

*Le Pape qui est à Rome,  
Est du vin comm' un autre homme,  
Et de l'ypocras aussi.*

That is,

*His Holinesse that at Rome doth wonne,  
Drinkes wine full well, as his neighbours donne,  
And Ypocras also.*

This also is very auncient, and seemeth to haue bene borrowed from the words of Christ.

*Loups rauissans & faux prophetes,  
Portent habits de brebiettes.*

That is,

*False Prophets and ranke wolues for need,  
Can weare the sheepe or shepherds weed.*

For it was taken (if I be not mistaken) out of the words of Christ. *Mat. 7. Beware of false Prophets which come to you in sheeps clothing, but inwardly are rauening wolues.* Which I do the rather thinke, because it hath bene vsed against the Fryers in particular (and namely against the Mendicants, but especially against the *Franciscans*) who long since (as we know) were gibed and gested at, being called distillers, bald shauelings, makers of apes faces, and *chatemites*, which is as much as counterfeiters of lambs. And whereas they are called rauening wolues, Saint Francis himselfe would (no doubt) haue granted it, at leastwise that they were wolues, considering he said to a wolfe (as we noted before) *my Brother Wolfe*. Further, each of these 4. orders of mendicant Fryers hath had his proper praise and commendation apart, euen from our Ancestors dayes. For we say proverbiaally, a *Iacobin* in the Pulpit, a *Franciscan* in the Quire, a *Carmelite* in the kitchen, and an *Augustine* in the stewes. Which notwithstanding ought well and warily to be vnderstood: not as though the *Iacobins* and *Franciscans* were not sufficient and able men to deale in the occupation of the *Carmelites*, and *Augustines*: but for that (besides their sufficiency,) they do it with farre better grace and dexterity: for soe of them prating like Parots in the pulpit: and others roaring like buls in the Quire, lustily thundering out an *Allcluiah*. For it were plaine heresie to say that the *Iacobins* and *Franciscans* were not as valiant champions of the god *Bacchus* as the *Carmelites*, considering the dittie which was sung ten yeares (I take it) before my bel-dam was borne:

*Iacobins, Cordeliers, Carmes,  
En beuuant iectent des larmes,  
Disans, que c'est pour les ames, &c.*

*The Carmelite and Iacobine,  
And their brethren Cordeliers,  
When they haue tipt in the wine,  
Till it come out in teares:*

*Say straight, that's for the soules, &c.*

And that they are likewise *Venus* darlings, their actions (heretofore recorded) do sufficiently declare. This is the cause that makes me say, that it ought so to be vnderstood.

9 We read also in certaine stories, of libels, which sundry sharpe Satyrists cast abroade against the Cleargie, in the last centenary and in the age before; as also of diuers iests and merry conceits which haue bene made of the foolish superstitions of the Church of Rome: as namely of holy water (as they terme it) and Purgatory, called *S. Patricius* his hole, and by the common people *S. Patricks* hole. As also of pardons or indulgences, and worshipping of Saints: in all which, those merrie grigs who haue made collections of pleasant conceits, haue furnished vs with examples. True it is indeed, they mention some libels which do so gibe and iest at Popish superstition, that they passe all meane and measure, and fauour of plaine *Luciansme*. But leauing those of this traine, I will alledge some of another note, which now come to my mind. First then I remember three merrie iests, which were made of holy water: all of them of a fine conceit and excellent good grace. The first is of one who being reproved for not vailing his bonnet when holy water was cast vpon his head; answered, that if it had that vertue that it could penetrate euen to Purgatory, there was no doubt but it would easily go through his hat. The second is of later time, the author whereof was one *Godan* a Counsellor of the Court of Parliament in *Paris*, a man that had an excellent dexterity in breaking of a iest. This *Godan* being one day in place where it was debated before King Francis the first, what course were best for him to take to encounter the Emperour, who was comming (as it was reported) with a great army; and hearing one with the King such a number of good *Casquignes*; another such a number of *Langsuenets*, (euery man as he fancied) Sir (quoth he) seeing we are all in our wishes, if it may stand with your Maiesties pleasure, I will wish my wish also; which shall be such a one as shall stand your Maiefty in no charge, whereas theirs will cost your coffers. The King hauing demanded of him what it might be: Sir (quoth he) I would onely wish to be a diuell but for one quarter of an houre. To what end? (quoth the king.) I would (quoth he) straight to the Emperour and breake his necke. Verily (quoth the king) thou art a very sot to say so, as though the Emperour had not store of holy water to driue away the diuell. Whereunto he replied and said, Sir (if it please your highnesse to pardon me) I thinke well that a yong diuell which is not yet his crafts master would live for feare of holy water; but a diuell which had bene *Godan* heretofore, would not flie for all the holy water his Holinesse can make. The third is later and of fresher memory, *Loy* the publicke notary being the author thereof, who when a certaine Cardinal made report of a woman possessed with a diuell, which by no means could be dispossessed: Why Sir (quoth he) it is an easie matter: giue her but a dysser of holy water; and the diuell will be gone I warrant you. There were also in old time many fine iests made of Purgatory, as being in very deed a meere ridiculous inuention. Two whereof (which now come to my mind) I will here set downe. When Pope Clement the 7. was besieged in his castle of *S. Angelo* and certaine Prelates his friends with him, a gentleman of Rome said, he was euer perswaded that the Pope could deliuer

soules out of Purgatory; but seeing (quoth he) he cannot deliuer himselfe out of prison, I can much lesse thinke he should deliuer soules from thence. The second was made long since at *Florence*. A *Florentine* being importuned by the *Franciscans* of the place to haue certaine Masses said for the deliuering of his sonnes soule out of Purgatory, answered them in this sort; Well, go your wayes, and if you deliuer him by your Masses, I will giue you a crowne. The Friars had no sooner sung their Masses, but they returned to him againe, demanding their crowne. The *Florentine* answered, You must first make it appeare vnto me that ye haue indeed deliuered him, before I part with my crowne. In the end (after they had a long time debated the matter and expostulated with him) they went to the Duke, humbly desiring his Highnesse that they might haue iustice. The Duke causing the partie to be sent for, asked him why he detained from them that which he had promised them. The man answered, that he promised them nothing but vpon condition, viz. that if it might appeare vnto him that they had deliuered his sonnes soule out of Purgatory, he would giue them a crowne. The Duke hearing this his answer, turned to the Friars, and said, There is great reason for it, and therefore see you make the soule which you haue deliuered, to come vnto me, and testifie it owne deliuerance, or send me two other soules to witnesse the same: or let it send me a word or two in writing, subscribed with Christs owne hand, and then I will see you shall haue the money payd you. Another in *France* did the like. For certain Priests hauing asked money of him for the Masses by which they had deliuered a soule out of Purgatory, he demanded of them, whether soules once let loose and freed from the paines of Purgatory, were in danger to returne back againe or not? They answering, that they were not: Why then (quoth he) it were folly to giue you money for this which is already deliuered and in safetie: it is more wil dome to keepe it for some other, which haply may be detained there hereafter. An *Italian* likewise spake as wittily, and with as good a grace, when he told the Popes legate at *Venice*, that if his Holinesse had bene wel aduised, he would neuer haue said that he could deliuer soules out of Purgatory; but that he could deliuer them out of hell. For as for Purgatory (said he) there remaine two things to be proued: first, that there is such a place: secondly, that he deliuereth soules from thence: whereas all men beleue that there is a hell: so that there remaineth nothing to be proued, but that he deliuereth soules from thence.

10 As for worshipping of Saints, it appeareth by certaine ancient Prouerbes, that some demaned themselves more discretely therein then others. For example This prouerbe, *There is no miracle comparable to that which is wrought by an old Saint*, could not arise but from those which were of opinion, that they ought rather to go to old experienced Saints then to yong princocks and nouices, which were but late vpstarts. For these they secretly condemned, at leastwise shewed they were to be suspected. But here is yet a further thing to be noted, viz. that our ancestors neuer made so great account of their Saints, but that they would both ring them a peale by threatening them, and grinne at them (like a dog at a pitch-fork) when they thought they wronged them: wherein they shewed themselves more bold then their successors. Witnesse the *Florentine* who said to the image of Saint *Iohn Baptiste*, The plague of God light on thee, thou hast alwaies had a soule slanderous tongue, and therefore *Herod* cut off thy head: The occasiō of which speech hath bin before remembred, where I haue also set downe the *Italian* words wherein it was deliuered. And in the same booke out of which I tooke that story, (intituled *Piaceuolte del piovano Ar lotto*) this is recorded which here followeth, being in effect

effect all one with the former. There was a Cooke of *Florence* who was accustomed to come and say his praiers, and to offer candles to the image of a yong *Christ* (being about the age that he was of when his mother found him in the Temple disputing with the Doctors) and had continued in his fauour for the space of twenty yeares and more: after which time it happened that a tyle fell vpon his sonnes head, and hurt him so sore, that there was no hope he should euer escape: which he had no sooner perceiued but he went to his yong *Iesue*, caryng with him a goodly waxe taper (whereas he was wont to cary nothing but candles) and beganne to pray vnto him in this sort. *Dolce Signore mio Iesu Christo, io ti priego rendila sanita, &c.* That is, O my sweet Lord Iesus, I beseech thee restore my sonne his health againe, whom I do so dearly loue. Thou knowest that I haue faithfully serued thee, about these twenty yeares, during which time I neuer requested the least fauour at thy hands, now therefore I am come to commend and commit my selfe and my fate vnto thee, my sonne being in such danger of death, who is all my ioy & hope, my comfort and content: so that if he chance to die, I shall die shortly after for dole and despair; at leastwise haue regard to the deuotion which he alwaies bare thee as well as my selfe. Hauing thus praied, he returned home againe, where he found his sonne dead. Whereupon he went the next morning, in great anger to his little *Iesue*, caryng not so much as a candle with him, & neither kneeling down nor valling his bonnet, beganne in this sort. I reitounce thee and vterly despise thee, and I promise thee truly I will neuer come neare thee, I haue faithfully serued thee, about these twenty yeares, during which time I neuer craued any thing at thy hands but this onely good turne, and thou hast denied me. If I had made this request to the great Crucifix which standeth by me, I know he would haue granted it. I promise thee faithfully, I will beware so long as I liue, how I deale either with thee or any other (stripling, for thy sake, and for conclusion of all, he added this *Italian* prouerbe, *Chi s'impaccia col fantuilli, con fantuilli si ritroua*. Which story (being there set downe at large, specifying the Church and place where this Cooke dwelt) serueth very fitly to exemplifie the foresaid prouerbe, with which that agreeth well which was spoken by a good fellow who prayed to one of our Ladies, holding her young babe in her armes. For hauing receiued such an answer as pleased him not well, by one that stood behind the Image (as the *Florentine* who stood behind *Iohn Baptiste* Image counterfeiting his voice) and iudging by the tone, that it was not the mother but the child which spake, said: Hold your peace you little lick-dish, and let your mother speake who is wiser then you. But a *Burgundian* vttered farre fouler words against a yong Crucifixe (sonne to an old Crucifixe, for hurting of him). The story is this. In *Burgundy* neare to a village called *Chafule*, a country downe going through a Church, enquired of the Ringers for whose soule they did ring. And he had no sooner learned his name, but he fell straight on his marrow-bones, and began to pater our certaine prayers for his soule before a crucifixe standing neare the belly: which in stead of giuing him a nod with his head, fell full vpon him and left him in such a pitifull plight, that the men were glad to leaue their ringing, to take him vp, and cary him in a hast home to his house, where he remained long time sicke and sore. Now after he was recovered againe, returning to the Church, and seeing a goodly yong smiling crucifixe in the same place, (for you must note by the way, that the old crucifixe had broken his necke in falling vpon this poore payant;) he could containe no longer, but beganne in this sort: Calt as good a countenance towards me as thou wilt, I will neuer trust thee: for if thou liue till thou be a man, thou wilt be as wicked

happy as euer thy father was, who wold haue killed me. These 3. stories do sufficiently confirme the truth of that which hath bene said, viz. that our Ancestors made not so great accompt of their Saints, but that they would tell them their lesson, and giue at them, when they perceiued they offered them any wrong: wherein they shewed themselves more couragious then many since their time; howbeit the boldnesse of my neighbours of *Ville neuue S. George by Paris* was far greater. For they not contented to rate and reuile Saint George, because that vpon his feast day he suffered their vines to be nipped with the frost: but hauing spoken all the villany against him they could, they did him a worse turne by casting him into the riuer of *seyne*, where he was frozen with their vines for company: their boldnesse being so much the greater, in that they durst encounter him who is *Mars* the great God of warre among the Saints.

Churchmen also were girded at in old time and flouted sundry waies, Monks and Fries especially, who were not onely branded with those goodly nicknames before remembred (wherewith their hypocrisie was taxed & censured) but with sundry others also: some censuring their gluttony, others their lechery, others their stupidity. Among the rest, *Laurence de Medicis* was the man that knew how to do them the honour appertaining to their holinesse. For being asked by the *Turks Ambassador*, what should be the reason that there were not so many fooles to be scene in *Florence*, as in *Caire* and other cities of *Egypt*: Answered, that they kept all their fooles fast locked vp, some in one place some in another, according to the diuersitie of their frenzies. And leading him out of *Florence*, he shewed him a number of Monasteries, and withall told him, that in those houses they shut vp all their fooles, both men and women, whom they called Monks and Nunnes. But his tale had bene much better told (in my conceipt) if he had said, that they suffered none but harmlesse fooles to range abroad in the streetes, and that they kept their hurtfull and knauish fooles within. But all that our Ancestors spake against the Clergie is nothing, in comparison of that which was spoken against the Pope, I meane against his person and practise. For *Pasquin* girded at him long since, and that sundry waies, giuing him such priuie nips and crosse blowes ouer the thumbs, that better iests cannot be inuented. Sundry poets also not long before our time spared not the Popes one iot, as namely *Pontanus*, *Sannazarus*, and others. But I will begin this discourse with the answer which a limmer made to a Cardinall, who though he had drawne *S. Peter* and *S. Paul* so liuely, that all which beheld them approoued the worke, yet was there a Cardinall who said he had espied a fault in them, in that he had made them too high coloured: wherupon the limmer forthwith shaped him this answer: Sir (quoth he) this rednesse proceedeth of shame, for they blush to see the life which you leade, in comparison of that which they led when they were on earth. Which answer of his agreeth very fidly with this Epigram made by a learned man yet liuing.

*Semiuiros quicunque patres radiante galero  
Conspicis, & rubra sirmata longa toga:  
Credite mihi, nullo saturatus murice vestes,  
Diuiste nec coccopallia tincta vides.  
Sed qua rubra vides, sanctorum cede virorum,  
Et meris infanti tota cruce madent.  
Aut memor istorum, qua cecis crimina vestis,  
Pro dominis iusto tacta pudore rubet.*

And this putteth me in mind of the Preacher formerly mentioned, who beganne and

and ended his Sermon with *Fit Saint Peter, fit Saint Paul*: May he began and ended therewith: for he spake neuer a word besides, though he often iterated them. But to returne to *Pasquin* (who hath so wel rubbed and clarified the Pope:) by *Pasquin*, we are to vnderstand (which I speake for the ignorant sort) many excellent quicke wits, who hauing composed libelling verses in *Latin* or *Italian*, against any of the Popes, caused them to be fastened to an image called *Pasquin*. No marvell then if *Pasquin* hit them so often ouer the thumbs, and carried their cockcombs so well: seeing the inuentions of many excellent wits haue bin fathered vpon him. And yet I perswade my selfe he neuer did any thing with better grace, then when he said that he was ready to die for sorrow, in that such an injury had bene done him, as pierced him to the very heart. Wherupon when certain asked him, Friend *Pasquin*, what injury hath bene done thee? hath any man called thee theefe, or murderer, or poisoner? oh no (said he) but they haue called me worse. What? hath any man called thee sacrilegious person, or parricide, buggerer or atheist? oh no (said he) they haue called me worse. And after they had instanced in sundry other the greatest indignities they could imagine: alas (said he) you haue not yet reckoned it, neither do I think you will euer ghesse what it is. In the end, hauing bene often requested to vtter his grieke, breathing out many sighes with *Alas, alas*, he said that they called him *Pope*. The same *Pasquin* declared also in a Latin Epigramme (which he made since) what conceit we should haue of the signification of this word *Pope*, in these verses,

*Hic Carapha iacet, superius inuisus & imis:  
Styx animam, tellus putre cadaver habet.  
Inuidit pacem terris, & his vota precepsq;  
Impius & clerum perdidit & populum:  
Hosibus insensis supplex, insidiis amicis.  
Scire cupis paucis cetera? Papa fuit.*

Hereunto also well accordeth the common saying, *A good Pope, a wicked man*. And who so would know how the said *Pasquin* extolled the vertues of Popes, let him reade these verses:

*Sixtum lenones, Iulium revere cinadi,  
Imperium vni scurræ Leonis habes.  
Clementem furie vexant, & anara cupido.  
Que spes est regni Paule futura tui?*

(Where I confesse he hath bene somewhat bold in vsing Poeticall licence in the quantitie of *Iulium*.) There are also certaine Epigrammes which taxe the couetousnesse of some Popes in particular, as namely this which was written of *Alexander* the sixth,

*Vendit Alexander clauas, altaria, Christum;  
Emeras ille prius, vendere iure potest.*

That is,

*Christ, altars, keyes, doth Alexander sell,  
Why should he not? perdy they cost him well.*

*Mantuan* also hath written to the like effect of the couetousnesse of Popes, albeit in generall:

*Or voulez vous sauoir quelle traspique meine  
La marchande portant nom d'Eglise Romaine?  
Elle vend pour argent temples, prestres, anuels,  
Couronnes, feux, encens, messes, & ioyaux tels:*

*Et en son auarice elle eſt ſi fort extreme,  
Que vendre ell' oſe bien le ciel, voire Dieu meſme.*

That is,

*Then would you know the trafficke and the wares  
Wherewith this Marchandiſſe (hight Rome) doth trade?  
For money ſells the Churches, Altars, Priests,  
Crownes, incenſe, ſiers, and Maſſes: and what more?  
Yea ſo exceſſiue is her couetiſe:  
Of heauen and God himſelfe ſhe ſells a price.*

The ſame author hath likewiſe blazoned their other vertues in theſe verſes:

*Le ſainct champ du Seigneur eſt plein de paraſites,  
Et l'autel precieus ne ſert qu'aux Sodomites:  
Brief, les temples à ſaincts uſages ordonnez  
Par ces Ganymedes bougrins ſont profanez.*

That is,

*Gods holy field is full of Paraſites,  
The precious altars ſwarmed with Sodomites:  
The Churches that were made for holy deedes,  
Are ſoyled by theſe buggering Ganymedes.*

And what hath Pontanus ſaid of Alexander the ſixth, in an Epitaph which he writ of his daughter?

*Conditur hoc tumulo Lucretia nomine, ſed re,  
Thais Pontificis filia, ſponſa, Nurus.*

Which Epitaph I finde turned into French by two: one of which hath turned it thus,

*Ci giſt le corps d'une certaine dame  
De nom Lucrece, & d'eſſect (dont ie tremble)  
Du Pape fut ribaude tref-ſiſame,  
Eſpouſe, bru, & fille ſous enſemble.*

The other thus,

*Ci dort qui fut de nom Lucrece,  
De ſainct Thais, putain de Grece,  
Qui iadis d'Alexandre fille  
Et femme fut & belle-fille.*

That is,

*Here lies Lucrece by name, Thais in liſe,  
The Popes child and pouſe, and yet his owne ſons wiſe.*

The Poet Sannazarius alſo hath writt an Epitaph of this Popes where hauing declared theſe and ſundry other villanies, he ſaith for concluſion, *And yet hath he bin Pope of Rome theſe eleuen yeares.* Go now, and ſpeake of Neroes, Caligulaes and villanous Helioabali. But enough of ſuch ſtuffe (for I am aſhamed to name the reſt): yet what I beſeech you is the commendation of Boniface in this Epitaph: *Intrauit ut vulpes, regnauit ut Leo, mortuus eſt ut canis:* that is, *he entred like a foxe, reigned like a lion, and died like a dog?* And to the end we may ſee how that they which could not write to their commendation in good Latin, haue written in as good as they could, rather then they would be ſilent and ſay nothing: I wil here ſet downe the Epitaph of Benedickt the twelfth,

*Iſte fuit verò Laicis mors, vipera Clero,  
Denius à vero, turba repleta mero.*

Neither did they write all theſe goodly Epitaphs of the Popes onely; for ſome haue alſo blazoned the vertues of their Cardinals, Biſhops, and other Prelates: amongſt which this hath an excellent grace which was written againſt a Popiſh Biſhop, ſometime a Franciſcan.

*Nudipes Antiſtes, non curat Clerus ubi ſeſ;*

*Dum non in caluſis ſeſ ubique velis.*

But (to hold me onely to the Popes) the meanes which they vſed to auoide the creating of a ſhe Pope (as once it happened) in ſtead of a he Pope; hath bene exceedingly derided of old. And hereof Iohannes Pannonius hath made an Epigram, (wherein he rightly blazoneth their ſtumprey) which I haue thus turned into French,

*Nul ne pouuoit inuoir de ſainctes cleſs de Romme,  
Sans monſtrer qu'il auoit les marques de vray homme:  
D'où vient donc qu'à preſent ceſte preme eſt ceſſée?  
Et qu'en n'a plus beſoin de la chaire porcée?  
Ceſt pource que ceux-la qui oras les cleſs ont,  
Par les enfans qu'ils ſont, monſtrent bien ce qu'ils ſont.*

That is,

*Of old times, none Romes holy keyes did beare,  
But by ſome markes had firſt his manhood ſhowne:  
How comes this triall out of date whilſt?  
Nor needs no chaire to make his ſecret knowne?  
For ſuch who euer now the keyes haue borne,  
Hauing by their baſtards prom'd their ſexe beſowne.*

And as for Popiſh lawes and conſtitutions; we find that our auncetors oppoſed them ſelues againſt them to the vttermoſt of their power: and forbore not to crie out mightily againſt the Cleargie for not abolishing them: but principally againſt the forbidding of Priests mariages. Againſt which we finde theſe verſes in the firſt place ſimply and plainly made.

*O bene Calixte, nunc omnis Clerus odit te.  
Olim Presbyteri poterant uxoribus uiti:  
Hoc deſtruxiſti tu, quando Papa fuiſti.  
Ergo tuum Feſtum nunquam celebratur honeſtum.*

And others (after them) beginning thus,

*Prilicani regula penitus caſſatur:  
Sacerdos per hic & hæc olim declinatur.  
Sed per Hic ſolum nunc articlatur:  
Quon per noſtrum preſulem hæc amoluetur.*

And a little after,

*Non eſt Innocentius, immò nocens uerè,  
Qui quod factò docuit, uerbo uult delere.  
Et quod olim inuenis uoluit habere,  
Modò uſtus Pontifex ſtudet prohibere.  
Gignere, &c.*

Mantuan likewiſe condemneth this Popiſh decree, where he ſaith,  
*N'eſt-il pas mieus ualio ſaiure la droite voye,  
Par où la Loy de Dieu nous mène & nous connoye,  
En enſeignant les pas des nos anciens peres,  
Deſquels la vie eſtoit chaſte & ſans vitupere,*

*Quand ils se consentirent d'avoir chacun sa femme?  
Hélas, & qu'est-ce au prix du celibat infame,  
Que maintenir on veut contre Dieu & nature,  
Si non impiété pleine de forfaisure?*

That is,

*Were it not better follow that rights path,  
Wherein Gods royall law doth vs conduct,  
Pressing the footsteps of our ancestors,  
Whose life was chaste and void of rightfull blame,  
When each man was with his owne wife content?  
Alas, what's this to that infamous life,  
Which singly they gainst God and nature leade,  
Full of lewd thoughts and many a beastly deed?*

Neither was there so much as Master *Allin Charretier*, but cryed out against this Canon or constitutio. For (as *John Maire* witnesseth in his book called the *Exile*) he writ against it as followeth: There was long since a new Canon confirmed in the West Church, severing the order of holy Matrimony from the dignitie of Priesthood, vnder the colour of puritie and Chastity: but now contrarily runneth the Canon of Concubinage, with entisements to worldly pompe and dignities, to sensuall and fleshly sinnes; and (which is more) the Cleargie is grown extremely and unconscionably covetous, &c. A litle after: What hath the constitution of forbidding priests mariages brought with it, but the changing of lawfull generation into adultery and fornication: and the honest cohabitation with one onely spouse, into multiplication of harlots and living in hot and burning lust: And if I should say all that I thinke, I would say, &c.

12 But a wonder it is, that our auncestors should not perceiue the villanies of that purple whore, the scarlet strumpet (which calleth her selfe The holy Catholicke Church) seeing she neuer cloaked nor concealed them in the least manner, but set them to the open view to all that would behold them: as namely in the case of forbidding Priests mariages. For though Pope *Hildebrand* made it a Canon and constitution of the Church, yet some of his successors (as stories report) have bene so farre from keeping it, that they made no conscience to marry their owne daughters: witness the Epitaph of *Alexander* the sixth, made by *Pontanus*: witness also the stories which have bene written of his life. For herein I suppose he followed the example of his predecessors, not to speake of those whom historians (who have written of the liues of Popes) have severely censured. And as he was emboldened to commit incest with his owne daughter, by the example of his predecessors: so by his example was Pope *Paulus* the third heartened to do the like. For he entertained his daughter *Constantia*, and perceiuing that he could not have her at his whistle, & enjoy her company so conveniently as formerly he had done (considering she was married to a Duke called *Sforza*,) he poisoned her. I omit to speake how kindly he entertained his sister, because this incest is not altogether so vnnatural and brutish as the former. And whereas he poysoned her also, because he saw that she tooke not so great pleasure in him as in others, it is lesse then nothing, considering the unconscionable largeness of Popes consciences: witness *Hildebrand* who poisoned seven or eight Popes, that he might come to the Pope-dome. And which is more remarkable, after they had vied their daughters or sisters as whores (as *John* the thirteenth did,) or other their kinswomen (as others haue done) they married them to Princes; as it is reported, that the forenamed

*Alex.*

*Alexanders Lucretia* (I meane *Lucretia* who was his daughter, his daughter in law and his whore, that is, with whom he lay, (notwithstanding she was his owne daughter) and his sonne also, who was her owne brother) was married to three Princes successively: first, to Duke *John Sforza* next (he being divorced from her) to *Lewes* bastard son to *Alphonso* king of *Arragon*: & lastly to *Alphonso d'Est* Duke of *Ferrara*. And yet these holy men (who haue forbidden others lawfull mariage) not content to vsc the liberty which *Iupiter* vied in such incestuous mariages, would needs after his example haue their *Ganimedes* also: True it is, that some of them haue had great *Ganimedes*, and others lesse. So that when *Catantian* speaketh here-of in his verses which formerly I alleadged, I cannot well tell which of them he meaneth: but sure I am that the *Ganimede* of Pope *John Maius de monte*, called *Iulius* the third, was in stature & feature like vnto *Iupiter*, somewhat resembling him in the proportion and lineaments of his face, as Poets haue described him; which thing I speake the rather, because my selfe saw and aduisedly beheld him, especially at once when he sat at table with his *Iupiter*. But these carthly *Iupiterizing gods* (those I meane that tread in the steps of *Iupiter*) may not haue it layd in their dish for dispencing with themselves in such a point, for which they would dispence with others also, rather then for mariage. For I perswade my selfe, if priests after they were forbidden mariage, had with common consent exhibited a petition to their Holiness, (holding the supplication in one hand, and a bribe in the other) that they might haue recourse to the male sexe (seeing they would not suffer them to vsc the female; they would neuer haue denied them). And that which more confirmeth me in this opinio, is for that we read in the life of Pope *Sixtus* the 4. how he granted libertie to the whole family of the Cardinall of *S. Luce* to vse carnall company with the male sexe, during the three hottest monthes. As also that which we read in the life of Pope *Alexander* the first, how he permitted one *Peter Mendoza* a Spaniard and Cardinall of *Valencia* to make a *Ganimede* of his bastard sonne the Marquesse of *Zanet*.

13 Now besides that these deuout Churchmen committed their villanies openly in the view of all men, as appeareth by that which hath bene already said, and by sundry other places of this booke; it is further to be obserued that they make but a mocke at sundry things, which notwithstanding they cause the poore people (silly soules) to hold and beleeeue as articles of their faith: For when Pope *Leo* the tenth was told by his Confessor that he needed to leaue nothing, considering he had the keyes of heauen, and of the treasury of the Church, consisting of the merits of Christ and of the Saints: he answered in this sort: Thou knowest that he which hath sold a thing, hath no longer right nor interest therein; therefore seeing I haue sold heauen and all to others, I haue nothing to do there. The same Pope being reproved by certaine Cardinalls for his lewd life, as being exceedingly changed since he was created Pope, answered: If I be wicked, you are the cause thereof; for you haue made me such a one as I am. They wondering at this answer, and demanding of him what he meant thereby: Because (quoth he) you haue made me Pope; for it is not possible to be both a Pope and an honest man. Nay they go yet a step further, in prophaning those things which they would haue the world beleeeue were holy and sacred: as when Pope *Iulius* the second cast his Saint *Peters* keyes into *Tyber*, and took Saint *Pauls* sword, saying, Saint *Peters* keyes would stand him in no stead for the warres, whereas Saint *Pauls* sword would help him well. Yet all this is nothing in comparison of that which Pope *Gregory* the eleuenth (called *Hildebrand*) did; who when this consecrated host (which the Popes

creatures call the blessed sacrament of the Altar and the body of Christ answered him not to his demands, being angry therat, cast it into the fire in the presence of many Cardinals, who could not stay him from burning of his breaden God. The truth of which story might well be doubted of, if the person from whom it originally proceeded, were any way to be suspected; but the author thereof is Cardinal *Benno*, who further addeth, that *Iohn Bishop of Paris* (Secretary to *Hildebrand*, and very inward with him) affirmed in a Sermon which he made in *S. Peters Church* in the audience of a multitude of people, concerning the profanation of the blessed Sacrament of the Altar: *Hildebrand* (quoth he) & we with him, haue done such a fact, for which we deserue to be burned quickes; & he that wil not credit this Cardinals report, may find it confirmed by other testimonies. For my part I see nothing in this fact of *Hildebrand*, which is not more then probable. For if we reade his life, we shall find that he hath profaned his religion after another manner: I say that he hath profaned his religion: for according to true religion, the said consecrated host might haue bene cast into the fire without any profanation at all; namely as a peece of paste, and in the same nature that it is of when it descendeth into the bellies not onely of men, but also of beasts, & after into that place which for modesty I may not name. But some may here haply say, that it is no wonder if *Hildebrand* dealt in that sort with the sacramentall host, considering he was a Necromancer, as in his life is discoursed at large: notwithstanding I perswade my selfe, that if he had asked counsell of him in whose schoole he learned the blacke Art, he would neuer haue aduised him so: which I do the rather thinke, for that the grand *Negro* of all Necromancers (who is also the great Sorbopist of Sorcerers, and master of Magicians) will in no wise hurt this god of paste, but very friendly and louingly agrees with him. For prooue hereof, in the year 1538. there were certaine priests burnt in *Sauoy* for enchantments and sorcery, one of which was burnt at *Rolle*, a towne foure miles distant from *Laufanna*, and his whore with him for company, which was a forceresse; who confessed that he had bene a forcerer for the space of foure and twenty yeares, during which time he neuer left saying his ordinary Masse. Which makes me say, that there is old acquaintance and good agreement betwene the god in the Masse, and the Bee in the boxe. For how else could this forcerer priest haue bene capable of this high honor and dignitie of singing Masse, seeing that before he came to be initiated in the diuels schoole and entred in his blacke booke, he was to giue himselfe body and soule, tripes and all vnto him: as also deny God his creator, and renounce his baptisme, as may appeare by the arraignmentes, inditments and condemnations of forcerers and witches. And therefore the diuell (in my opinion) neuer gaue *Hildebrand* that counsell to cast the consecrated host into the fire, but he was horned mad for anger, in that it being called and reputed a god, could not answer the questions which hee demanded of him, as well as *Apollo*, *Bacchus*, or *Pythias*, who gaue answers by their Oracles.

14. If any shall still doubt (notwithstanding the reasons that haue bene here alleged, and elsewhere, as namely where I spake of the Sacramentall empysoner) whether there be indeed such good agreement and intelligence between the diuell and the breaden God, I will heare alludge the testimonies of his owne priests, which shall likewise serue for the continuing of my intended discourse, touching the foresaid profanation. And first I will alludge the testimony of a Priest of *Sauoy*, named *dom Anthony Costreux*. *Dom* in *Sauoy* is as much as *Sir* with vs) who when he was chanting his Masse, perceiving his gossip which holpe him

to

to sing, stay too long before he answered Amen: Say Amen (quoth he) in the diuels name. And straight this gossip said Amen in the diuels name. True it is indeed that he was not a little moued, for to his Amen he added these words; now a poxe on thee gossip: for if thou haddest not called so loud, I had taken a moule. For you must note that he watched a moule which was come to heare Masse, or to eat the Massemongers god. For diuers of them haue plaid such pranks as we know: but see his owne words, which haue a farre better grace in their proper dialect. *Amen, Le chancon terungz ay compare: se te n'ouste ian crid, zuffon preja valta.*

15. Further concerning the good agreement which is betwixt this breaden god & the diuell, we haue the testimony of a Priest who said, For my part (I confesse) I vnderstand nothing of these Saints Masses: but I will tickle you ouer an ordinary Masse in the diuels name. And here I cannot omit a like story of one, who chanting his Masse in a place where he might looke into his garden; and perceiving a boy in the top of one of his chery trees, as he was lifting vp his breaden god ouer his head, cryed aloud, *Come downe in a manian, come downe*: speaking it (as it is most like) as well to his god of past which he held ouer his head, as to the boy in the tree. And he cocurres in opinio & praefic with the foresaid Priest, who said, *Come and say Masse in the diuels name, for my master is angry*. The same may be said of a gentleman of *Lorraine*, who said to his sonne (which had no great deuotion to heare Masse (*To Masse in the diuels name* to Masse. But here it may be demanded how it should be, that (seeing the diuell and the god of paste do so well agree & are such great friends) that Priests should so often threaten him with the diuell? As a certaine *Sir Iohn* in *Lorraine* did, who threatened to cast his poore god to the diuell. The story is this, A good fellow owing this *Sir Iohn* a displeasure, and resolving to beat him soundly where euer he found him: meeting with him in the street as he was carying his breaden god: Oh (quoth he) how I would curry thee were it not for the reverence I beare to god in thy hands: Whereupon *Sir Iohn* (distinghing himself as good a man he) answered and said, If that be the matter, it shall not hinder vs to try the mastery, and whether of vs shall beare away the blowes: see here is my God on the ground, (for he set him downe to rest him there, and to iudge of the combat) & the diuell take him if he deule on either side. This question (to say the truth) is more then *Sorbonicall*: for many of no greater moment haue bene debated in Councils. For seeing the breaden god and the diuell are such great friends, (as hath bene shewed) how is it possible that the god of past should stand in feare of him, as it is manifest he doth, at leaste wile in the opinion who thus threaten him? Some may also object a fact committed by a Priest of *Sauoy* about thirtie yeares ago, (either Curate or Vicar of a village called *Poling* neare to *Bonne* in *Foussigne*) to who his parishioners came, to the end he might say a grace for them (For he had bragged that they needed not to feare either tempest, thunder, or lightning within the parish) so long as he continued with the) who had first a number of coniurations which he had by rote, and afterooke out of his *portuise* and Masse booke the most horrible-terrible words (being at this while throwed vnder a tree, which kept off part of the tempest) and holden by foure or five for feare of being ouerthrowne: but perceiving in the end that all was to no purpose, and that he laboured in vaine, he brought forth his holy sacrament, that is, his breaden god, and spake thus vnto it, *Come downe to the diuell, for god doth looke vpon thee, and will be thy friend*. That is, by & behaue thyselfe as thou becom stronger then the diuell: I will cast thee into the dirt. Here is (I say) another story payable to the same obligation with the former, but because it would make my head ache to resolue it, I will refer it to the next Obiect: except



except they will in the meane time take this as a sufficient answer, that these breaden gods and the diuel play now and then the parts of Aduocates and Attorneys, who in open audience at the barre, looke as though they would eat one another, crying *Harroll* for iustice on their Clients side: but as soone as they are gone from the barre, shake hands and drinke together at their clients cost. Wherefore it may well be, that these gods and diuels abused the priests with like pollicy. At leastwile this is all that I can say herein for this present.

16 As for other prophanations wherewith the Massemonging priests (the Popes creatures) prophane that which they would haue holden for a Sacrament, I will here giue some few examples, leauing the Reader to iudge what reuerend opinion the poore Papists ought to haue of other points of their religion, when the Masse priests so notoriously prophane this which is the very marrow of their matins. And first to beginne with a priest of *Lorraine*, who holding a pixe (or boxe) full of vnconsecrated singing cakes (as they terme them) shuffed the together saying, *Ribaudaille, ribaudaille*. Ye little *whore sons*, ye little *whore sons*, which of you will be god to day? And from him I will come to a priest of *Prouince*, who being reproved for lifting vp his breaden god with his heeles vpward, and his head downward: I did it (quoth he) for feare lest his hose would haue falne of his heeles. After these, I will tell you of a priest of *Sauoy*, who bragged that himselfe and his fellows plaied with the god in the Masse, as the cat plaith with a mouse, viz. that after they had sported with it their fill, they deuoure it. I haue heard also of other Sir Iohns who haue put or rather incorporated into their Masses other manner of stuffe: for hitherto we haue onely spoken of him that said to his gossip, *Say Amen in the diuels name*: and of him who lifting vp his god ouer his head, called to one whom he espied climbing his Cherry tree, and bade him come downe in the diuels name. Yet we haue said nothing of the Chaplaine of the late *Marshall of Brie*, who calling (as his manner was) for a cup of wine for his breakfast or morning draught, to one that holpe him at Masse, and hauing set it in an odde corner at the end of the Altar (or there about) couered with a cloth, till such time as he had mumbled ouer his Matins: so it was that one of the said Marshalls lackies hauing a moneths mind to visit this pot, took his opportunitie when he saw the priest in his *Memento*. But this gentle *Sir Iohn* (for all his *Memento*) hauing one eye on his Portuile, and another on his pot, seeing it to be in that danger that it stood at the mercy of the lackey, added these words to his *Memento*, *Let it alone shew bastards brat, let it alone*. But of him who slept in his *Memento*, and when he awooke started vp crying, *The king drinketh*, (remembring the *AntHEME* he had song althe night long, which made his head to ake) we haue already spoken. Howbeit we haue said nothing of that lackey copianer, who thinking he had bene sil at cards, cryed, *I am flush*. And I perbon copianer, they would neuer haue inserted all these foode fooleries, had they not bene in sober sadnesse: witnesseth that hedge priest of *Park*, who hauing found in his Almanacke, *Sol in Cancro* written in red letters, thinking it had bene the name of some Saint, tooke some paines to seeke out the Masse that might fit it best: In the end when he had turned his Masse booke ouer and ouer, and could not find him out, he made an end of Matins in this mad mood. *Sol in Cancro, Sol in Cancro, nec est Virgo, nec Martyr: venite adoremus*. It were endless to alledge all the examples of the ornaments of the massing creatures (for considering what the Masse is, and nor what the Popes creatures iudge it to be, I call that an ornament, which according to them I should call a prophanation) yet this one I cannot omit, the most famous of ten thousand, of *Ostadium* of Saint *Nicolas*, Bishop of *Am* gon-

*goulesme* (and yet a translatour of *Ouids* books of *Arte amandi*.) This prelate had laid a wager, that whensoever and wherefoeuer any should speake to him in rime, he would ex tempore answer in rime againe: the wager being agreed vpon, these three verses were propounded vnto him whilst he was dandling his little breaden God.

*L'autre iour venant de l'escole,  
Je trouuai la dame Nicole  
Laquelle estoit de verd vestue.*

That is,

*As I came from schoole alone,  
There I met with mistress Ione  
Clothed all in greene.*

To which without interrupting his musificall deuotion, hee answered readily in this sort:

*Ostez-moy du col ceste estole,  
Et si bien tost ie ne l'accole,  
I'auray la gageure perdue.*

That is,

*Take but my cloake some one,  
If I kisse her not anon,  
I leese the wager cleene.*

Thus were their Masses garnished with merry conceits, vttered by the massemongers mates; as when they cried out aloud (o most shamelesse and impudent villaines) To the offering Sirs, you that haue any deuotion. Come on yee women, turne vp your tippets. But it was no offering if the Priest did not post ouer his Masse as fast as they would haue him. For then they were home-wood, as if the diuell had bene among them. Some crying, The diuell take thee *Sir Iohn* others, Hasten thee in the diuels name, for they will haue broken their fast before we come. A pox on thee *Sir Iohn* (would another say) thou canst not reade halfe fast enough. All which charitable and deuout prayers are nothing in comparison of that which certaine French gentlemen said to a Priest, who when he should haue made an extraordinary short Epitome and abridgement of the Masse, made it longer by the whole passion: but they may thanke themselves. For whereas they should haue bidden him say a *hunting Masse*, they bad him say a *souldiers Masse*, thinking it would haue bene much shorter. Whereupon the poore Priest, hauing dreamed a good while what Gospel made mention of souldiers in the end he stumbled vpon these words in the story of the passio; *ai sustinuerunt arma*, and so put the whole passio into his Masse: in the mean time making these gallies (who were all booted, and their horses in danger to be surrerted at the Church gates) stamp and stare, and curse as well the Masse as the Masse priest. These examples (in my iudgement) are more then sufficient to proue my former assertion, viz. that the which calleth her selfe the holy Catholicke Church, neuer so much as coricaled from our aunccestors the least part of her leudnesse, but layd it open to those that were not blind, and proclaimed it to such as were not deafe. And verily they serue nobly to shew how they prophaned that which they held for the onely true Catholicke and Apostolicke faith and right Romane religion: (for of their wicked liues and false doctrine, we haue spoken at large before) But as for our aunccestors, where one of them complained of their false doctrine, a hundred complained of their abominable liues: albeit the greater part found fault with them only for toys and trifles.

suffering them in the meane while to runne riot into hainous enormities, not once opening their mouthes against them. As when they found no fault with them for their ludeffect in keeping of benefices in this or that manner, but for enioying of incompetible benefices, or for hauing ouer many. As we reade of king *Lewis* the twelfth, who when a Bishop begged a benefice of him, (notwithstanding the great number he had already) answered, I shall (quoth he) giue thee so long, till the diuell carry all away. *Tot dabo tibi quod diabolus portabit omnia*, as *Athenas* hath it, who (good old Preacher) together with his fellow Friers (so often before alladged) will furnish vs with store of such examples for the illustration of this point.

17 I come now to false miracles, some of which our predecessours discovered, and others have bene detected in our time: and I will first begin with *Joane* the holy maid of Kent. This holy virgin was a long time holden to be a Saint and a Prophetesse by the subtil device and cunning of the *Franciscans*, who made the world beleue that she descended from heauen: giuing it out (to colour the matter with some probability) that she neither ate nor dranke; albeit she banquetted secretly, and playd the trumpett stoutly with their ghostly fathers holinesse. Among other things, they made the poore people beleue, that she knew all mens sinnes: and the truth is, she told those that resorted vnto her, the secrettest sinnes they had committed; but it was not without the knauey of the false Friers, who suffered none to come to her till they had first thrust them. Her selfe also might easily heare every mans confession from the roomes where she was: the *Franciscans* hauing chosen her a place very fit for the purpose. In the end when the knauey was discovered (after they had deceived many thousands) shee and the gentle Friers; authors of the miracle, were executed. Some say the abuse was detected by a certaine gentleman, who suspecting the cunning packing of the *Franciscans* in acquainting her with mens confessions, confessed certaine things which he neuer did in all his life, which being afterwards told him againe by her, the legerdemaine was spied. Howbeit others say otherwise. There is also mention made of a crucifixe, which the said Friers made to weep and to speake. As for the false miracle (or rather false miracles) of the *Jacobins* of Berne and the *Franciscans* of Orleans, I will content my selfe to put the Reader in minde of them, hoping it will not be needfull to make further recitall thereof, considering these stories are in print, and in euery mans mouth. Onely let vs remember that the spirit of the *Franciscans* of *Burges* was before the miraculous spirit of the *Franciscans* of Orleans, as hath bene said.

18 *Iohn Menard* in like maner records another false miracle (though wrought by no wicked spirit) in his book intituled *A declaratio of the order and state of the Franciscans*. A pedlar of *S. Antonies* reliques being to preach vnder a walnut tree, had fired gun-powder a litle before in a Rhes nest, which bred in the tree, and hauing so done, he tied a small string vnto it, putting fire to the end thereof. Now whilest he was preaching his pardons, the Pie perceiuing the powder, began to make a great chattering. The *Franciscan* (who listened to heare this sport) thinking it would not be long before it tooke fire about, began in this sort, Thou naughtie bird, which thus interruptest this holy exercise, my Lord *S. Antonies* fire will burne thee for this gear. He had no sooner spoken the word, but the fire which had already seized vpon the nest by means of the string, burned both her and her yong ones: which was not done without a solemne shout, the people crying aloud, *A miracle, a miracle*; by means whereof he got a good round offering. He further relates fundry

fundry like stories which he had heard of these pedlars of reliques, *S. Antonies* Quakers, as namely that their maner was to heat their lile crosses or brass images whilst the good wife went into the garner or cellar to fetch them something, and at her returne would make her kisse the cross or image; and when she felt it hotte, they would exceedingly terrifie and affright her, saying, that their Lord *Saint Anthony* thereby shewed that he was not well pleased with her abnes: whereupon the filly soule would go back again to fetch them more, and by that time the image would be well cooled; which they would say was a signe that *S. Anthony* was appeased. He writeth also in the same place of a lile knauih part played in *Italy* a lile before (viz. about the year 1530.) by one of the same craft, and seruant, to the same master, viz. how that this *haute-feu* being angry for that the poore labourer with whome he wrought, would giue him nothing for his paines, set fire on the house where his kine stood, which burnt not only that part, but all the rest of the building besides, and all the goods therein, making them beleue that it came by a miracle wrought by *S. Anthony*; but for all his cunning and knauey, the truth was after ward known. He further addes a very notable story recorded by many of another of *S. Antonies* treasurers, who burnt a poore womans peece of cloth, making the world beleue that it came by *S. Antonies* means, who did it to the end he might be reuenged of hers, which hapned (as he saith) in the country of *Faux*, but as others affirme in *Calabria*. The story is told thus: One of *S. Antonies* treasurers travelling through the country (with a good fellow who led the Ass which carried the waller) passed by a butchers house, where, as soone as his man had rung the bell, the goodwife forthwith opened the doore, and hauing let them in, went to fetch them a peece of flesh in the meane while this false Friar hauing marked two faire swine playing together vpon the dunghill, turning him at her returne toward his knauih companion, said, Is it not great pite that these two swine should die so suddenly? The poore woman listening to his speech, questioned further with him thereof. Whereupon the ghostly father said vnto her, My good sister I can say nothing, but that I am very fory that these two swine should die so suddenly, and there is no man liuing that can perceiue it, except he be in the fauour of blessed *S. Anthony*; howbeit there were some hope, if I had but two of the acornes which our Priour halloweth every yeare. The woman holding vp her hands, besought him to giue her some of them, promising not to be vnmindfull of that good turne. He then casting his eye vpon his seruant (who attended vpon this trash and gaine of the waller) asked him if he had any of the acornes left; which hee gaue at the village wherence they came last. The fellow hauing sought a good while; answered that he could find but two; which he said he kept for the Ass which was often sick: Though our Ass should die (quoth he) yet must we belesse this good woman, whom I know to be well affected to our order. Meane while looking with a couetous leering eye at a peece of cloth which lay hard by, (continuing his speech) he said, My good sister, I am so perswaded of your liberality, that you will not deny me a peece of linnen cloth for the poore sickle folke of our Couent. She forthwith offered him linnen cloth: or what he would demand, so he would speedily remedy that will. Then taking these two acornes in his hand, he called for a vessell full of water, and cast therein a litle salt; and putting off his cowl, began to patter out a number of short priuers (his man still answering Amen) and the goodwife with her children being solemnly all this while vpon their knees; and hauing ended his deuotions, hee beat the acornes to powder, and cast them into the water, and stirring them together like a mash, gaue them the swine to drinke, making many crosses and

pronouncing as many blessings ouer their backs, euer calling vpon the good Baron *S. Anthony* for assistance in this miracle. This done, he told her that her swine were in no danger. She therefore to make good her promise, changed her peece of cloth for the grandmercies of this ghostly father. But the goodman of the house (her husband) coming home shortly after, and hearing of all this pagant, as also how his cloth was an actor therein: taking two or three of his gossips with him tanne after them. The Frier seeing them comming a faire off, with staues vpon their necks, was amazed like a cutpurse taken in the fact: howbeit he thought it his best course to take an house (which was somewhat neare) into which his man ran, and secretly conueyed thence two quicke coales, which he folded vp in the cloth: and hauing so done, they passed on their way, as though they mistrusted nothing. Anone the butcher ouertooke him, and laying hold of his hood (after a rude and rough manner) asked him for his cloth, calling him theefe, with many other threatening words, Sir quoth the Frier (very mildly) You shall haue it: with all my heart; and God forgiue you this wrong: you offer me, in taking that from mee which was giuen me in recompence of a great good turne done at your house: it grieueth me not that you take away my cloth, yet I trust the glorious Baron *Saint Anthony* will worke some wonder, and that shortly, to teach you how you intreat the faithfull seruants and friends of God. The butcher nothing regarding vaine words, returned backe, very iocund that he had gotten his cloth againe. Howbeit he was not gone a bow shoote from the Frier, but he smelt the burning of some thing, and saw a smoke round about him; whereat he and his fellowes were amazed, that they cast downe the cloth, and cried aloud, *S. Anthony* the hermit, *S. Anthony* of *Padua*. Which when the Frier and his varlet heard, they came running to them like slye merchants with demure countenances; his man presently putting out the fire, and the Frier discharging a number of blessings ouer the heads of these simple suppliants (being on their knees) instantly crying him and the good Saint mercy, till they were euen hoarse withall. These things thus passed ouer, he caried them to the parish Church to *Masse*, where the cloth being vnfolded and well viewed (for so the story faith) it was solemnly auowed for a miracle. And it was ioynted the poore butcher in way of penance, to accompany the Frier throughout all *Calabria* to witnesse this wonder; who by this meanes did not onely recouer his cloth againe, but gathered a round summe of money (euery man thinking himselfe happie that gaue him any thing;) whereas the poore butcher lost not only his cloth, but was further endamaged as well with the expence of his journey as the intermission of his trade.

19 From *Calabria* I will passe ouer into *France*, a countrey second to none in fertilitie of false miracles: and will begin with *Pudding Saint Peter* in the countrey of *Berry*, of whom this story is recorded. A priests maid (to speake with reuerence) hauing powred swines blood into a great latin basin, (which had the Image of *Saint Peter* embossed in it, and wherinto the Curate was wont to put his offerings, & to set it for a shew vpon the Altar;) it happened on a time that a drop of blood was perceiued vpon *Saint Peters* face; about which the Curate made no small ado, nor forgetting (among other ceremonies) to ring the bells; as for a most certaine and excellent well qualified miracle. Which caused all the neighbour parishes round about, to meete there at procession; which when his fellow Curates perceiued, (being moued with enuie) he made such diligent inquirie, that he found how that certaine drops of blood which the Curates maid had put into the basin, were fallen into the concauitie or hollownesse of the embossing, whereto was not

closely

closely ioynted to the place, which being congealed and frozen, continued vntill the thaw; and then running downe, were seene vpon *Saint Peters* face, which gaue occasion to the tumour, that *Saint Peter* wept bloody teares: which rumour (the knaue being well knowne) was afterward turned into a matter of meriment and mockeage of poore *Saint Peter*, who for this accident was euer after called *Pudding Saint Peter*.

20 And to parallele it with one other like example (before I leaue this country) In the Church belonging to the Caste without *Bourges*, it happened that a Bird (some say a Pigeon) bleeding of a wound, rested herselfe vpon the head of our *Lady of Caluere*; so that some of the blood ranne downe her face. And then who for a penny could cry the loudest, *a miracle*; *a miracle*. But when the kings Lieutenant had caused the head to be looked vpon and searched, the feathers of a bird and some of her blood were found in the crannies and hollownesse of the Image; whereupon the miracle which had bene before cryed so loud, was cryed downe againe as fast.

21 I haue also heard of one of our *Ladies* (called our *new Lady*) who being miraculously discouered, wrought many miracles, at leastwise they made her beleuee that she did them. They had hidde her in a hollow vault vnder the grasse which they watered with salt water, which by the grafting of the kine in that place, was discouered.

22 The deceit also of the Rood of *Muth* by *Tholouze* hath bin very famous: For they made this Crucifixe beleuee (about thirtie yeare ago) that it wept, and did many miracles vpon the lame, the blind, and such like impotent persons; in curing such infirmities as surpassed the Art of Physicke. There are two opinions touching the distilling of the water out of the Crucifix eyes, which they call tears. Some say it was done by water mixed with oyle; others, that it was by the branch of a vine thrust into the head of the Rood; at what time it putteth out the sap, or weepeth, as others speake. But the miracle continued longer then that season, and therefore though this deuice might serue them for that time, yet it was necessary they should find out some other for the time to come.

23 These were the meanes which they vsed to bring a Crucifix or Saint into credit: but to the end it might hold the credit it had got, and increase it the more, they suborned certain sturdy beggers to counterfeite the lame or the blind, or to faim that they had bene dangerously diseased, and afterward cured thereby. Sometime they vsed this as a meanes onely to make their Saint famous: of which kind of cozenage we haue sundry examples, three of which come now to my minde. The first is of *Saint Renaud* at *Paris* in the suburbs of our *Lady of the fields*, whom the Fryers of that Couent would needs make beleuee that he was become a Saint and the powerfullst wonder-worker within 50. miles of his head. For effecting whereof, they suborned certaine crafty knaues, to whom they had giuen the watchword to counterfeite the lame, the blind, &c. One of which affirmed that he was borne blind: who after he had taken many frisks in leaping vp and downe, cryed *a miracle*, *a miracle*, for that he was restored to his sight. At which words a certaine good-fellow who lay in the wind to watch his opportunity to discouer this abuse, hearing him say, he had recouered his sight, shewed him the coloured lynning of his coate, and said: If thou neuer sawest in all thy life, and now seest (which I can hardly beleuee,) Tell me, what colour is this? The counterfeite told him presently what colour it was, in the hearing of them all. The man hauing him where he would, said: See here my masters, if he could neuer see before, how can he iudge of colours?

lours? By which policy this abuse was detected. The 2. is of the who faining the falling sickness (called *S. Johns* euil) went to him vpon his festiual day, & hauling some much with crying, *S. Iohn, Iohn*, about his shrine or the place where he stood, made the word beleue that they were cured. In which was a manifest & impudent deceit: fith they which haue the falling sicknesse neither speake a word nor moue a finger. The third is of the miracles wrought in *Venice* about thirteene yeares ago, by a Monke called *Fra Mathias* (as I remember) who was almost as soone xpcanized as canonized; to whom beggars and rogues came flocking thicke and threefold, some counterfainting the lame, others the blind, some faining themselves sicke of the palseie, others that they had lost the vse of their limmes, and others some other infirmities: which counterfaint companions came not thither for nothing, for they were well rewarded for their labour by the canonizing Monks. Oh (would some say at their returne) how do I feele my selfe eased of my paine? Another; that he was as whole as a fish, and as sound as a bell, &c. Howbeit, this pagant was not plaid without great murmur: for many that went thither to see this imposture (of which number my selfe was one) could not but speake what they thought, pitying the simple seduced people, who perceiuing not that these vagabonds were suborned, were fully perswaded that this false Fryer was become a worker of wonders after his death. True it is indeed, he was in his life time accounted a very holy mā: & therefore the people were more easily induced to beleue that which was reported of his working of wonders. Among other things, I heard this reported of him, that he would inueigh mightily against the Court of *Rome*, when the toy tooke him in the head, and *Vicagienick*-like dealing in scoffing and censuring those that came within his walke. And I remember what capitaine *Franchot* related to the now deceased *Odet de Selue* (then Ambassadour for the French king to the state of *Venice*) concerning this gentle *Sir Iohn*. I bade (said he) this Fryer to dinner one time in Lent, that he might serue as a fiddle to the company which I had inuited: (for I knew he could least and sport when it pleased him,) who needing no great entreatie, came at the time appointed, and being set downe at table which was furnished with kiddes and sundry sorts of stued meates, (as the maner is at *Rome*) plyed his trencher and filled his panch as well as any in the company, not shewing the least dislike. True it is, we perceiued he chopt it vp apace, as though he had bene in great hast, as well appeared afterward: for he had made an end of dinner long before vs, & rising fro the table, left vs still at meate: & he was no sooner in the street, but we might heare one cry with open mouth. \* *All in sermo tutti quelli chi mangiano carne la quaresima*, whose voice we thought was very like the Friars, howbeit we could not imagine it should be he, considering that in crying out against such as had eaten flesh in Lent, he should haue exclaimed against himselfe also. But as we looked out at the window, we might perceiue that it was he indeed. And, which doth more aggrauate his fact, the more he was intreated to be silent, the more clamorous he was, so that we could deuise no other meanes to make him hold his peace, but by threatening to beate him. The capitaine hauing ended his narration, other like stories were reported of him, futing the former in all points: by which we might well perceiue what humour it was that caused him to procure the foresaid canonization.

24. Moreover, I remember I haue heard of many false miracles about restoring of children to life, which were still borne, at least wise to some sense and feeling, till such time as they had bene baptised. And verily, it was the easiest matter of a thousand, for the Clergie to make the poore people beleue what they thought good:

good: for according to the common saying, *It is an easie matter to deceiue him that thinketh no hurt*. And what great conscience they made to thinke amiss of any thing they either said or did, yea to iudge that the knaury of the Clergie (though notoriously knowne) was plaine knaury, may well appeare by sundry places of this booke, and namely by that which hath bene spoken in this chapter. Notwithstanding here is yet a further point to be noted concerning the false miracles wrought by these impostors: how that they vsed sometimes the help of charmes; and sometimes againe dazled the eyes of the simpler sort by diabolicall illusions. Now he that would see examples of such iuggling (to omit that which hath bene already alleaged) shall finde store of them in the booke of Conformities so often before alleaged) where we finde so many to haue bene cured by *S. Francis* and his disciples, and raised from death to life, that (if it were so indeed) we might well say they had all miracles at command: and that to worke a miracle (and namely to raise the dead) was as easie a matter as to drinke when one is drie. For what could not he do, whose frock (or cowle) was such a worker of wonders, that it gaue sight to three blind folkes, one man and two women? And how miraculously Friars breeches made womens bellies (which were naturally barren) to swell and tympanize, not so much as little children but haue heard thereof: and verily such actions are there registred for miracles, that a man would thinke the diuel had employed all his charmes, forceries and illusions therein.

25. To this knaury we may adde the imposture formerly mentioned, practised by those hucksters who made the world beleue, that the bones of the first malefactor they met withall (for want of better) were the miraculous bones of such or such a Saint; which they call relikes. And because there is a notable example of this kind of couisage, witnessed euen by Popelings themselves (of which as yet no mention hath bene made) I will here insert it. But forasmuch as I haue heard it told otherwise then *Boccace* hath recorded it (albeit the difference be in the circumstance and not in the substance) I will relate it both wayes, leauing the Reader to his choice. And first I will tell it as I heard it. A pedler of Popish wares hauing pawned his relikes in a tauerne, and being not able to redeeme them, be thought himselfe of this deuice. He tooke vp a coale in the presence of his hostesse, of whom he had borrowed the money, wrapping it vp in a faire linnen cloth. Whereat she began to mocke and make merry. Why hostesse (quoth he) what is the matter? do you indeed make a mocke at my coale? I will make you kisse it for all this before it be night. Whereupon she would needs wager with him, that he could not make her kisse it. Well then (quoth he) let the wager be for so much as I owe you, vpon condition that if I winne you shall deliuer me my relikes againe. The bargaïne being agreed vpon, this gentle Fryer (whose wit was not gone of wool-gathering) went to the Church, where he told the people that he would not shew them the relikes he was wont to shew them, but one farre more precious: and therewith vnfolding his faire cloth, he shewed them his coale, saying, My good friends, do you marke this coale? I tell you it is one of those coales, vpon which the glorious martyr *S. Laurence* was broyled; and it hath a certaine secret property; for no maide that hath lost her virginity, nor any housewife that hath broken the bond of matrimony, may come neare to kisse it: for if they do, they will be in great danger. He had no sooner spoken the words, but there was great thronging about him; she thinking her selfe happiest which could first come to kisse it: euery silly soule, both maide and matron desiring to shew openly that their consciences did not accuse them secretly. His hostesse on the one side well perceiuing

Hh

that

\* The diuel take all those that eat flesh in Lent: or, they shall all go to the diuell.

that if he kissed it her wager was lost; and knowing on the other side, that if she did not, she should be suspected to haue playd her husband a slippery touch, & should not be beleued though she made neuer such report of the wager which she layd; went after all the rest, & kissed this foolcs bable. By this deuice this iolly Frier redeemed his reliques without disbursing one penny, and increased moreover the number of them, by adding this vnto the old. *Atenot the Franciscan*, whose testimony we need not to suspect; considering he was made of the same mould; a Frier of the same fry) toucheth this story but by the way, yet he agreeth with me in this circumstance, that the reliques were left in the tauerne: his words are these: *Fol. 47. col. 4. De die illis qui reliquias suas in taberna perdidērunt, & spiritum inuentum in foras, loco reliquiarum suarum, dixerunt esse quo beatus Laurentius combussus fuerat.* And now you shall heare it as *hoccace* hath it, but more briefly, yet so as I will not omit that which may make for the vnderstanding of the papisticall stile, which the Frier dockers obserue. One of *S. Anthonies* religious pigs, called *Frier Onion*, being accustomed to go to a village by *Florence* (called *Certald*) once a yeare to gather almes, went one Sunday morning into the chiefe Church, where both towne & country was met to heare Masse: when he law his time, began in this sort: My masters and dames, you haue bin accustomed of your speciall loue and fauor, to send every yeare to the poore which belong to my Lord Baron *S. Anthonie*, both wheate and oates, some more, some lesse, every man according to his abilitie and deuotion: that blessed *S. Anthonie* should keepe your bullocks, asses, swine & sheep. Besides, you were wont (those especially that are written in our fraternitie) to pay that small dutie which they pay once only in the yeare. For gathering vp of which things my Lord Abbot hath sent me; and therefore see ye misse not to come in the afternoone into the Church-yard (when you heare the bells ring) where according to the custome I will make you a Sermon, and giue you the crosse to kisse. Moreover, forasmuch as I know you to be most deuout seruants of my Lord Baro *S. Anthonie*, I will shew you of my especiall grace and fauor, a most holy & goodly relike which my selfe brought long since fro beyond the seas out of the holy land, being one of the angel *Gabriels* feathers which he left in the virgin *Maries* chamber when he saluted her in *Nazareth*. And hauing thus said, he returned to heare Masse. Now there were two merry companions in the company, who determined to shew this iolly Frier a tricke of conuycance concerning the feather of the Angell *Gabriel*. For watching their opportunitie, they went and rancked all his packet of trimmers, amongst which they found a little coffer wrapped vp in taffata, wherein was a feather of a Parrots taile, which he would haue made them beleue had bene the Angell *Gabriels* feather: as he might easily haue done without much Rhetorike; seeing the most of them had not onely not seene it, but not to much as once heard of any such thing. Now when these good fellowes had taken away the feather (because they would not leaue the coffer empty) they filled it vp with coles. After dinner when the time was come that he should shew this goodly relike, he called to his man for the trash he had giuen him to keepe, willing him to ring the belles and call the people together. And when they were assembled, he began his sermon intreating of that which he thought would fit his purpose best in regard of his relick. In the end when he was come to the point to shew it, he first made a solemne and deuout confession, and then (hauing two lighted torches) he tooke off the taffata very gingerly wherein the coffer was wrapped: and speaking in the meane while something in commendation of the Angell *Gabriel* and of his relike, he opened it. And perceiuing the tricke which was plaied him (blushing at it no more then

then a blacke dog, nor shewing any signe of astonishment) he lifted vp his eyes and hands to heauen, saying, O God, praile be thy power for euer. That done, he shut his coffer againe, and turning him to the people, said; My Masters and Dames, you are to know, that my superior sent me (when I was a yong man) into the East country, and it was giuen me in charge, &c. And making along discourse of his trauaile, he told them, that the Patriarch of *Ierusalem* had shewed him (amongst other reliques) a little peece of the holy Ghosts finger, as found and whole: as euer it was: and the snowt of the Seraphin which appeared to *Saint Francis*: and one of the nailles of the Cherubin, one of the sides of *verbum Caro*, the abilliments of the holy Catholike faith: some beames of the starre which appeared to the three kings in the East, and a Phiall full of the sweat of *Saint Michael* when he fought with the diuell. These are the reliques which (as he said) the Patriarch shewed him. But behold others which he did not onely shew him, but also giue him. One of the teeth of the holy Crosse, a little of the found of the bes of *Salomons* Temple, a feather of the Angell *Gabriel*, one of the clogs of *Saint Gerrard* of *Gran-aile*. Besides all these, I haue (said he) some of the coales whereon the blessed *Martyr Saint Lawrence* was broyled. All which I haue brought into these parts in great deuotion. Howbeit my superior would neuer suffer me to shew them, till he was fully resolved whether they were true reliques or not. But now being certified, partly by the miracles which haue bene wrought by them, partly by letters from the Patriarch, he hath permitted me to shew them. And because I dare trust none with them, I cary them alwaies about me: and for that I was afraid I should marre the Angell *Gabriels* feather, I put it in a little boxe, and the coales whereon *Saint Lawrence* was broyled in another, which boxes are so like one another, that I often take the one for the other, as now it happeneth. For whereas my purpose was to haue brought the boxe wherein the feather was, I brought that wherein the coales were. But I hope there is no hurt herein, sithence it is the will of God it should be so, he hauing put the boxe of coales into my hands. And now I remember the feast of *S. Lawrence* is to be celebrated within these two daies; and therefore, &c. I leaue the rest to such as desire further information hereof: considering that this story is enriched (as the rest of the same author) but with accustomed lyes, common and ordinary with these false Fryers. For which cause I would not omit them.

26 And thus thou seest (gentle Reader) how their false miracles haue bene discovered and laid open to the sight of the Sunne, as well as their other trumperies. But as blind *Bartimeus* saw no more in the cleare Sunne-shine then in a gloomy day, nor at noone-day then at mid-night: so we are to thinke that the silly seduced world had so lost the vse of reason, & was become so foolish and senselesse, so blind and brutish in matters of religion, that none of these grosse abuses though committed before their eyes, were once perceiued by them. For it is well knowne how the heady multitude would breake forth into plaine murmuring and mutinie against those that durst say, that that which they held to be a miracle, was but a iuggling tricke of a quacksaluing mountebanke, albeit it had bene discovered by the Magistrate of the place. Nay, they haue growne to harder termes; euen to breake open the prison doores where these companions were kept in hold; yea after the knavery was detected. And here we are to remember that which I tolled before, how that that which should haue serued them as a crytall, wherein they might haue seene their cunning conuycance, was so handled by them, that it was a meanes to keepe them still in their former darknesse. And as they were as blind as beetles, so were they as deafe as dore nailles: for we know what a siluer trumpet

Martin Luther was (to say nothing of Wickliffe, John Hus, Jerome of Prague, and the like his predecessours) and yet the shrill sound thereof spent it selfe and vanished away in the ayre, and was neuer able to pierce their eares of a long time, they were so thicke of hearing. But in the end, the Lord who had sent this his trumpeter, charmed these deafe adders in such sort, that he caused them to lend their patient eare. But how (may some say) could churchmen maintaine the felues since the founding of this alarme, especially since the coming of Antichrist was proclaimed through the world, and that little children could see their knaueries, and touch them (as it were) with their fingers? For answer whereunto, let posteritie know (how euer they may wonder to heare it) that they haue kept their kitchins hot, and fed themselves fat by other means. For when they perceiued that the truth of God made open warre against them, and that it got ground of them by little and little, winning from them now one peece, now another: they shewed themselves no lesse cruell and curiish, fell and furious against those that stood in defence thereof (if once they fell into their clouches) then the Lion or Tygre, nay then the Lionesse doth against those that rob her of her whelpes, as shall be declared in the Chapter following.

## CHAP. XL.

*Wherein is declared how that after posteritie shall haue wondered at the long continued folly of Popish practises and abuses, it wil further wonder how she open discovering of them should haue cost so many men their liues, who were persecuted by the Cleargie: and will iudge this story no lesse strange then sundry recorded by Herodotus.*



IN the time of our Ancestors, whilst the folly of the former abuses was in the ruffe, the Cleargie not content to be reuerenced and adored of the poore people, to haue their purses at command when they thought good, and to terrifie them with their excommunications, came to this passe, euen to fet their feete in their neckes, not as it is commonly said by a figurative speech, but really and indeed. Nay, one of their Popes was not ashamed to fet his foote in the Emperours necke. For it is a knowne and famous history (neither hath it bin forgotten by those that haue written the liues of Popes) how that Alexander the third hauing commanded the Emperour Fredericke to prostrate himselfe, and aske him pardon for his offence (before a multitude of people, in Saint Marks Church at Venice,) the Emperour at his commaund kneeled downe; whereupon this gentle Pope, seating his foote vpon his throte (or as some say, in his neck) said, *It is written, thou shalt walk vpon the Aspe and the Basillike, the yong Lion and the Dragon shalt thou tread vnder thy feete.* The Emperour highly offended at this so great contempt and outrage, answered, *I do not this to thee, but to Saint Peter.* Then he treading vpon him the second time, said, *Not so me, and to Saint Peter.* Now here it is to be noted, that the chiefe cause of this Emperours coming, was, that he might be absolved from the Popes excommunication. Further, we reade how that the Venetians sent an Embassadour to Pope Clement the first, called Francis Dandalus, to intreate for absolution from the Popes excommunication (for he had excommunicated them againe and againe, and cursed them with bell, booke and candle; and (not content to thunder out all

forts

sorts of Ecclesiasticall censures) had caused the *Croscado* to be published against them in Italy.) But he refused to absolve them, till that the Embassadour (in way of honorable satisfaction) had put a dogges collar about his necke, and therewith had crept vpon all foure, the length of the great hall in the pallace of *Amirion*: for which fact he was euer after at Venice called dog. The said Pope walking vpon a time through the citie of *Bogeni*, vpon the riuer *Loyre*, in great pomp, had (amongst others) for his attendants, or rather seruing-men and lackeys, the King of England and the King of France, one vpon his right hand, and another on his left, one of them leading his horse by the bridle. We reade also how the foresaid Emperour Fredericke attended vpon Pope Adrian the fourth (this mans predecessor) like a blew-coate; at least, that he held him the stirrup when he lighted off his horse, by the same token, that in lieu of this so great humility, he got nothing but a frumpe for his labour, and that by the Pope himselfe, for holding the left stirrup in stead of the right. With which flout the Emperour being somewhat moued, said, *I was neuer brought up in such a trade: and thou art the first on whom I haue thus attended.* And what arrogant speeches vsed Boniface the eight to King Philip the faire, when he made no bones to tell him, that by reason of his disobedience and contumacy, the kingdome of France was fallen into the lapse, and deuolued to the Church of Rome? The said Pope hauing his sword by his side, was not ashamed to brag and boast of himselfe (hauing refused now the third time to giue to Albert Duke of Austria the title of Emperour of Germany) that himselfe forsooth was Emperour, and Lord of all the world.

2 And suitable to that which hath bene said of the excommunication of Fredericke the Emperour by Pope Alexander the third, that is to be noted which Machiuel saith, that Popes become great by three things, by excommunications, by pardons, by weapons: yea so great, that whereas in times past they were subiect to Kings in ciuill causes, now they are about them, and take vpon them to command them. For it is to be obserued, that by reason of their pardons or indulgences they were worshipped as gods, and gathered Peters pence apace: by reason of excommunication they were feared; whereof we may see infinite examples in the liues of Popes. And these words *thunderbolt* and *thundering* helped them well to play their parts with those who tooke the Pope to be the man whom he affirmed himselfe to be. Yet I will not say, but that they haue enriched themselves by their excommunications. For as they forbad the vse of sundry things, to the end men might buy dispensations: so they excommunicated men to the end they might buy absolutions. As we reade how the foresaid Emperour Fredericke bought his absolution of Pope Gregory the ninth, at the price of an hundred thousand ounces of gold. But what shall we say to Boniface the eight, who not content to excommunicate the French King according to the vsual manner, excommunicated him and all his to the fourth generation? By which we may perceiue how at their pleasure they trod Kings and Emperours (as well as meaner men) vnder their feete, openly mocking at the Lombard-like patience and fortitude of the world. For what colourable excuse or pretence could his Holinesse haue to excommunicate a man with all his posteritie to the fourth generation? The like mockage vsed the foresaid Pope, when to spite the forenamed King Philip the faire, he nullified all the indulgences granted to the French by his predecessors. For had these pardons had such vertue in them as they were supposed to haue, they should haue deliuered many millions of soules out of Purgatory: whereas being manfolded to be but trumpets & mere nullities, it should follow that these poore foules were to returne back

Hh 3

into

into Purgatory againe. As a malefactor who hauing got out of prison by means of the Princes pardon, if it so fall out that his pardon be reuerfed or repealed, there is no remedy, he must be cast into prison againe.

3 Further, we may see how men excommunicate were driuen to despaire, and what cruell reuenge was taken of the Laitie for offending and wronging the Cleargie, by a story recorded in the life of *Honorius* the third, where it is said, that Anno 1223, *Adam* Bishop of *Cathnes* in *Scotland*, being burned in his own kitchen by some of his diocesse, for excommunicating certaine of them, because they paid not their tenths: this Pope was neuer at quiet till for this one he had hanged foure hundred of them, and gelded their children. Which history (to omit other particulars) shewes into what a desperate case poore soules were driuen by this meanes. For it is not probable that they which did so handle their Bishop (who had excommunicated them) would haue broken out into so great outrage, but that formerly they had bene instant suppliant and importunate suiters for an absolution; which being denied, caused them to fall into this mad mood.

4 Consider now (gentle Reader) how these Antichrists made all the world to tremble vnder them: for if any shall reply and say, that al Church-men were neither Popes nor Prelates, to keepe the people in such aw, and to be so much feared: I shall desire him to remember what the proverbe saith, *De grand maistre, hardy valet. A great lord, a bold servant*; which (if I be not deceiued) hath bene more truly verified, and better practised by the, then by any men in the earth. For hardly durst a man looke a paltry priest in the face, for the great reuerence and respect which was had of our holy mother the Church. Besides, it is to be obserued that their Lord and Maister did not reserue the thunderbolt of excommunication to himselfe alone, but afforded it them, when and as often as they stood in need: which they so little spared, that for halfe a *quart d'escu*, yea for a matter of three pence (as *Menot* saith) they would not stick to excommunicate poore men, who were thereupon driuen to despaire, as thinking themselves to be damned. And because the place in *Menot* serueth so fitly for this purpose, I will here insert it. He saith therefore fol.

143. col. 4. He that is excommunicated, is forsaken of God, and given vp into the power of all the diuels in hell: and therefore it is a great and grievous sinne to put such a sharpe sword into the hand of a foolish Prelat, seeing it is no small matter to send a man to the diuell. Sutable hereunto a Cavalier said vpon a time to one of our order: Softly father, I would gladly be resolu'd of you in a difficult point: I cannot sufficiently wonder at the dealing which is practised at this day in the Church, in that we secular men send those whom we cut off with the stroke of iustice to heauen: you Church-men send them straight to the diuell. I will shew you how: when we condemn any man to death (which he hath iustly deserved) before we send him to the gallows, we procure some good man to shrieve him, and when he is led to the place of execution, we comfort him and put him in good hope, and labor by all means to work him to a good dispositiō, that so he may dye in a good mind: whereas you Clergy-men (who haue the cure, and should haue the care of mens soules) for three single pence, or an old paire of shooes, send a man soule and body, clothes and all to the diuell: such great zeale you haue of the saluation of our soules. To which this ghostly father (as he confessed to me) could not answer him with al his diuinitie, seeing his conscience told him that he spake nothing but the very truth: & he is yet to take counsell of his pillow what answer to make him. If this poore *Franciscan* was constrained to cōfesse thus much, (who had affirmed a little before, that all that were excommunicated by Priests, were no longer vnder

der the protection of God, nor in the bosome of the Church, but were deliuered vnto Sathan, in such sort, that euen vpon good Friday, when men pray not only for Christians, but also for Iewes, Pagans, and other infidels, they pray not for them.) If (I say) his conscience enforced him to cōfesse this, in what a pitifull plight (may we thinke) were they, ouer whom they did so tyrannize, by terrifying them with the thunderbolt of excommunication?

5 And no maruell if they stood in such feare to be excommunicated by a Priest, considering the opinion which they had of them (which was often beaten into their heads:) I meane the opiniō which they had of their power & authority: for they would not stick to say, *Potestis Maria maior est potestate Angelorum, non tamen potestate sacerdotum*. Which sentence is allaged by *Menot*, fol. 107. And God knowes what goodly lying legends they allaged to proue the power, dignitie and greatnesse of Priests. As when *Barelete* recordeth fol. 247. col. 3. that after that the Emperour *Constantine* had bene baptized, he sent backe two Priests which came to him for the deciding of a controuersie which was betwixt them, and that he should say vnto them, *It belongs not to me to iudge them that are my gods*. And what would we more? when they apply sundry places of Scripture to their shauelings, which were written of Christ himselfe: neither herewith content, forge sundry fables touching the strange torments inflicted vpon those that had any way wronged or offended Church-men, or had called them by any terme worse then their names. And as for Priests, their shauen crowne (which might not be touched vpon paine of excommunication) exempted them fro the iurisdiction & authoritie of the secular power (yea of Kings and Emperours themselves) by many priuiledges of their Popes, in such sort, that certaine theues (as histories report) would needs be shauen in the Priests cur, that if they were taken, they might be sent to their competent Ecclesiasticall Iudges, that is, might escape and be set at libertie as themselves thought good. Notwithstanding, euen those Church-men which had not their crownes shaued, but only some lesser marke and character of the beast, would boast and bragge of this priuiledge of exemption from secular power.

6 And touching their cosening conueyances, it is no maruell if they were so plunged therein ouer head and eares, considering the feare they were in of being excommunicated, if they did but once entertaine any thing tending to the preiudice of the least ceremony established or receiued in their religion. Besides, they terrified them with the feare of certaine torments which they were to suffer in Purgatory or in hell, according to the qualitie of their finnes. As we reade in the booke of *Conformities* of Saint *Francis* with Christ, of a man who hauing but once omitted to make a legge at *Gloria Patri*, did vndergo most cruell paine in Purgatory. They also allaged examples of certaine punishments which haue bene inflicted vpon men in this life: of which sort we reade of one very ridiculous about the rest, viz. that in the daies of Pope *Iohn* the one and twentieth, it was blazed a broad ouer all *Saxony*, that there were certaine which neuer ceased dancing a whole yeare together without intermission (by vertue of a curse wherewith the priest had blessed them) because they honoured not the breaden god which he carried about with him.

7 We may also perceiue how the poore people were nuzzled in ignorance, by that which at the first they made them beleue concerning the *Lutherans* (as they teame them:) for they were so farre from learning them vnderstand that they were like vnto other men, and that they had no hornes, that they were such as had

bene baptized, and armed themselves with texts of holy Scripture against the Church of Rome: as that they made them beleue, that in shape and figure they differed from other men, that they made a mocke of God and all religion, that they had wiuces common; and in a word, that they were worse then *Jewes, Turkes* or *Saracans*. It is further to be noted, that a great part of the simple people knew not of a long time, whether a *Lutheran* were the name of a man or of a beast. For it is reported of one who being called a *Lutherā*, asked his friend what this name *Lutheran* meant, who told him that it was a disease ten times worse then the Leprosie: which he did so firmly beleue, that falling sicke not long after, he sent his state to the Physician, with this commandement, that they should enquire of him, if he were not a *Lutheran*?

8 But at the last when their trumperies were so layd open, and their juggling tricks so well discovered, that euen litle children could laugh them to scorne, it was necessary for them to deuise some other meanes whereby to maintain themselves. For how the Cleargie terrified men with the thunderbolt of excommunication (when as they of the same religion feared it no more then a child's rattle, or the cracke of a pot-gun) may appeare by the Emperour *Charles* the sixt (who was not only a fauorer but also a defender thereof.) for being menaced with excommunication by Pope *Paulus* the third, if he would not yeeld vp *Playfance* into his hands (after the death of *Peter Lewis*), he let him vnderstand by his Embassadour, that he would thunder and lighten with his canons and artillery, if he wold needs be thundering with his excommunications. What meanes then vsed they (may we thinke) to stop vp the light of the truth, that it might not preuaile against the darknesse of their lying legends? Verily the same that we find registred of *Phalaris*, *Busris*, *Nero* and such of the like strain. But what do I compare them with these gentle tyrants? For they neuer thought of the tenth part of the cruelties which these hel-hounds haue practised against those that maintained the truth, and armed themselves with the word of God to vphold his credit and cause: for they chopped Logicke with them, and answered them againe with fire and sword, and all kind of torments: and in so doing were both parties and iudges; taking it to heart as a matter that did sit very neare them, because they foresaw that this light which some laboured to giue entrance vnto, wold in the end put out the great fire of their greasie kitchin. And it was but lost labor to alleadge Scripture against them: for their bellies (which made buttons already for feare of paying their interest) had no cares, as wee know no mans belly hath, according to the common saying. One brother was moued to accuse another, the wife to accuse her husband, the husband the wife; parents to appeale their owne children, yea to be their tormentors, hang-men and executioners, for default of others. They of the *Inquisition* (as they are called) had their spies abroad in all quarters, to whom they gaue the watchword. No witnesses might be refused though neuer such theues, murderers, malefactors (nay contrarily they often escaped scotfree in recompence of their false depositions.) They gaue their word to such as were accused or suspected, to the end they might toulc them in, but thought it a sinne to keepe promise with them, alleadging for themselves this goodly text, *Hereticis fides non est seruanda*. Others were euen halfe dead before they came into the tormentors hands, comming forth of dungeons where they had bene encountered by toades and such like vermine: yea sometimes they came old men out of prison, who were yong when they went in. They that caried alms to the prisoners, were permitted to relieue all, saue those that were imprisoned for matter of religion. And he that said, he pitied them, was in great danger, though he

he had no more pitie of them then of a dog. Whereupon I remember a staffe of a dozen verses made by a learned man endowed with rare gifts, which yet do flourish in him, in which regard he is greatly beloued of the godly and extremely hated of the wicked.

*Lisct menit desus sa mule  
Trouue un pourceau demi brulé:  
Tout foudain sa beste recule.  
Comme s'ell'en eust appellé:  
En fin, tant y eut reculé,  
Que mon sieur Lisct en piquant,  
Pareillement & quant & quant  
Trencha un chemin tout nouueau.  
Vient pourri au rouge moufeu,  
De bonneur du siecle à nous sommes,  
Y a beste a pitié d'un pourceau,  
Et tu n'as point pitié des hommes.*

That is,

*Lisct mounted on his mule;  
As he went along the way,  
Came where an hog on burning lay.  
His mule began straight to recoil,  
As if she did the fact desee,  
Or fear'd to hurt her fellow beast.  
So long, so farre she backward fled,  
Till Lisct spurd her till she bled:  
Yet still perforce she drew him backe,  
Vntill he tooke another tracke.  
Thou meafell wretch, with sauce-fleume face,  
O if this our age she iust disgrace:  
Thy beast cannot abide an hog should bren,  
And yet thou tak'st no ruth in lining men.*

And now that we are speaking of *Lisct*, what will posterity say (thinke we) when they shall heare of a *burning chamber*? We may assure our selues it will be diuersly construed. The greater part (no doubt) will iudge it to be the name of some chamber in hell, at leastwise in our Ancestors Purgatory. I omit to speake of cruelties practised in secret, as also of the confiscation of the goods of the condemned, and often of those that were not condemned, yea sometimes of such as were not so much as accused (so easie a matter it was to arraigne and condemne them.) Notwithstanding, I may not with silence passe ouer a kind of cruelty, which I am perswaded *Phalaris* himselfe would haue wondered at, viz. that they inflicted the last and greatest torment vpon them by fire (as *Phalaris* did,) but first they cut out their tongues, bereauing them of the ease they might haue by speech, which *Phalaris* permitted to those whom he tormented: and not so only, but hauing cut out their tongues, they gagged them, that so they might make no noisent all, but be as mute as fishes. Neither was it safe for any to say, they pitied them, or to make any shew or semblance thereof, much lesse to commend the constancy of those who had the meanes left them to manifest it in the midst of their torments.

9 Now when I say that they vsed such and such cruelty, it doth not thereupon follow but that greater is practised at this day. But it is because this cruell persecu-



